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A
COMPARATIVE GRAMMAR
OF THE
INDO-GERMANIC LANGUAGES.

Da muss sich manches Rätsel lösen
Doch manches Rätsel knüpft sich auch.

Goethe, Faust.

A
COMPARATIVE GRAMMAR
OF THE
INDO-GERMANIC LANGUAGES.

A CONCISE EXPOSITION
OF THE HISTORY

OF SANSKRIT, OLD IRANIAN (AVESTIC AND OLD PERSIAN), OLD ARMENIAN,
GREEK, LATIN, UMBRO-SAMNITIC, OLD IRISH, GOTHIC, OLD HIGH GERMAN,
LITHUANIAN AND OLD CHURCH SLAVONIC

BY

KARL BRUGMANN,

PROFESSOR OF COMPARATIVE PHILOLOGY IN THE UNIVERSITY OF LEIPZIG

VOLUME IV

MORPHOLOGY, PART III:

VERBS FORMATION OF THE STEM, AND INFLECTION OR CONJUGATION

TRANSLATED FROM THE GERMAN

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NEW-YORK.

B. WESTERMANN & CO., 812 BROADWAY.

1895.

Printed in Germany by G. Otto, Darmstadt.

TO

JOHN PEILE,

DOCTOR OF LETTERS, MASTER OF CHRIST'S COLLEGE, THE FOUNDER OF THE
STUDY OF COMPARATIVE PHILOLOGY IN CAMBRIDGE

THIS TRANSLATION IS DEDICATED

IN TOKEN OF THEIR GRATITUDE AND AFFECTION

BY

HIS OLD PUPILS.

AUTHOR'S PREFACE.

When in 1889 I brought out the part of my work containing the account of Noun Morphology, I had in my mind, and partly on paper, a simpler plan for the remainder of the work than that which the reader has before him. I meant it to include the presentation of the forms of declension and conjugation, and little more. In view of the confusion and uncertainty that reigned in this department, where many questions of origin and history seemed utterly unsettled, I then thought it best to restrict the work to these limits; and I only hoped that perhaps after the lapse of years, if a second edition should be called for, the further developement of a science which had already made such rapid progress would have put me in a position to give a practical and useful history of Noun and Verb Inflection. But in the course of my work I was gradually converted from this pessimism; the difficulties no longer seemed insurmountable; and I at length decided to attempt a more complete account, not merely exhibiting the results of the different developements, but even now as far as possible tracing their course. Thus the work grew; and thus it comes about that the size of the latter part is so greatly out of proportion to that of the former.

In giving up my first plan, I was influenced not a little by my belief, that from a comprehensive work such as this,

a work in which it is sought to present the facts and problems of language in connected form, more might reasonably be expected than what I had at first proposed. A student might fairly ask that the many questions which await an answer should not be simply avoided, but that some honest attempt should be made to advance a step towards their answering. It must surely be useful that he should not only read that which can be called certain, not only be taught well established facts, but that he should at the same time find the various problems and puzzles, with which the study of Indo-Germanic inflexion abounds, at least briefly mentioned and conveniently arranged. So will the scholar guard best against the mistake which not the best scholar is wholly free from, the danger that in trying to bring order and light into his palace of knowledge, he may leave some dark riddle unattempted, and only move it from one corner to another. If amidst these shifting theories I have often taken a decided stand, and declared myself for one or other of them, adding therewithal other and many new views and explanations, I am yet far from believing that I have placed beyond all doubt the view which I have preferred. In these matters to indicate a path for future research or simply to establish a *prima facie* case is far harder than most people think; and many a theory which seemed to be fixed on the firmest foundation and to offer no point to attack, has been broken down in the end. I can only hope that the mistakes which these volumes must inevitably contain, may help to supply the means for their own correction.

A few of my readers perhaps may wonder why certain new and some very recent theories upon Ablaut, proethnic Accent, formation of Roots and Suffixes, and other such matters, have in these last volumes been either altogether disregarded or only just glanced at. A good deal of the most recent work I would indeed have included in this last volume

but that it had to be finisht in 1891.¹⁾ In other cases I saw before me hypotheses, which attractive as they are, and fruitful as they may prove to be, at the time of their publication were too slightly worked out by their authors, and had been too little tested to allow of my making them the basis of my own account. In this volume I have practically not touched the newest theories of Ablaut, I confess that I approach the glib and symmetrical systems of Ablaut Series (cp. Bartholomae in Bezzenberger's *Beitrag*, xvii 105) with very little confidence, and I must refer to what is said on this matter in Vol. I § 309. Even a question of Verb Morphology so important as the form of proethnic Roots (whether they were monosyllabic or not) I have left on one side, I believe neither the one thing nor the other, but only that in the present stato of our knowledge we can know nothing about it. If in spite of this I have used hyphens freely, I would remind the reader that the hyphen means a real point of composition in such words as *Διόσ-γούροι*, *τοῦ-το*, *ἀνα-βάλλω*, *ἔ-φερον*, but in *ἄγ-ο-μεν* or *φέρ-ο-μεν* it only shows the etymological and morphological likeness of certain elements. And though I now as ever call *-ο-* in *ἄγ-ο-μεν* a suffix, I do not thereby commit myself to the statement that such elements were originally independent words. See I § 14 pp. 16 ff., II § 8 pp. 18 ff.

Whether in all these things I have been so happy as to hit the golden mean, scholars must decide. Bearing in mind

1) Since then I have had to do without any systematic examination and use of the new works which keep streaming in, or my book would never have come to an end. Only now and then have even the more important works been used, such as those of Bartholomae, Bechtel, Buck, Johansson, G. Meyer, Per Persson, von Planta, W. Schulze, Streitberg, and others, Streitberg's work *Zur Germanischen Sprachgeschichte* first reached me (in proof sheets) after my book was in print as far as the Additions and Corrections, in these I was able to make reference to it. However, I was glad to observe that I am in agreement with many others in matters not a few.

the paramount object of this work, I would rather be blamed for giving too little space to the newest speculations than give any reason for the reproach that I have allowed them too much.

A word is necessary as to the principle on which the labours of my fellow-workers have been cited or not cited in the text. Complaints have not been wanting that in giving various theories and views I have not always given the name of him who first suggested them, or mentioned others who before me had thought of much the same thing. My principle has been as a rule not to mention the originator of each view, or all those who *ante me mea scripsere*, except in such cases as Verner's Law, which I mention under his name. My book does not in the least aspire to be a compendious history of the new school of philology, or to display the part each of us has taken in the gathering of the spoil. Where reference is made in the text to the works of other scholars, this is done for practical ends and no other.

In these last two volumes I have had from Thurneysen the same generous and ready help as before in all that refers to Keltic. Here, as before, the reference to his advice in a few special paragraphs does not in any degree express my obligation to his aid. If the treatment of Irish questions (for I have rarely touched on the British dialects) is at all on a level with recent research, and sometimes even carried beyond it, this is due to Thurneysen. But I must again beg that he be not held responsible for any errors I may have made in using his communications, or for anything but the paragraphs in which his own words are given. I have also to thank Hubschmann for a number of communications on Armenian.

In the text a number of corrections (mostly in unimportant details) have been silently made, which I have received from

reviews and from private letters of fellow-scholars,¹⁾ among whom I would specially name Messrs Conway, Holthausen, Leskien, Leumann, Osthoff, and Rouse. More detailed additions which should bring the first parts of the work up to date, I am obliged to forego, since thanks to the rapid progress of our science, whole paragraphs and pages would have to be remodelled. Naturally enough I am now in a position to improve upon many of the views I formerly exprest, particularly in the Phonology (Vol. I) publisht six years ago. Some of these I have expressly corrected, some tacitly. The reader should therefore consult in each case the explanation which I have given latest.

LEIPZIG, July 2. 1892.

K. BRUGMANN.

1) Lath *galù* ('I can') and the like forms are not misprints or oversights, see I § 26 p. 29 To avoid misunderstanding, I again call attention to the fact that while *for* (Ger. *aus*) denotes a regular phonetic connexion, *instead of* (Ger. *für*), denotes analogical substitution Thus "*φιλοῦμεν* for *φιλόμεν*", but "Att. *δαίμον* instead of pr Gr. **δαίμα-σι*".

TRANSLATOR'S PREFACE.

The list of Additions and Corrections given in the concluding part of the German edition have been here put in their proper place in the text. Some few alterations have also been made, with Prof. Brugmann's sanction, by way of making clear what from its terseness might have been misunderstood. A list of misprints is given, but I fear there must be others, I hope that these will be forgiven, in view of the exceeding difficulty of correcting proof with so many different diacritic marks.

It may be well to point out that the word "Reduplicator" has been used as equivalent to Reduplicating Syllable or Syllable of Reduplication; and that "Phrase" has been extended to apply to a short complete sentence which fuses into a single word, as *ferē-bam*, *dātāsmi* (see page 444).

In this volume as before I have to thank Mr. Conway for valuable help

The Indices are nearly ready, and it is hoped they may be published along with this volume, or at least with small delay thereafter.

CHELTEMHAM, July 17. 1894.

W. H. D. ROUSE.

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§ 461. The forms of the Finite Verb grew out of the connexion of subject and predicate. In the parent language, phrases made up of a word denoting some condition or action and a personal pronoun, used as a sentence in which the latter was subject and the former predicate, coalesced, and became a

Greek und Latin V Henry, *Précis de grammaire comparée du grec et du latin*², pp 264 ff King and Cookson, *The Principles of Sound and Inflection as illustrated in the Greek and Latin Languages*, pp 373 ff G Curtius, *Die Bildung der Tempora und Modi im Griech und Lat, sprachvergleichend dargestellt*, 1846 Landvoigt, *Die Formen des griech. und lat. Verbums untereinander verglichen*, Merseburg 1847. Birkenstamm, *Ueber die lat Conjugation in Vergleichung mit der griech.*, Rinteln 1869 Frohde, *Zur griech und lat Conjugation*, Bezzenberger's Beitr ix 107 ff

Greek Kuhn, *Ausfuhrl Gramm der griech. Spr.*, 1² pp 490 ff. G. Meyer, *Greek Gramm.*² pp 402 ff The Author, *Greek Gramm* (I. Muller's *Handb der klass Altertumswiss.*, 11²) pp 144 ff Pezzi, *La lingua greca antioa* pp 216 ff Monio, *A Grammar of the Homeric Dialect* pp 1 ff Lobeck, *Rhematicon, sive verborum Graecorum et nominum verbalium technologia*, 1846 Curtius, *Das Verbum der griech Sprache, seinem Bauo nach dargestellt*, 1² 1877, 11² 1880 Ahrens, *Ueber die Conjugation auf μ im Homerischen Dialekte*, Nordhausen 1838 L Junius, *On the Evolution of the Greek Verb from Primary Elements*, London 1843 A Haacke, *Die Flexion des griech Verbums in der att und gemeinen Prosa*, Nordhausen 1850 Inama, *Osservazioni sulla teoria della conjugazione greca*, *Rivista di filol* 1149 ff Fick, *Zur Aorist- und Perfectablaut im Griech*, Bezzenberger's Beitrage ix 167 ff Bloomfield, *The 'Ablaut' of Greek Roots which show variation between e and o*, *Amer Journ Phil* 1 281 ff J Wackernagel, *Der griech Verbalaccent*, Kuhn's Zeitschr. xxiii 457 ff Vogrinz, *Beitrage zur Formenlehre des griech Verbums*, 1886 Von der Pfordten, *Zur Geschichte der griech Denominativa*, 1886 Johansson, *De derivatis verbis contractis linguae Graecae*, Upsala, 1886 Lautensach, *Verbalflexion der att Inschriften*, Gotha 1887 G Mekler, *Beitrage zur Bildung des griech. Verbums* (1 *Verba contracta mit langem Themenvokal*, 2 *die Flexion des activen Plusquamperfects*), Dorpat 1887 G. Traut, *Lexicon uber die Formen der griech Verba*, 1867 Veitoh, *Greek Verbs Irregular and Defective, their forms, meaning, and quantity, embracing all the tenses used by the Greek writers, with references to the passages in which they are found*, new ed., Oxford 1887. *Α Α Σαυελλάριος: Ἀνώμυλα καὶ ἑλλειπτικὰ ἑνὶ τῇ ἐξήκωτα περὶ τῶν συγγαμῶν καὶ ποιητῶν τῆς Ἑλληνικῆς γλώσσης*, 5th ed., Athens 1877. C Thiemann, *Homerisches Verballexicon*, 1879 Frohwein, *Verbum Homerium, die homer Verbalformen zusammengestellt*, 1881. *Γ. Ζηκίδης: Δεξιὸν ἀπάντων τῶν ἑνὶ τῇ Ἀττικῇ διαλέκτῳ, μεριέχον καὶ τύπους ἐξ*

single word, this is the origin of all the finite verb-forms. The pronouns which specified the persons of whom the predication was made (it is these which we call the personal endings of the verb) always come second in these combinations, as in

Ἀττικῶν ἰντεργαφῶν πλ, Athen 1888 A Hogue, *The Irregular Verbs of Attic Prose*, their forms, prominent meanings, and important compounds, Boston 1869.

Latin. Kühner, *Ausführl. Gramm. der lat Sprache* I pp. 428 ff. Stolz, *Lat Gramm* (I. Müller's Handb der klass Altertumswiss, 1²) pp. 356 ff Neue, *Formenlehre der lat. Spr*, II² 529 ff Merguet, *Die Entwicklung der lat Formenbildung* pp 167 ff. K. L. Struve, *Über die lat Declination und Conjugation*, 1823. K Hagen, *Über die Einheit der lat Conjug Oldenburg* 1833 Heffter, *Über den Ursprung von Bildungen von Verben und der Conjugationsformen in der lat. Sprache*, Seebode und Jahn's Jahrb, IV. Supplementb (1836), pp 114 ff Fuchs, *Über die sogen unregelmässigen Zeitwörter in den roman. Sprachen*, 1840 Seemann, *De conjugationibus Latinis*, Cnlm 1846 A Tobler, *Darstellung der lat Conjugation und ihrer romanschen Gestaltung*, Zurich 1857 Westphal, *Die Verbalflexion der lat Spr*, 1872 L. C. M Aubert, *Den latinske Verbalflexion*, Christiania 1875 W Eisenlohr, *Das lat. Verbum*, Heidelberg 1880 Stolz, *Zur lat Verbal-Flexion*, I, 1882. A Probst, *Beiträge zur lat Gramm*, I *Zur Lehre vom Verbum*, 1883 M Engelhardt, *Die lat. Conjugation, nach den Ergebnissen der Sprachvergleichung dargestellt*, 1887 — G Koffmann, *Lexicon lateinischer Wortformen*, 1874. Georges, *Lexikon der lat Wortformen*, 1889 (in progress)

Keltic. Zeuss-Ebel, *Gramm Celt* pp 410 ff Windisch, *Die ir Auslautgesetze*, Paul-Braune's Beitr IV pp 204 ff. Lottner, *Die altir Verbalclassen*, Kuhn-Schleierher's Beitr II 322 ff Stokes, *Bemerkungen über das altir Verbum*, *ibid* III 47 ff, VI 459 ff, VII 1 ff *Idem*, *The Old-Irish Verb Substantive* Kuhn's Zeitschr. XXVIII 55 ff Ebel, *Celtische Studien Aus der Konjugation*, Kuhn-Schleierher's Beitr III 257 ff, *Das Verbum*, *ibid* V 1 ff Zimmer, *Keltische Studien*, Kuhn's Zeitschr XXVIII 313 ff (*Das sog t-Futurum*), 328 ff. (*Das sog. b-Präteritum*), 335 ff (*Das sogen. u-Imperf*), 342 ff (*Deponentiale Coniunctivformen auf -ra*); 348 ff (3 sing prät pass auf -as), 352 ff (3 plur. praet pass auf -ant), 363 ff. (3 sing praet auf -ta, -tha), XXX 112 ff (*Die Schicksale des idg. s-Aorists im Ir und die Entstehung des kelt s-Präteritums*); 198 ff (*Das sogen. t-Präteritum der kelt Sprachen*) Loth, *Essai sur le verbe néoceltique en irlandais ancien et dans les dialectes modernes, son caractère, ses transformations*, Paris 1882 Ebel, *De verbis Britannici futuro et coniunctivo*, Schneidemühl 1866 Stokes, *Die mittelbretonischen unregelmässigen Verba*, Kuhn-Schleierher's Beitr V 306 ff Loth, *L'optatif, les temps secondaires dans les dialectes britanniques*, *Mém de la soc. de lingu.*

**ex-mi* (= Skr. *ē-mi* Gr. *ἐἰ-μι*), which consists of \sqrt{ei} 'go' and *-mi*, a pronoun connected with Skr *mā* Gr. *μὲ* 'me' (it will appear by and by that the *-i* of *-mi* originally was no part of

v 133 ff Ernault, *Études bretonnes*, vi. La conjugaison personnelle et le verbe 'avoir', *Rev Celt* ix 245 ff, vii Sur l'analogie dans la conjugaison, *ibid* xi 94 ff Nettlan, Observations on the Welsh Verbs, *Y Cymmrodor* ix pp 56 ff Rhys, Notes etc, *Revue Celt* vi 14 ff.

Germanic Grimm, *Deutsche Gramm* I² (1870) pp 754 ff. Kluge, Noreen, Behaghel, J te Winkel, Siebs, *Paul's Grundr* i 369 ff, 509 ff, 592 ff, 663 ff, 749 ff. Braune, *Got Gramm*² pp 66 ff *Idem*, *Althoochd Gramm* pp 209 ff Ch S Th Beindt, *Die doppel-form Zeitwörter d deutsch. Sprache mit Zuziehung der verwandten Sprachen*, Aix and Leipzig 1837 H Schweizer, *Die zwei Hauptklassen der unregelmässigen Verba im Deutschen*, Hofer's *Zeitschr für die Wissensh der Spr* iii 74 ff Ch W M Grein, *Ablaut, Reduplication und secundäre Wurzeln der starken Verba im Deutschen*, 1862 Braune, *Üb den grammatischen Wechsel in der deutsch Verbalflexion*, Paul-Braune's *Beitr* i 513 ff Kluge, *Beiträge zur Geschichte der germ Conjugation (Quellen und Forschungen)* xxi, 1879 Grein, *Das got. Verbum in sprachvergleichender Hinsicht*, 1872 C H F Waltei, *Die starke Conjugation im Talian*, 1868 J Kelle, *Otfrið's Verbalflexion ausführlich erläutert*, *Zeitschr f deutsch Altert* xii 1 ff. *Idem*, *Verbum und Nomen in Notker's Boethius*, *Sitzungsber. der Wiener Ak*, cix (1885) pp 229 ff. *Idem*, *Verbum und Nomen in Notker's Aristoteles*, *Zeitschr für deutsche Phil*, xviii 342 ff *Idem*, *Verbum und Nomen in Notker's Capella*, *Zeitschr für deutsch Altert* xxx 295 ff C Gunther, *Die Verba im Altostfries*, 1880

Balto-Slavonic. A Ludwig, *Der Infinitiv im Veda, mit einer Systematik des lit und slav Verbs*, 1871. Schleierher, *Lit Gramm* pp 221 ff. Kursehat, *Gramm der littau Spr* pp 270 ff Bezzenberger, *Beiträge zur Gesch der lit Spr* pp 192 ff Miklosich, *Vergl Gramm der slav Spr* iii² 62 ff Leskien, *Handbuch der albulg Spr*² pp 99 ff Miklosich, *Lehre von der Conjugation im Altsloven*, *Denkschriften der Wiener Akad*, i (1850) pp 167 ff P Pfuhl, *De verborum Slavieorum natura et potestate*, Dresd. 1857. Miklosich, *Beiträge zur altsloven. Gramm. (part. praet. aot. I; part praes act auf g statt auf y; Aorist; die Personalsuffixe des Duals; Imperativ)*, Vienna 1875. Leskien, *Die Präsensbildungen des Slav. und ihr Verhältniss zum Infinitivstamm*, *Archiv für slav. Philol.* V 497 ff O. Wiedemann, *Beiträge zur albulg. Conjugation*, St. Petersburg 1886 A. Kalina, *Przyczynek do historyi konjugacyi słowiańskiej*, Warsaw 1889.

Works dealing specially with the formation of Tense or Mood, or of Persons, and so forth, will be cited below in their proper place.

the first personal pronoun) Personal endings make the chief difference between Verbs and Nouns or Pronouns.

But it would be a mistake to explain all the Indo-Germanic personal endings which we find actually used as being without exception personal pronouns. Once the Verb was created by aid of real personal pronouns, forms of different origin might be associated with it, and used as though they had a personal pronoun tacked on to the end. In this way, to take an example, the Latin participial form *legi-munī* = Gr *λεγόμενοι -μεναι* was associated with the indicative *legor* etc. (see II § 71 p 165), and the Romans felt no difference between *-munī* and *-mur* or *-ntur*. Again, many different languages employ infinitive forms, which are cases of *nomina actionis*, as imperatives used of a particular person. In the same way it is probable that some of the personal endings which have come down from the parent language were not really personal pronouns to begin with.

Another point is to be noticed. There are some forms without any personal ending at all which have been used like genuine verbal forms from the parent language onwards. The 2nd sing imperative pr *ldg* **bhere* (= Skr. *bhāra* Gr *φέρε* etc.) is simply the present stem. It must be a survival from the time when tense-stems could be used as independent words. Undoubtedly **bhere* had at first a wider use, which narrowed by degrees to the use which it must have had ever since the end of the protoethnic period. In the end, the form was quite clearly marked off from all others of its verbal system by the absence of any inflexion, in the same way as the voc. *ἦππε* or the nom. *χώρα* were distinguished from all other of their associated cases (see III § 186 pp. 62, 63).

Remark Although personal endings were *a sine qua non* for the use of a verb form as an ordinary sentence (except **bhere* and a few others like it), or as a copula in a sentence, still a sentence could exist without them. At all periods, the Indo-Germanic languages have used sentences that had no finite verb at all. See Paul, *Principien*² pp. 99 ff.

§ 462. The Verb Infinitive consisted of noun forms, chiefly *nomina agentis* or *actionis*. The difference between these and nouns in the ordinary sense is that these share in certain verbal peculiarities, they have tense, they distinguish between momentary, continuous, or inceptive actions, they have voice, and can govern nouns. The participles were already a large and ramifying group in the parent language, and time has brought about no important change in them. But most of the forms classed as infinitives have arisen since the protothmic period came to an end.

The distinction between the finite verb and the verb infinitive is not always kept; for, as we saw in § 461, forms of the latter kind sometimes came to be used in the same way as forms with genuine personal endings. Nor is a line always drawn between the verb infinitive and nouns, this we saw in vol II § 144 pp. 456 f, and § 156 pp. 470 f.

The forms of the Verb Infinitive have been discussed under the head of Stem-Formation and Inflection, so far at least as concerns their formative and inflexional suffixes. We have now to examine the points which mark them as members of a verbal system, connecting, for example, *λείπων* with *λείπω*, *λιπών* with *ελιπον*, *λείψων* with *λείψω*. But for convenience' sake verbal nouns will be only cited now and then while we deal with the various groups of the verb infinitive, and the whole of them will be afterwards collected and examined in detail.

Verbal Compounds, such as would be formed by joining a real verb-stem to a form of the finite verb, and would answer to O.Pers. *hama-pitā* = Gr. *ὁμο-πάτωρ* among noun compounds, never existed as a distinct category, either in the later stages of the parent language, or since. The only exceptions are reduplicated verb forms such as Skr. *dār-dartu* 'he bursts, breaks to pieces', so far as these can rightly be called compounds (§ 464). We must however not forget that the reduplication of uninflected "roots" was certainly older, on

the whole, than the fusion of roots with personal pronouns into verbal forms.

Whether the tense sign *-s-* in Gr. *δεί/-σω ἔ-δεικ-σα* etc. was the verb subst *es-*, whether *-dh-* in Skr. *sā-dhati* Gr. *ἔσθω* (*√ed-*) *ἔ-σχε-θον* O.C.Sl *i-dq* etc. is the verb *dhē-* 'τιθέναι', and whether these originally acted as auxiliaries, are questions which must be left alone. Even if this be the truth about them, they must have sunk to the level of inflexions long before the end of the protothnic period, and they could no longer be the type for compounds consisting of verb + verb.

Nor do we find in the periods for which there is direct evidence either noun stems compounded with genuine verb forms, or genuine verbal stems compounded with nouns. We cannot class under the second head words like Gr. *ὀρχέ-κλαος* (from *ὀρχω*), *ἐπιχαυρέ-ρατος* (from *ἐπιχαύω*), *Στησ-αγώρης* (from *ἴ-στησα*), II G. *wetz-stein* 'whetstone' *melk-fass* 'milkpail' (from *wetze*, *melke*). These are due merely to a perversion or interpretative corruption, and the imitation of older compounds which had a noun stem for the first member. They are not real compounds of a verbal stem with a noun. See II § 30 pp. 51 ff., § 41 pp. 74 f., § 47 p. 86.¹⁾

Forms of the finite verb are clearly seen in composition only in the following classes of words, and here too one of the two parts has usually sunk to a kind of suffix or prefix.

1. A Verb form is compounded with Adverbial words, as Gr. *ἀν-εἰμι* Lat *ab-eo*, Lat *ne-scio*, pr. Idg **é-dyēkom* = Gr. *ἔ-δοκῶν* (I regard the augment as a temporal particle), Pruss. *quontī-lai* 'he may wish, he might wish', pr. Idg **bhéret-u* Skr. *bhārat-u*, — and also *-i* in **bhéret-i* **bhéres-i* (beside **bhéret* **bhéres*) was probably a demonstrative particle.

1) There is a new essay by W. Christ, *Abhängigkeitskomposita des Griechischen*, *Berichte der k. bayer. Akad.*, 1890 pp. 187 ff. I cannot agree with the theory for which Christ takes up the cudgels again (pp. 184 ff.), that *Ἀγέ-λαος* arose from the imperative phrase *ἄγε λαόν*, and that *ἀρχι-θέωρος* came from *ἀρχε-θέωρος* by phonetic change of *e* to *i*.

2. A Verb form is compounded with a Case, being itself the final member of the compound. The case, at the time of combination, was either a living case, or some kind of infinitive. Examples. Skr. *dātāsmi* (periphrastic future) for *datā asmi* 'dator sum', Lat. *possum* for *potis sum*, *vēnun-do vēnum-do pessun-do*, Lat. *āre-facio* O.C.Sl. *nesě-achu* (III § 275 p. 177), Fr. *aimerai* (O.Fr. *amerai*) for *amāre habeo*, Lith. opt. 1st pl. *sùktum-bume*, etc.

The line between these two classes is not absolutely fixed, as we see from such words as Skr. *ustam-ēti* 'goes down' (of the sun), which has for its first part *usta-m* 'to one's house, home'.

Remark There is no class of Verbal Compounds answering to Class I of Noun Compounds (*δου-πάρω*), which might have been a model for later formations. It seems therefore best not to give a special chapter to Verb Compounds, as was done to Nouns, but to describe the various kinds in the place they most naturally come, along with the Tenses, the Personal Endings, or as it may be

One point, however, should be touched on here. It is a matter of wider interest, and well illustrates an important principle of word-formation. When a sentence becomes a single word, it may be treated like a simple word, and it may be inflected or otherwise modified just as the simple word can. Lith. *dā-l* 'give' *ei-k* 'go' (both imperative), consisting of the 2nd sing. **dā* (cp. Lat. *ci-do*) and **ei* + the particle *-k*, are the foundation for a 2nd pl. *dūkite*, *cīkite* etc. and again *cīksz* 'come here', which itself is *ei-k* + *szē* 'here', produced *cīksz-te*. Pruss. *quontī-lai* 'he might wish' (*lai* = O.C.Sl. *li* 'vel, aut') suggested the 2nd sing. *quontī-lai-si* and 2nd pl. *quontīlū-ti*. Slav. *day-mi* and Mod. Gr. *δός-μιν* 'give me' produced the 2nd pl. *day-mi-te* and *δός-μιν-τε*. Of the same kind were Gr. 3rd pl. *ἀγέτω-σι* *ἀγέτω-σι* (2nd sing. *ἄγετω*, Hesych.) Lat. 2nd pl. *agūt-te*, since Idg. **agē-tūd* was a compound of the imperative **agē* with the adv. (abl.) **tūd* 'thence, then'. Also, according to Osthoff and Bugge, Gr. *δεδώκαυε* *δεδώκατε*, they explain *δεδώκατε* as **δεδω* = Skr. *dadā(u)* + the particle *te* = Lat. *ce* in *cedo*. Analogous forms of nouns or pronouns are: Gr. *οἶτρο-ς* *αὐτή* acc. *τοῦτο-ν* Boeot. *οἶτρο-ς* etc., formed from the nom. **oī-^{ro}* **aī-^{ro}*, whose second part was a particle (cf. O.C.Sl. *kū-to* 'who'), see II § 4 p. 9, III § 415 p. 337, Mid. Ir. instr. pl. *donafī-b* built up on O.Ir. *donafī-(h)ī*, see footnote on page 357, O.H.G. gen. *deses* dat. *desemo* following *de-se* 'this' with the particle *se*, see III § 414 pp. 335 f.; Skr. dat. *asmd-bhīyam* Lesb. nom. *ἄμμε-ς* following aor. **μs-me* (Lesb. *ἄμμε*) with the particle *sme*, see § 436 pp. 367 f., § 443 p. 379; Pol. gen. sing. *sztukamięsy* following nom. *sztukamięsa* 'a piece of meat', where *mięsa* is the gen. of *mięso*.

REDUPLICATED VERB-FORMS.

Reduplication, the repetition of a word or other element of speech with the same grammatical force, to express that an action or state is repeated, or to intensify it, is certainly older than the modes of forming cases or parts of the finite verb which we actually see in use. It had at first no special connexion with either verbs or nouns, but was used with both; verb types such as Skr. *dār-dar-ti* 'it bursts, breaks up' *da-dhṛṣ-ima* 'we have ventured' *ci-kat-ē* 'he knows', and noun types like Skr. *dar-dar-a-s* 'broken' *da-dhṛṣ-ā-s* 'venturesome, bold' *ci-kīt* 'knowing' may have been formed quite independently of each other Compare II § 6 pp 12 ff, § 51 ff pp. 94 ff 1)

Root reduplication in verbs came to be very important, and this very early in the history of the parent language, because it was turned to account in the formation of tenses.

1) Works on Reduplication in general have been cited in the footnote to vol II page 12 On Verbal Reduplication see the following A. Williams, On Verb-Reduplication as a Means of Expressing Completed Action, Transactions of the Amer Phil Assoc, 1875 pp 54 ff Pauli, Das praeteritum reduplicatum der idg Sprachen und der deutsche Ablaut, Kuhn's Zeitschr XII 50 ff Osthoff, Zur Geschichte des Perfects, pp 264 ff and *passim* — Ernault, Du parfait en grec et en latin, pp 1 ff — Ebel, Reduplicierte Aoriste im Griech, Kuhn's Zeitschr. II 46 ff — Von der Pfordten, Zur Gesch des griech Perf, pp 42 ff — Deecke, De reduplicato linguae Latinae praeterito, Lips 1869 — Stokes, Reduplication im altir Verbum, Kuhn-Schleierher's Beitr II 396 ff Windisch, Das reduplicierte Perfectum im Ir, Kuhn's Zeitschr. XXII 201 ff — A Moller, Die reduplicierenden Verba im Deutschen als abgeleitete Verba, eine etymologische Untersuchung, Potsdam 1866 Scherer, Die reduplicierten Praeterita, Zeitschr. f osterr. Gymn XXIV 295 ff, and Zeitschr f deutsch Altert XIX 154 ff, 390 ff • Sievers, Die reduplicierten Praeterita, Paul-Braune's Beitr I, 504 ff. Pokorny, Über die redupl Praet der germ. Sprachen und ihre Umwandlung in ablautende, Landskron 1874. Holthausen, Die reduplicierenden Verba im Germ, Kuhn's Zeitschr XXII 618 ff. Hoffory, Die reduplicierten Praeterita im Altnord, *ibid.* 593 ff. — See also the works cited under the head of Tense-stems.

It was used to distinguish various kinds of action, and also the time at which the action took place. For these purposes Reduplication was very widely used, not only in the parent language but in most of its offshoots far on into the historical period. The wide use of verbal reduplication gave great impulse to similar reduplication in nouns. Noun-reduplication was at first a principle not very active or far-reaching, but thus reinforced it lasted much longer than it would have done, and in later times, under the influence of reduplicated forms in the verb infinite, reduplicated noun-forms appeared again where the prothetic reduplicated type had lost all its reproductive power. Examples are Gr. *κέραια-ιός* (Eur) *κέραια-ια* (Aristoph.) 'cry, outcry', *κέραια-της* 'one who cries aloud' (Aristoph.) beside *κέραια-ιός* *κέραια-ια*, *πείθει-ησις* 'trust' (Josephus, Philo) beside *πείθει-ιός* *πείθει-α*, Mod H.G. *zitterig* 'tremulous' beside *zittere* 'I tremble' = pr Gerin **ti-trō-mi*.

§ 465. The following Idg types may be distinguished, according to the form of the reduplication

I Root-syllable and reduplication-syllable show the same vowel, or two ablaut-grades of the same vowel

a. The Root begins and end in a consonant, and the syllable of reduplication, or Reduplicator, ends in a consonant which is taken from the final of the Root (we count as consonants the second part of the diphthongs *ai au* and so forth). Of this there are three varieties, the first being a fairly exact reduplication, the second replacing a liquid by a nasal in the reduplicator, and the third inserting *ř*

1. Aryan Sanskrit *bad-badhē* 3rd sing. of *badh-* 'press'. *dār-dar-ši* 2nd sing. of *dar-* (*√der-*) 'split, break', *tar-tār-ya-ntē* 3rd pl. of *tar-* (*√ter-*) 'pass over', *vār-vr̥t-atī* 3rd pl. of *vart-* (*√uert-*) 'verture', *mar-mṛj-yā-tē* 3rd sing. of *marj-* (*√merḡ-*) 'wipe'. *jan-ghan-ti* 3rd sing. of *han-* (*√ghen-*) 'strike, kill', *nam-namī-ti* 3rd sing. of *nam-* (*√nem-*) 'bend', *dān-daś-āna-s* partic. of *daś-* (*√daśn-*) 'bite', *jan-jabh-yā-tē* 3rd sing. of *jambh-* (*√jembh-*) 'snap'. *vē-vē-ti* 3rd sing. of *vī-* 'appetere', *vē-vī-ya-tē* 3rd sing. of *vī-* 'flutter', *nē-nik-tē* 3rd

sing. of *nij-* ($\sqrt{\text{nejg-}}$) 'wash'. *nō-nu-mas* 1st pl. of *nu-* 'cry out', *cō-škū-yā-tē* 3rd sing. of *sku-* 'cover', *šō-šuc-āna-s* partic. of *šuc-* 'light, brighten', *a-nō-nud-ya-nta* 3rd pl. of *nud-* 'push'. Avestic *car^e-ker^e-mahī* 1st pl. of *kar-* 'think of' (Skr. imper. *ca-ky-dhi*). *dae-dōiš-t* 3rd sing. of *dis-* ($\sqrt{\text{deih-}}$) 'show' (Skr. 3rd sing. *dē-diś-tē*). *zao-zao-mī* 1st sing. of *zu-* 'call' (Skr. *jō-havi-mi*).

Greek *πορ-γέρω* 'I move restlessly' for **-φωρ-ιω*. cp. Skr. *jār-bhurī-ti* 'moves convulsively, throbs, palpitates' *μορ-μύρω* 'I roar, murmur' for **-μυρ-ιω* cp. Lat. *murmurāre*, O.H.G. *murmurōn* (§ 595) *γαρ-γαίρω* 'I swarm' for **-γαρ-ιω* (*γάργαρα* neut. pl. 'swarm'). *γαγ-γαίνειν* τὸ μετὰ γέλωτος προσπαίζειν Hesych. (Schmidt conjectures *γαγγανεύειν*). cp. O.C.Sl. *gag-gnaja* 'I murmur, growl' (adj. *gagnovŭ*) *παμ-φαινῶ* 'I shine clearly' for **-φαν-ιω*, Epic partic. *παμφανόνων*, the root was *bhā-*, and the nasal of the verb was therefore a present-suffix, see §§ 601, 611. *ἄττω* Hom. *ἄϊσω* 'rush, run at something' i. e. **fai-fu-ιω* (I § 96 p. 90, § 131 pp. 119 f.) may be connected with Skr. *vi-vij-yā-tē* (*vi-* 'quicken, burst out') by assuming an Idg. *ua^zig-ua^zig-* (cp. I § 469. 7 p. 346).

Remark The origin of *ai* and *oi* is obscure in the reduplicating syllable of the following words *μαι-μάω*, *παι-πάσσω*, *ται-πάλλω*, *δαι-δίνομαι* ('ἐλκεσθαι' Hesych.), *ποι-φύσσω*, *ποι-πύω* and others. The *i*-diphthong reveals a reduplicative *i* in Skr. *bhāri-bhi-ati* and in Skr. *bi-bhar-ti* Gr. *γί-γισ-μαι*. See § 473 Rem. p. 17.

Latin. *mur-murāre* (*murmur*). cp. Gr. *μορμύρω* O.H.G. *murmurōn* *tin-tinnāre* *tin-tināre*, *tin-tinnire* beside *tinnire*.

Keltic. Mid Ir. *der-drethar* 'there is a sound, or a cry', s-pret. *derdrestar*, cp. II § 52 pp. 94, 95.

Germanic. O.H.G. *mur-murōm* *mur-mulōm* 'I murmur' (Mid H.G. *murmer* *murmel* 'murmur, growl'). cp. Gr. *μορμύρω* Lat. *murmurāre*. O.H.G. *rērēm* 'I bleat, bellow, roar', pr. Germ. 1st sing. **ra^z-rēiō*, cp. Litt. *rėju* 'I bellow'. This verb changed its inflexion on the analogy of verbs like pr. Germ. **pul^z-iō* (Goth. *pula* O.H.G. *dolēm*), see §§ 592, 708, 739; hence A.S. *rārian*, with the same change to the 2nd weak conjugation as is seen in *đolian* and some others.

Slavonic. O C Sl. *glagolja* 'I speak' for '*gol-golja* (*gla-goli* 'word'); *mrĩmũja* 'I gnaw, nibble'; *gagajaja* 'I murmur, growl', cp. above, Gr *γαγαίνειν*.

§ 466. 2. The reduplicating syllable has a Nasal instead of a Liquid, see I § 282 p. 226. Skr. *cañ-cũryatē* 'moves quickly or repeatedly'. Gr. *γογ-γίλλω* 'I round' (*γόγγυλο-c* 'round'), *τον-θοορίζω* 'I murmur' Lat. *gim-grĩre*.

This nasal reduplication passed on from roots ending in a nasal (see § 465) or a liquid to a few others: as Skr. *jañjap-yatē* from *jap-* 'whisper, say half-aloud', *dandahĩti dandahyatē* from *dah-* 'burn' (which seemed natural in Skr. after such a form as *dan-daṣ-* from $\sqrt{deṇḥ}$ - 'bite'), Gr. *γογ-γύζω* 'I growl'.

§ 467 3 In Sanskrit, *i* or *ĩ* is often inserted between the reduplicating syllable and the root, the Vedic language has *ĩ* before single consonants, *i* before more than one (compare Wackernagel, Das Dehnungsgesetz, p. 18) E. g. *bhárĩ-bhr-atĩ* 3rd pl of *bhar-* 'carry', *várĩ-vrj-at-* partic. of *varj-* 'turn, twist', *gháĩni-ghu-at-* partic. of *han-* 'strike, kill', *ganĩ-gan-ti* 3rd sing *gáũni-gũ-at-* partic. of *gum-* 'go', *kunĩ-krad-yád-māna-* partic. of *krand-* 'bellow', *náĩvi-nō-t* 3rd sing. of *nu-* 'cry out'.

Where *-ĩ-* comes after the root syllable, *-ĩ-* is never found after the syllable of reduplication, thus we have only *nō-naiĩ-* and *naiĩ-nō-*

Forms with an aspirate at the beginning of the reduplicator, such as *bhárĩ-bhr-atĩ gháĩni-ghu-at-*, are the older and are phonetically correct, but those like *dáĩni-dhw-at-* and *páĩni-phan-at-* have been altered, the former from **dháĩni-dhw-at-* following *dō-dhavi-ti* (cp I § 480 pp. 354 f.), the latter from **pháĩni-phan-at-* following *pam-phan-at-* (cp I § 475 p 350). Thus at a later stage we find *barĩ-bhar-ti* instead of *bhárĩ-bhar-ti* too

How to regard this *ĩ* is not quite clear. Thus much, however, seems to me certain, that it is the same as an *ĩ*,

also of varying quantity, which characterises Class III of our reduplicated forms, and I shall give in the Remark to § 473 a conjecture as to its origin

§ 468 4. Gr. ἐγρη-γῶσα 'I am awake' has the suffix -ē- in the reduplicating syllable after the root (§§ 587 ff.), ep. ἐγρη-σσῶ 'I am awake', beside ἐγρ-ε-το 'awoke', ἐγείρω 'I arouse' for *ἐγερ-ιω. Perhaps the same -ē- is contained in Skr *carā-carā-s* 'going far away', *ghanā-ghanā-s* 'killing easily' and similar words (ep. *sarī-sypā-s* 'creeping, crawling' and the like).

§ 469. b The Root begins and ends in a consonant, and contains an *i*- or *u*-diphthong. This diphthong is represented in the reduplicator by *i* and *u* sonant, sometimes *ī* and *ū*, not followed by any consonant. Skr *bi-bhē-mi* 'I fear' 3rd dual *bi-bhi-tas* partic. *bī-bhi-at* conj 3rd sing. *bī-bhay-a-t*, O.I.G. *bi-bē-m* 'I shake'. Skr. *dī-dhy-ē* 'I behold', Avest *dī-ḍaḡiti* 'beholds' Skr pret. *a-ci-kṣip-a-t* from *kṣip-* 'throw', *a-rī-ṛiṣ-a-t* from *rīṣ-* 'be hurt'. Skr desid. *tī-tik-ṣa-tē* from *tīṣ-* 'be sharp'. Gr *πι-πῖ-σκω* 'I give to drink': ep. Skr. 2nd pl *pi-py-a-ta* 2nd sing. *pī-pi-hī* (*pī-* 'make overflow, give plenty to drink') *δι-ζομαι* 'I seek, strive' (orig 'gaze at something') for **di-ḍi-o-μαι* (on *διζημι* see § 594) ep. Skr 2nd sing. *di-dī-hī* 3rd pl *dī-dy-oti*, *dī-* 'shine, be bright' (*ācha dī-* 'direct one's mind to'). Goth *rei-rāi-þ* 'shakes, trembles' ep. Skr *lē-lāyu-ti* 'moves, trembles' with reduplication of the type of *a* (1) above (§ 465); the inflexion *reira rerāis* etc. is explained by the analogy of verbs like *paha* 'taceo', see §§ 592, 708, 739. Skr. *ju-hō-ti* 'offers', pret. *a-cu-krudh-a-t* from *krudh-* 'grow angry', *a-dū-duṣ-a-t* from *duṣ-* 'grow bad, perish', desid. *bu-bhūt-sa-ti* from *budh-* 'wake, learn'

Remark 1 Despite such forms as Skr *ṣi-ṣu-s a-pi-plav-a-m* Gr. *τι-τρώσκειαι πι-πράσκω* (cp II § 52 Rem p 97), I yet believe that where the *i*-roots had originally *i* in the reduplication, *u*-roots had *u*. The palatal consonant in the reduplicator of verbs whose root initial is a velar consonant does not prove that *ju-hō-ti* is instead of **ji-hō-ti*, *arcu-krudh-a-t* instead of **a-ci-krudh-a-t*, or *bu-bhūt-sa-ti* instead of **bī-bhūt-sa-ti* (cp. *bī-bhar-ti a-pi-spyē-a-t* etc, § 473); for *ku-* may have become *cu-* on the analogy (say) of *a-ci-krad-a-t*, and of perfect forms such a *cu-krōdha cu-krudhur* where *cu-* is instead of **ca-* = Idg. **ge-* (cp. Rem. 2).

Remark 2 *i* or *u* in the reduplicator of perfects like the following is not original: Skr. *ri-rēca cu-krōdha i-yāju u-vāca* Lat. *sci-cidī tu-tudī*, O Ir. *ro chuála* for **cu-clova*, see § 851, 868, 878

§ 470. *c.* The Root begins in a sonant and ends in a consonant, and so also the Reduplicator

1 Roots ending in a single consonant Skr. *āl-ar-ti* 'moves', *ām-am-a-t* 'he was hurt' Armen. *ar-ar-i* 'I made' (pres. *ar-ne-m*), beside Gr. *ἀρ-αρ-ίσσω* 'I join to', *ἡρ-αρ-ο-ν ἀρ-αρ-εῖν*, perf. *αρ-ιρ-α*. Gr. *ηγ-αγ-ο-ν ἀγ-αγ-εῖν* from *άγω* 'I lead', *ᾠρ-ορ-ο-ν ὀρ-ορ-εῖν* from *ορ-νίμι* 'I arouse', perf. *ὄρ-ωρ-α* 'I have arisen, I move', *ὤπ-ωπ-α* 'I have seen, see'

2 Where roots end in two consonants, only the first appears in the reduplicator (cp. Skr. *vār-vart-ti* from *√vert*-etc., § 465). Gr. *ἄλ-αλ-ε-ε* 'he warded off' Skr. perf. *ān-āśa* (pres. *aś-nō-ti* 'attains' for **ṛñ-*) O Ir. perf. *t-ānac* 'I came' (-c- for -nc-) Gr. *αἰ ἐν-εγ-κ-εῖν* 'to bring' (cp. Skr. *ānāśu* Gr. *κατ-ήνορα* § 846), Skr. perf. *ān-āñja* (*añj-* 'amount'). On the analogy of these perfects arose in Sanskrit *an-arca* (*arc-* 'shrine, praise'), see § 851.

§ 471. II The reduplicating syllable ends in *e* or *ē*, no matter to what vowel grade the root belongs. This was the kind of reduplication used for the Perfect and for certain classes of the Present and Aorist, both in the parent language and later. I have by no means convinced myself that *ē* belonged originally only to forms with *ē* in the root syllable, and that it was the echo of the root, nor that its use with other roots is due to analogy. See § 473, Remark.

First, forms with *e* short in the reduplication.

Perfect. Skr. *ba-bhūva* Gr. *πε-φύασαι*, *√bhey-* 'become, be' Skr. *ta-sthumá* Gr. *ἵσταμεν* Lat. *ste-timus*, *√stā* 'stand'. Gr. *πέ-παγα πέ-πηγα* Lat. *pe-pigi* Goth. *fai-fah*, *√pāk-* *pāg-* 'make fast' Gr. *γέ-γευμαί* O Ir. *do-roigu* for **ró-gegu* (§ 878), *√gēys-* 'taste, try, enjoy' Gr. *λέ-λοιπα*, *√leiq-* 'leave' O. Lat. *pe-pugi* By late re-formation, as has been pointed out (§ 469, Rem. 2), we get Skr. *ri-rēca cu-krōdha i-yāja u-vāca* Lat. *sci-cidī pu-pugi tu-tudī*, O. Ir. *ro chuála*.

Pr. Ar. **sa-zd-* (= Avest. *hazd-*) became Skr. *sēd-*, e. g. 1st pl. *sēdimá* (I § 591 p. 447), and pr. Ar. **ja-ṛt-* became Skr. *yēt-*, as mid. *yēt-ē* (Avest. 1st pl. act. *yaēṛ-ma*). *ē*, which here and in similar examples is regular, spread by analogy, and thus we get *pētumā* instead of *pa-pt-umā* (the older form, used along with the later), *√pat-* 'fly, fall', and *nēšimá*, from *√naš-* 'be destroyed'. Then again *ē* in Irish arose by compensatory lengthening, as perf. *ro gēnar* 'natus sum' for **ge-gn-* (*√gen-*), see I § 523 p. 380, § 620 p. 467. Lat. *sēdimus* might be derived from **se-zdimus* (I § 594 p. 450), and *lēginus vēnimus* be explained on the same principle as Skr. *pētumā*. But of Germ. forms like Goth. *sētum* (*sat* 'I sat') *mētum* (*mat* 'I measured') *qēmum* (*qam* 'I came'), and of Lith. forms like part. *sēd-ęs* (*sėdu* 'I sit') *bėg-ęs* (*bėgu* 'I run') *kėl-ęs* (*kelù* 1. e. **kel-ũ* 'I lift') *vėm-ęs* (*vemiũ* 'I break wind'), there is none which can be due to compensatory lengthening in these several languages. We must therefore assume that here the unreduplicated root with Idg. *ē*, the 3rd strong grade of the *e*-series, acted as the weak stem for the perfect. This form of the root is quite clearly the perfect stem in Skr. *sāh-vás-* beside pres. *sāh-a-ti* = Idg. **sēgh-e-ti*, and in O Ir. *ro mīdar* 'iudicavi' beside Gr. *μῑδ-ε-ται*, and others. See § 480 Rem., and § 494. *mēt-* in Goth. *mētum* must therefore be identified with O Ir. *mīd-* Gr. *μῑδ-*. Weak reduplicated stems often became hard to pronounce, and hence they were often exchanged for this kind of unreduplicated form in the Germanic and Baltic branches, and perhaps in Latin too. See further in §§ 848 and 893.

The discovery of these doublet stems in the Idg. perfect, *se-zd-* and *sēd-*, makes it anything but certain that **ēd-* was a contraction of reduplicated **e-ed-* in Skr. *ādima* Lat. *ēdimus* Goth. *-ētum* Lith. *ėdęs* O.C.Sl. *jadŭ* (from *√ed-* 'eat'). **ēd-* may have been a stem like **sēd-*, and this to me seems more likely to be true. See § 848. 3.

Present and Aorist. Skr. 3rd pl. *sa-śc-ati* 3rd sing. *sá-śc-a-ti* Gr. *ἐ-σπ-ουο*, *√seq-* 'sequi'. Gr. *ἐπ-α* (Gort. *πγο-*

-*φεινάρω*) stem Idg. **ue-ug-*, Skr. *á-vṛc-a-t* Gr. *ε-ειπ-ο-ν* stem Idg. **ue-ug-o-*, √*ueg-* 'speak' (cp. §§ 557, 561).

§ 472. *ē* is less frequent than *e* in the reduplicator. Many perfects in the Vedas have *ā* = Idg. *ē*, as *dā-dhāra* (*dhar-* 'hold'), *mā-mṣjur* (*mar-* 'wipe'), *vā-vaśur* (*vaś-* 'desire'); an example of this kind in Avestic is Gāthic 3rd sing. *vā-ver^ozōi* (*var^oz-* 'work').

The same *ā* is found in Intensives through all periods of Sanskrit; e.g. *dā-dhar-ti* beside *dar-dhar-ti*, *bā-badh-ē* beside *bad-badh-ē* (*bādh-* 'press, oppress'), *pā-pac-ya-tē* (*pac-* 'cook'). A similar agreement between the reduplicators of the perfect and the present intensive is seen in perf. *dt-dhay-a* and pres. intens. *dt-dhē-ti*, from *dhu-* 'think'. It is obvious that the closely allied in meaning of the completed perfect (or present perfect) and the intensive had some part in the spread of reduplicating *ā* in the Vedic perfect.

Analogous Greek forms are the perfect *ἐγί-γερ-μαι* from √*ger-* 'awake', which agrees with Skr. *jā-gār-a* *jā-gṛ-vās-* (present *jā-gar-ti* *jā-gṛ-hi*), and the Homeric present *ὀη-δέχ-αται* 'they welcome' (§ 560).

Remark. Some have wished to see this redupl. *ē* in other Greek perfects. But the view is unsafe. See the Author, Gr Gr² § 131 p. 164. Nothing much is proved by Cret. *ἀπ-ῖσσε/σε* (Cauer, Del² no. 132.5) and *ῖ-γατταῖ ῖ-γαμμοῖ*; (J. Baunack, Berl Phil. Wochenschr., 1887, col. 60, Th. Baunack, Philologus XLIV 594), since it is very doubtful whether they come from **ση-σσε/ε*- and **γη-γαρ-* (cp. § 476, Rem. 2).

§ 473. III. The Reduplicator ends in *i* or *ī*, the Root having a different vocalism. This is the prevailing mode, and has been since prehistoric times, with certain classes of aorist and present stems. I am very far from satisfied with the view that this *ī* originally was used only with roots containing *i* (as Skr. *bi-bhē-ti*, type I b. § 469), which it merely echoed, and that it only spread to other roots by analogy.

Remark. The *ī* of Skr. *ā-jī-jana-t* *bī-bhar-ti* Gr. *γί-γρο-μαι*, as has been said in § 467 pp. 13 f., I would identify with *ī* in the Skr. intensives *bhā-ī-bhar-ti* *bhā-ī-bhī-atī* etc. These and the like reduplicative syllables may once have had a real independence, and *-ī -ī* may have been some inflexion, perhaps a case ending. These were doubtless

sentences of the same kind as Lith *dekle dġga* 'it burns up clear' (§ 260 p. 161), Umbr. *sabucan sabaco* 'invoco invocatione, I appeal appealingly', for similar phrases from other languages, see Pott, *Doppelung*, 151 ff.

If this is correct, the *i* of *ġi-ġen-* and similar forms originally came from roots ending in a vowel, such as *-dġ-dġ-* (*δδωω*), **dġi-dġi-* (*ττῆναι*). When the cohesion between the parts had become so firm that the *i*-case was regarded as being simply a "reduplication", — this idea was greatly encouraged by the use of real reduplications of the type of I *b*, as **bġi-bġi-* **bġi-bġi-* — two results might follow (1) forms like **ġi-ġen-* **bġi-bġen-* came into existence, and (2) with roots beginning in a sonant a simple *i* was used for reduplicating, e.g. **i + oġ-* becoming **ioġ-* (Skr. *uk-* G1 *i-* *uk-*) even in the parent speech, and such forms as Skr. *ij-arti* Gr. *i-rōw* (see p. 19). Further, (3) in Sanskrit, or perhaps earlier still, the use of (say) *iai-* and *iai-* as variant reduplicators (*iai-tr-at-* and *iai-tr-i-ti* *iai-tr-i-āna-s*) led to the making of *mai-i-mġ-* (instead of **mai-ġi-mġ-*) beside *mai-mġ-*, and the like. Does *ai* in Gr. *mai-uōw* *mai-φάσσω* *mai-ιαίω* etc. represent another case ending, and are the words formed on the same principle as *wo* *aiō* supposing these with *-i* to be? If so, *o* in the *oi* of *γoi-ιὸw* *ποι-φάσσω* must be ascribed to the influence of *πορ-φύρω* *πορ-υωω* *γορ-* *-γύλλω* etc., for *ποι-φάσσω* *γυρ-γάρω* = *ποι-φάσσω* *πορ-υῶω* ¹⁾

If this be really the origin of redupl. *i*, the question arises whether *e* and *ē* in words like G1 *παι-φάσσω* and *ῖ-ῖ-φάσσω* Skr. *gā-gāu* (type II, see §§ 471–2) may not be the case-ending of a root noun. As before, we should have to start from roots ending in a vowel, from groups such as *dē + dō-* (Gr. *δδωω* Skr. *da-dāu*)

Skr. *tī-tīh-a-ti* Gr. *ττῆναι* Lat. *si-stō* O Ir. *dō-anissud* (I § 109) *e* p. 103, § 516 p. 377) O.I.L.G. *se-stōm* (pr. Germ. **si-stō-mu*, I § 35 p. 35), *√stā-* 'stand' Skr. *bī-bhar-ti* Gr. *ῖσ-πιρρῶναι* (§§ 539, 542), *√bhei-* 'ferre' Skr. *ġi-ġan-a-t* *ái-ġi-ġan-a-t* Gr. *ġi-ġn-o-μαι* Lat. *gi-gn-ō* O.Ir. *gi-gnid*, *√ġen-* 'beget'. In Sanskrit thematic aorists the quantity fluctuates; *i* before more than one consonant, and before a single consonant when a long syllable followed, *ī* before a single consonant followed by a short syllable (cp. Wackernagel, *Dehnungsg.* p. 18), e.g. *á-pi-sprś-a-t* (*spurs-* 'touch') and *á-di-dīks-a-t* (*dīks-* 'be consecrated'), but *ái-ġi-ġan-a-t* Greek has *ī* only in *πί-πτω* 'I fall' (cp. Skr. *á-pi-pat-a-t*), but here *ī* may have been borrowed from *ῖ-ῖ-πτω*, which was connected

1) Another explanation of this *i* is given by Per Persson, *Stud. zur Lehre von der Wurzelweiterung*, p. 216 footnote 1. Per Persson's is really not very different from mine.

with it in meaning; if so, it is no example of the principle we are discussing.

Presents with *-s-* (§§ 666 ff.). Skr. *jñ-jñā-sa-tē* from *jñā-* 'learn, know', *dā-dā-sa-ti* *dī-tsa-ti* from *dā-* 'give', *mī-mñ-sa-tē* from *man-* 'think'. O Ir. *no-giguns* 'I will pray' for **-gigetsō*, beside *no gmdin* 'I pray'.

Presents with *-sk-* (§ 678) Gr. *διδάσχω* 'I teach' (perf. *δεδίδαχα*), Lat. *discō* for **di-tc-scō* (perf. *di-dicī*)

The *i*-vowel alone is used for the reduplication with roots beginning in a sonant. Skr. *īpsati* (cp. *apsanta* § 659) beside *ap-nō-ti* 'acquires', *īrtsati* beside *īdh-nō-ti* 'thrives' fut. *ardhīś-yatē*, with *īkṣatē* 'sees' (cp. O.Pers. *patiy-axšay* § 559) is connected Gr. *ἴπ-* in Hom. *ἴπ-ἴπ-εῖω* 'I ogle' (*παρθεῖν-οπίπης*),¹⁾ which is an analogical re-formate like *ὀπ-ωπα* instead of **ἴπα*, *ἴδ-ηδώς* instead of **ἡδώς*. Skr. *īy-ar-ti* beside *ār-ti* from *ar-* 'set in motion', Avest. 3rd sing. conj. *uz-yarāh* 1 e. *-iyar-āh*, Skr. *īy-ē-ti* beside *ē-ti* 'goes', the only evidence for which is its 2nd sing. pret. *āīy-ē-s* (*RV*, v. 2 8), Avest. 3rd pl. conj. *yeyan* = Ar. **īy-ay-ān* (Bartholomae, Ar. Forsch. II 71 f); Gr. *ἰσívω* 'I spend the night', *ἰσσειν ἄγειν* (Hesych.) for **i-ay + σσω*, O.Ir. *z-or* fut. of *orgim* 'I destroy, kill' (beside O.Ir.G. *ag* 'that which is bad') The former group, with the reduplication vowel and root vowel contracted together, was certainly proethnie. **īp-* and **īq-* for **ē-əp-* **ē-əq-*, or something of the kind. But it is possible that Skr. *īy-arti* and others of that type are a re-formation of later date, like Goth. perf. *ai-áuk* from *áuka* 'I increase', *-ai-áuk* from *-áuka* (*af-áuka* 'I deny, refuse')

On the difference between Gr. *τίθημι*, with orig. *i* in the reduplicator, and Skr. *dā-dhātī* Lith. 2nd pl. *dē-ste* with orig. *e*, see § 538

It has been pointed out (§ 469 Rem. 1, p. 14) that *i* is found in the reduplicator even where the root contains *u*-vocalism. But, as I said in that place, I regard Skr.

1) I cannot agree with Kretschmer in deriving *ἴππ-* from **oqi-oq-* (Kuhn's Zeitschr., xxxi 385).

ju-kō-ti, *a-cu-krudh-a-t*, *bu-bhut-sa-ti* and similar forms as being genuine prothetic types, and not as having changed *i* to *u*

§ 474. IV. A fourth type, of unknown origin, is represented by a considerable number of forms in Sanskrit, and by two in Greek. (Cp. Bezzenberger, *Bezz. Beitr.* III 310).

Skr. desid. *aśiśiśa-ti* from *aś-* 'eat', the grammarians also cite *amniśa-ti* from *an-* 'breathe', *arjīhiśa-ti* for **arjhihiśa-ti* (I p. 480 p. 354) from *arh-* 'deserve, be worth' and others; aor. *arpipa-t* (unaugmented) beside *arpáyati* 'sets in motion, shakes' (§ 797), in grammars also *ānna-t*, *ārjha-t*, *ambhija-t* (*ubj-* 'keep down, squeeze together') and others.

Gr. *ἐφένανον* from *ἐφέναι* 'I hold back' and *ἐνίπτανον* from *ἐνίπτεω* 'I address'; beside *ἐνένανον*, type I c (§ 470).

§ 475. A few remarks are now needed on the way in which Consonant Initials are treated in Reduplication.

1. There was originally no difference between the beginning of root and reduplicator, when the root began with one consonant, as *dā-* 'give' Skr. *dā-dūti*, Gr. *δί-δομι*, Lat. *de-dūt* Osc. *de-ded*, O C.Sl. 3rd pl *da-detŭ*. But a great many differences were brought about by phonetic change. For instance, in Greek and Sanskrit the *initial of the Reduplicator* was affected by the principle of dissimilation of aspirates which held in those languages, e. g. Sanskrit *dādadhāti* for **dha-dhāti*, *babhūva* for **bha-bhūva* (I § 480 p. 354),¹⁾ Gr. *τίθημι* for **θι-θημι*, *πέποιθα* for *φι-φύαρι* (I § 496 pp. 364 f). We were introduced in vol. I p. 483 footnote 1 to a dissimilation peculiar to Irish, *-roinasc* for **ró-nenasc*, *-roichan* for **ró-cechan*; compare § 878, below. The *Root-initial* is changed e. g. in pr. Idg. **sī-zd-ō* (✓ *sed-* 'sit') = Gr. *ἵζω* (I § 590 p. 447, § 593 p. 449). It often happened, however, that a difference brought about by phonetic change was obliterated afterwards, as in Ved perf. mid. *si-sic-ē* instead of *si-šic-ē*

1) The perfect *ja-bhāra* is a mixture of *ba-bhāra* and *ja-hāra*. See von Bradke, *Zeitschr. D. Morg. Ges.* XL 665 f.

from *sic-* 'pour',¹⁾ Gr. Gort. *θί-θεδθαί* instead of **τί-θεδθαί* Att. *τί-θεδθαί* (I § 496 p. 365, the Author, Gr. Gr.² pp. 73 f.), Ion. perf. *βέβα-μεν* instead of **δε-βα-μεν* = Idg. **ge-gm-* from *√gem-* 'go' (I § 428 b, p. 316), Umbr. *ře-ře* 'dedit' instead of **te-ře* cp. *teřust dursust* 'dederit' (I § 369 Rem. 3 p. 281).

Remark We may not assume that in Idg. **pi-b-e-ti* (Skr. *piḥati* Lat. *bibit* O Ir. *ibid*) *b* is simply for *p* by dissimilation. It is quite possible that *b* came from the imperative **pi-b-dhi* (for **pi-p-dhi*), cp. § 539.

476. 2. Where a root begins in more than one consonant, only the first of them is reduplicated. This rule held in the proethnic language and holds in its branches too. Examples.

Skr. *śu-śráva* Gr. *ιέ-ιλυε* O Ir. *ro chuala* for **cu-clova* from *√kleu-* 'hear'. Skr. *á-su-srōt* from *sru-* 'flow'. Gr. *ρέ-ιριμαι* from *ιρίνω* 'I sentence', *ήληθι* 'be gracious' for **σι-αλη-θι* (I § 565 p. 423). O Ir. *ad-ge-grannatar* 'persecuti sunt', *ro selach* 'I struck down' i. e. *se-slach* (I § 576 pp. 431 f.). Goth. *gai-grōt* from *grēta* 'I cry', *faí-flōh* from *flōka* 'I lament', *sai-slēp* *sai-zlēp* from *slēpa* 'I sleep'.

Skr. *sa-smāra* from *smar-* 'remember', *a-śi-śnat* from *śnath-* 'pierce'. Gr. *εἴμαραι* 'it is fated' for **σε-σμαραι* (I § 565 p. 422), *πέ-πνιγμαί* from *πνίγω* 'I choke', *ποιννύω* 'I pant'. Mid. Ir. *ro senaich* 'stillavit' i. e. *se-snaich* (I § 576 p. 431).

Skr. *di-dvēṣu* from *dvīṣ-* 'hate', *sa-svāna* from *svan-* 'sound', partic. *śā-śvasat-* from *śvas-* 'puff, pant, blow', *ta-tyajē* from *tyaj-* 'forsake', *sa-syandē* from *syand-* 'move on'. Hom. *δεῖδυμεν* i. e. *δέ-δδυμεν* from *√dyei-* 'frighten' (I § 166 p. 147). O Ir. *do-sefann -sephann* from *do-sennum* 'I hunt, drive' for **syend-* or **syemn-* (I p. 175 p. 154, II § 613).

Skr. *cu-kṣāya* from *kṣi-* 'possess', *ca-kṣāna* from *kṣan-* 'hurt, wound', Gr. *ρέ-ριττημαι* from *ῥτάομαι* 'I get, win' (cp. I § 554 pp. 407 f., Kretschmer Kuhn's Zetschr. xxxi 433)

1) We are not at liberty to explain *si-sic-ē* by saying that *sa-* = Idg. *se-* was the reduplicator in pr. Aryan (§ 851).

Avest *hu-štanti* O Pers *a-štatā* (I § 558 Rcm. 1 p. 410), Gr. ἴσσημι ἑσσηνα, Lat. *si-stū* Umbr *se-stu* 'sisto', O.Ir. *do-airissid sessam* for **si-st-* (I § 109 e p. 103, § 516 p. 377), from $\sqrt{\text{stā}}$ 'stand'. Avest. partic *hu-spōsemna-* from $\sqrt{\text{spek}}$ 'conspicere'. O.Ir. *se-scaand* 'he leapt'.

There are several variations from this type, of which the chief here follow.

The first is the commonest of them all (it is found in Sanskrit, Greek, Italic, Germanic), and perhaps began in the proethnic period. When a root began with *s* + an Explosive, both were often taken on into the Reduplicator, instead of simply the *s*. Thus Goth *stai-stald* from *stalda* 'I possess', *skai-skáip* from *skáila* 'I divide'. In Sanskrit, Greek, and Italic dissimulation came in and destroyed the likeness of root and reduplicator; *s* was dropped either in the reduplicator (so Sanskrit, Greek, Latin) or in the root (Italic). Skr *ta-sthāu ti-śtha-ti* from *sthā-* 'stand', *ca-skānda*, 2nd and 3rd sing. *kāni-śkan*, *cani-śkada-t* from *skand-* 'leap', *pa-spydhē* from *spardh-* 'vie, strive for', *pam-špadā-s* 'quivering' from *spand-* 'quiver'. This example of the principle of dissimulation Greek and Latin show only in a few nouns *ρο-σουλμάτια* 'shreds of leather' *qui-squiliae*, *ρυ-σάριδες* 'lock' are examples (Fritzsche, Curt. Stud. vi 319 f). With *s* dropt in the root-syllable Lat. *ste-ti sti-ti* Umbr *steti-stetecies* Lat *spo-pondi sci-cidi*. Compare Osthoff, Paul Braune's Beitr. viii 540 ff., I do not think that his hypothesis is overthrown by Meringer in Zeitschr. ost. Gymn., 1887, pp. 371 f

Remark 1. The reason why the present Lat *si-stū* kept the old method, while *steti stiti* did not, was that this was the only reduplicated present with a root beginning in *s* + explosive. Observe too that all its perfect forms were once distinguished by the vowel *e* in the reduplicator instead of *i* (§ 471).

Secondly, when a verb stem beginning in two consonants simplified these to one in its unreduplicated forms, the reduplicated forms were treated as though the verb began originally in one consonant (§ 475). Gr. Doi. πέ-πᾶμαι 'I possess, have authority over' instead of **γε-πᾶμαι* i. e. **ke-kṃā-* (cp.

Skr. *-śi-śvi-ś*), because in the present and other tenses **kṣā-* became *πᾶ-* (I § 166 p 147, § 654. 4 pp. 500 f., II § 117 pp. 370, 371) *σε-σόβημι* for **τε-σοοβ-* (cp. Skr. *ta-tyāṣa*) following *σοβέω* 'I scare away' ground-form **tyogéḥō* (I § 459 p. 337). *τε-θίξω* Thess *πε-γειράω* [τες beside *θίξο* Thess *γείρ* 'wild beast' for Idg. **ghēṛ-* O.C.Sl *zverī* Lith. *žverī-s* (see Buck, Amer Journ Phil xi 211 ff.), so that the reduplication would properly have been *τε-*. Locer. partic. *φε-φάδηότα* following *φάρδανω* (*ἀνδάνω*) 'I please' from *√sṃad-* (cp. Skr. *sa-svadē*) *ῥέ-ριπται* (I'ndar) following *ῥίπτω* 'I throw' for **φρίπτω*, and Att *ῥοριπτι* instead of the regular **(F)ευρίπτω* (the Author, Gr. Gr.² p 31). *ν-νῆχθαι* from *νῆχω* 'I swim' for **δνᾶμι* (Skr 3rd pl *sa-sn-ur*). Lat *me-morī memoria* formed from a perfect **me-moīz*, which probably arose on the analogy of unreduplicated forms with *mer-* for *smēr-* (cp. *merda* for **smērdā* etc., I § 570 p 427), cp. Skr. *sa-smāra*. O.Ir. perf. 3rd sing *uir* 'gave away, sold' from *√per-* instead of **uir* for **pī-mi-e* on the principles laid down in I § 339 p. 268, cp. § 878 below.

An exceptional type of reduplication is sometimes seen in Greek where verbs beginning in more than one consonant often have *ε-* for their reduplication, instead of one consonant + *ε*, even where the known phonetic laws did not demand that the consonant should drop. Examples are *ε-βλάστημι* beside *βε-βλάστημι*, *ε-γραιμι* (Cret. and elsewhere) beside *γέ-γραιμι*, *ε-γνοιμι*, *ε-στημι* beside *λέ-στημι*, *ε-σσυμι* (*√qre-*). Probably *ε-ορωμι* (*Φωρη-*) and *ε-ορίμι* (*Φοῖπ-*) are of this sort, since there is no trace of *φ* having been used and dropped in these forms. See Curtius' Verb II² 144 ff. Lastly we must mention *ε-σταλμι*, *ε-σπορμι*, *ε-ρυνήμι* (orig *σε-σπρ-*) and the like, beside *ἀφέσταλμι* *ἐπέσταλμι* (inscr.), and *ε-στημι* *ε-σταμεν*. The last perfect kept its *spiritus asper* because *ῑ-στημι* *ῑ-σταμεν* had it¹⁾

1) In Boeotian or Laconian we must add to the perfect the aorist form *ῑτανα* for **ῑτανα* Hesychius' gloss *ῑτανα* *ῑστησαν* should probably be assigned to one or other of these dialects (cp. I § 566 p 423).

Remark 2 It is an obvious suggestion that in *ἔβλησθῃς* etc we have the augment in place of the reduplication, since in verbs with a vowel initial the augmented preterite and the perfect came to have the same beginning: e g *ἤμεσιον: ἡξέσθηναι* (*ἔρεθίσω*), *ἤπαρσα ἤπαρμαι* (*ἄπασι*), *ἄφ' ἑωυτῆς ἄφ' ἑγῶ*. But if so we should expect similar forms in verbs which began with one consonant, and such forms as **ἔ-βηκα* instead of *βί-βηκα* (see § 475) ¹

We cannot suppose that the form *ἔ-ερωγα* stands for **ἔ-ερωγα*, and that it gave the type for *ἔ-βλήσθηκα* etc., because the dialect of Gortyn a has *ἔ-γαιουσαι*, and this dialect kept initial *f* before an *e*-sound

The Cretan perfects *ἔπ-ἤστειλε* *ἔ-φειτται* mentioned in § 472 Rem., page 17 above, with *ἔ-*, only give a fresh problem to solve

THE AUGMENT.²

§ 477. The Augment (*αὐξησης*), as it is called, is a syllable, Idg. **e-* = Skr. *a-* Armen *e-* Gr. *ἐ-*, which prefixed to verbal forms serves to mark past time.

1) *ἔλογα* instead of *ἔλογα* in two late sepulchral inscriptions is probably not a mistake in the graving, but a misformation, due to contamination of the perfect *ἔλογα* or *ἔλογα* at a time when this kind of perfect had become unfamiliar (Thumb. *Mittel. des deutsch arch Inst in Athen*, xvi 176)

2) R Garnett, On the Origin and Import of the Augment in Sanskrit and Greek, *Proceedings of the Philol Society I* (1844) p. 265 ff Fr Muller, *Einiges ueber das Augment*, Kuhn-Schleicher's *Beitr.*, iii 250 ff J Davies, On the Temporal Augment in Sanskrit and Greek, *Hertford* 1865 Faust, *Zur idg Augmentbildung*, Strassb 1877 A H Sayce, The Origin of the Augment, *Transactions of the Philol Society*, 1885—1887, pp 652 ff Bréal, *De l'augment*, *Mém de la Soc de lingu.* vi 333 ff

J Avery, The Unaugmented Verb-Forms of the Rig- and Atharva-Vedas, *Proceedings of the Amer Orient Soc*, May 1884, pp. xi f, und *Journal of the Amer Orient Soc* xi 326 ff

Ebel, *Die scheinbaren Unregelmässigkeiten des griech Augments*, Kuhn's *Zeitschr* iv 161 ff La Roche, *Das Augment des griech Verbums*, Linz 1882 Pöhlmann, *Quomodo poetae epici augmento temporalis sint*, Tilsit 1858 Grashof, *Zur Kritik des homer Textes in Bezug auf die Abwerfung des Augments*, Dusseldorf, 1852. K. Koch, *De augmento apud Homerum omisso*, Brunswick 1868 Skerle, *Über den Gebrauch (die Bedeutung) des Augments bei Homer*, Graudenz 1874. Molhem, *De augmenti apud Homerum Herodotumque usu*, Lund 1876 Bumke, *De augmento verbi Herodoti*, Braunsberg 1835. H Lhardy, *Quaestionum de dialecto Herodoti opus primum De augmento*, Berl. 1844

It was originally an independent word, an adverb, followed by the verb, which then became enclitic, e. g. **é luget* 'he left' (Armen. *e-liġ* Gr. ἔ-λιπε), and it may be compared with the Irish particle *ro* (= Gr. *πό*) which is used before verbs of the historic tenses. But in all the languages which have kept the Augment, it has become an inflexional prefix (cp. II § 4 page 6). A trace of its original adverbial character remains in the accentuation of Greek forms like *παρ-έ-σχον* ('I offered'), which involves the same principle as that of *παρ-έ-ν-θες* ('put in between') and of Skr. *sam-ā-cmutē* ('he heaps together, collects').

As to the origin of this adverb *ē*, and of **ē*, which as we shall see later was used in the same way in the parent language, only uncertain conjectures are possible

Remark. Older explanations are cited by Curtius, Verb I² 109 ff Sayce's new suggestions do not commend themselves to me (see page 24 footnote). It would be best to regard **ē* as a locative of the pron. stem *o-*, with temporal meaning (see III § 409 p 329), compare **te* (Lith *tē* OCSl *te*) from **to-* and the like (III § 424 p 349). The relation of **ē* **ē* has plenty of parallels, as **te* **tē*, *ne* **nē* (III p 349 footnote, § 415 Rem. p 337). Compare also Per Persson, *Studia etymologica*, p. 78

If the verb had other prefixes besides the Augment, this stood immediately in front of the verb. But sometimes a verb compounded with a preposition became to all intents and purposes a simple form, and then the augment came right in front. Skr. *a-pīdaya-t* 'pressed' for **pi-za-* ('sit upon'), Gr. ἔ-πιέζον for *πι(σ)εδ-*, see § 795. Skr. epic *a-sambhramat* 'he trembled' Gr. Att. ἔ-λάθον beside *λαθ-ῆν* 'I slept'. When the structure of verbs was thus forgotten, there could even be a double augment. Skr. epic *apraūṣit* beside *praūṣit* = *pra-āṣit* 'he drove out', Gr. ἡ-εἰχίμην 'I endured'. The same thing occurs in reduplicated forms, see § 850.

§ 478. The augment with verbs beginning in a Consonant. Examples Pr. Idg. **é bherom* 'I bore'. Skr. *á-bharam*

Kloppe, *Dissert de augmento Herodoteo*, cp I II., Schleusingen 1848. Sorof, *De augmento in trimetris tragico abiecto, praemissa de orasi, elisione, aphaeresi quaestione*, Breslau 1851.

Avest. *a-berem* O Pers. *a-baram*, Gr. ἄ-γενον. 3rd sing. Skr. *á-da-dhāt á-dhāt* Armen. *e-d* Gr. ἐ-τίθει 1st pl ἐ-θήμεν, √ *dhē-* 'place'. 3rd sing. Skr. *á-bōdhat a-būdha a-būbudhat* Gr. ἐ-πέθ-ετο ἐ-πέθρετο ἐπέπυστο, √ *bheydh-* 'awake, notice'. 3rd sing. Skr. *á-diśta a-dikśat* Gr. ἐ-δείκνυ ἐ-δείξε, √ *deik-* 'show, point'. 3rd sing. Skr. *á-gan* Armen. *e-kn*, √ *gem-* 'go, come' 3rd sing. Armen. *e-tes* Gr. ἐ-δέχρετο, √ *derk-* 'see'.

All that is left of the augment outside of these three groups are a few obscure Germanic forms Goth. *iddja* 'he went' = Skr. *á-yāt* (I § 142 p. 127), A.S. 3rd pl. *eóðun* = Goth. *iddjēdun*, cp §§ 587, 592, 886 Rem But these are not free from doubt, because we find in Sanskrit epics the unaugmented form *iyā-t* as well as *a-yā-t* (with *iy-* instead of *y-* like *iy-ē*, § 493) So *uldu* too may represent the unaugmented Idg. **yē-t*

In Greek, *í-* was often obscured by being contracted with the following vowel, after *σ* or *φ* which once began the root had dropped (cp. I § 165 p. 146, § 564 p. 421, § 603 pp. 455 f.), e. g. *εἰπόμεν* for **ε-(σ)επόμεν* from *ἐπομει* 'sequoi', *εἴρπον* for **ε-(σ)εῖρπον* from *ἑρπω* 'serpo', *εἶδον* 'I saw' for **ε-(φ)ιδον* (Hom. *εἶδον*, Lesb. *εὐἶδον*), *ἐργάζομαι* for **ε-(φ)εργάζομαι* (an inser. of Hermione has *ἐφ'εργάζομαι*) from *ἐργάζομαι* 'I work'. On *ἐθιζόν* 'I was accustomed', orig. **ε-σφ'εθιζόν*, *εἰλον* 'I dragged', orig. **ε-σφελκον*, compare I § 563 7 p. 420, and the Author Gr. Gr. 2 § 13 p. 33 'The aspirate of *εἰπόμεν*, *εἰλον*, *εἴρπον*, like that of *ἐργαζομαι* pl. *εἵμεν* (for *ε-(σ)η-* *ε-(σ)η-*, from *ἔημι* 'I send forth' for **οι-σῆμι*) is doubtless due to the transference of the internal *h* (**ε-ηεπόμεν* etc) to the beginning, so it was in *ἑρπός* for **hερπός* (Skr. *iṣṇá-s*) and other words, see Kretschmer, Kuhn's Zeitschr. xxxi 421

In Greek, again, the augmented preterites of verbs which have lost their initial consonant are often treated like those of verbs that never had any (§ 480) This is commonest in later times. An example is Att. *ᾤκησα* instead of **ε-(φ)οικησα*, from *(φ)οικέω* 'I live, dwell', following such forms as *ᾤδησα* (*οἰδέω* 'I swell'. Armen. *atnum* 'I swell' O.H.G. *euḡ* 'sore, abscess').

§ 479 In Vedic, some verbs beginning with *v*, *y*, or *r* have *ā-* for their augment, as *ā-cinak* from *vinākti* 'turns round' (see Delbrück, A₁ Verb, 79) *ā-* is also found as augment with verbs beginning in *ā*, *ī*, *r*; as *āūnat* from *unātti* 'wets' (see § 481) That this *ā-* was original, at least in some of these forms, is made probable by the use of *ṛ-* instead of *ē-* not infrequently before Greek verbs with initial *υ* Examples. Hom. *ῥεῖδῃ* 'he knew' for **ῥ-φείδῃ*;¹⁾ Att. *εἶδον* 'I saw' *ἐάλουν* 'I was captured' for **ῥ-(h)οραον* **ῥ-(h)αλων* (I § 611 p. 462), the aspirate *m* in the last two is to be explained like that of *εἰπόμην* *ξημα* (§ 478) Words like *ἡργαζόμεν* (beside *εἰργαζόμεν*) are less certain It is true this form may be derived from **ῥ-(f)εργ-*; but so may it be an ad-formate of verbs which began with *e-* in the pre-Greek period (cp *ώρησα* § 478, above).

(On the relation of *ē-* and **e-* see § 477 with the Remark, page 25)

Remark On Greek forms with *ῥ-* compare G. Meyer, Gr Gr² pp 421 ff, the Author, G₁ G₁² p 150, and the works there cited

Another view, which I think not probable, is that certain verbs with initial *f* have a prothetic *z-*, and that from these were made preterites with the temporal augment (*ῥεῖδῃ*, being to *ῥεῖναι* what *ῥευνθον* is to *ῥεύνθω* *✓ reudh-*, cp I § 626 pp 470), afterwards, according to this view, other verbs with initial *f* but without prothetic *z-* took *ῥ-* for augment

On the other hand, I agree with those who refuse to see the Idg. augment **ē-* in *ῥ-βουλόμην* 'I wished', *ῥ-δύναμιην* 'I could', and *ῥ-μελλαν* 'I intended, I was to' do so and so These forms occur in Attic from 300 B C onwards, and *ῥ-αἰέλον* as early as Hesiod (Thesg 478, 888, 898) It is a fair conjecture that these were modelled on *ῥ-βέλον* 'I wished', from *βεβλω* In this Verb *ῥ-* was no augment but a preposition, another ablaut-form of *ω-* in *ω-φείλω* etc, and identical with Skr *ā* 'to towards'. The *z-* of *z-φείλω* is a third ablaut-form of the same prefix, to be compared with *a* in Avest *a-sā-* etc, but the use of *z-* with *φείλω* was confined to its preterite in prehistoric times, because *z-φείλω* *z-φείλον* seemed to be related as were *ερέτω* **ῥεῖτο* Cp Osthoff, Perf 129, 604, Bartholomae, Ar Forsch. II 169; above, vol. III § 246 p 145.

1) Some scholars would write *εῖδῃ*, in the Aeolic fashion, for which there is no authority at all Attic *ῥεῖδῃ* cannot be contracted from *ῥεῖδ-* but only from *ῥεῖδ-*.

§ 480 In verbs with initial Sonant the augment has everywhere ceased to be a separate syllable. It was contracted with the root-initial in the original language (cp. I § 114 p. 107)

Examples Pr Idg **esni* for **e esni* or **ē esni*, cp. pres. **es-mi* = Skt *ásmi* etc. Skr *ásam* Avest. 3rd sing. *ās* O.Pers. *aham* i. e. *āham*, Gr Hom *ἦα* Att *ἦ* 3rd sing. Dor. *ἦς*; 1) cp O.C.Sl. *-jachū* for **ēsom* in imperfects like *neséachū* (§§ 493, 510, 903) Pr Idg **ēni* from **eḷ-mi* 'I go'. Skr. *āyam* 3rd sing. *āti* Avest. 3rd sing. *āp* O.Pers. *ayam* i. e. *āyam*, Gr *ῥα* instead of **ῥα* for **ῥα* (§ 502), compare Lith *ejaũ* 'I went' from the stem **eḷ-ā-* (§ 586) Gr. *ῥιζων* from **ῥιζω* 'I strive' O.C.Sl. s-aorist *jasū* = **ēt-so-m*, **ed-* 'eat'

It is extremely probable that the same augment is seen in Lithuanian present forms of the substantive verb beginning with *ē-*, as pl *ėsame* *ėsate* dual *ėsara* *ėsata* beside *ėsame* etc. and *ėsime* (*ēsme*) etc. Like O.C.Sl. *-(j)achū* *-(j)ase* etc. (see above), these were originally imperfect. But after all the other preterites of present stems with thematic vowel had fallen into disuse, this imperfect of *es-* was quite isolated, step by step it gave way to *buvaĩ*, while at the same time the forms which ended like those of the present system came to be used as equivalent to them; and later the participle *ėsąs* was formed and used side by side with *ėsąs*, and in some dialects *esù esì* beside *esù esì*. Perhaps Lat. *ēs* 'thou art' (also *ēs*) is also an augmented form, and represents Idg. **ēs-s* 2)

Remark Osthoff (Perf, 184 ff.) assumes that Lat. *ēs* *ēst* *ēstis* from *edū*, and Lith. *ėdu* *ėdu* etc. O.C.Sl. *jamī* (*emī*) are forms of the augmented imperfect used as present. I think that their *ē-* may very well have this origin. But another supposition is quite as good, nay

1) We are certainly tempted to follow Bopp, Lagarde, and Bugge, and add Arm. *ē*, 'eiam' 3rd sing. *ē*; but Idg. *ē* seems always to become Arm. *i*. Compare Hubschmann, Kuhn's Zeitschr. xxvii 12.

2) So too the augment has crept into the present and future in Modern Greek, as *ἔσ*, *ἔβλεψα*, *ἔα* *οὔ*. *ἔδωσα* (Hatzidakis, Kuhn's Zeitschr. xxx 375), and so the augment of Armen. *e-hn* 'he came' and *e-d* 'he placed' has found its way into allied forms, as fut *ekic* and *edic* (Hubschmann, Arm. Stud. i 28, Bugge, Kuhn's Zeitschr. xxxii 38).

better — that they represent the ablaut-grade Idg. **ē-*. Then **ēdm*: **ēdm* (Skr. *ādm*) as Skr. imper. mid. *sāh-āu* *sāh-āu* ($\sqrt{\text{segh-}}$), and as Skr. *sāhat* *sāhate* (Gr. *ῥῥῥῥῥῥ*), *dhāvat* *dhavatē* (Gr. *ῥῥῥ*), Gr. *μῥῥῥῥῥῥ* *μῥῥῥῥῥῥ*, Lith. *bēgn* Gr. *ῥῥῥῥῥῥῥ*, and so forth (§ 471 p. 16), and, if so, the *ē-* of **ēdm* must be identified with that of the *s*-aorist Lat. *esse* O CSI. *jusi* (*ēsū*), and probably with that of the perfect forms Lat. *ēdī*, Lith. *ēdēs* O CSI. *jadū* (*edū*); see *loc cit* above. One view only I must distinctly oppose; the view of those who regard this root as not belonging to the recognised *e*-series, but to an *ē*-series, and who regard Skr. *ādm* as not original, while the *ēdm* of Latin and Balto-Slavonic is. Compare § 494.

How came this *ē*-grade (*mēd*- etc) to exist in *e*-roots? It is impossible to say. It is found, in the protoethnic stage and later, not only in the present and aorist, but in the perfect too (§ 848 3), and also in nouns (e.g. Gr. *μῥῥῥῥῥῥ* *μῥῥῥῥῥῥ* Armen. *mid*), and we have no right to limit this *ē* to any single tense. It is certainly remarkable that the perfect forms with *ē* never had the reduplication (Skr. *sāh-ids*- etc). But there are other original unreduplicated perfects, as for example **μῥῥῥῥῥῥ* 'knows' (see *loc cit*).

What was originally the quality of the resultant vowel, when an augment was contracted with the initial *a*- or *o*- of a root, it is hard to say. The Aryan languages of course always have *ā*-, whether the root began in *e*, *o*, or *a*, as Skr. *ājat* from *ājati* 'he drives' Gr. *άγει*, *āpasyat* from *apasyāti* 'is active' Lat. *operātus*. In Armenian, verbs beginning with *a*- have apparently no augment in the preterite, as *ac* 'he led', *ar* 'he took' *anc* 'he anointed' *anc* *ῥῥῥῥῥῥῥ*, we also find a re-formation with augment *ē-anc* (with later *ē* instead of *e*). Greek forms like *ἄγον* Ion. *ῥῥῥῥῥῥῥ* (from *ἄγω* 'I lead'), *ῥῥῥῥῥῥῥ* (from *ὀζω* 'I smell'), *ῥῥῥῥῥῥῥ* (from *ὀδέω* 'I swell') are suspicious, because their long vowel might come from analogy, once such forms as **esti* (*ἔστι*) · **ēst* (*ἦς*) had produced a belief that the lengthening of an initial vowel marked the past tense. Beyond all doubt this is the cause of the long vowel in such words as *ῥῥῥῥῥῥῥῥ* (from *ῥῥῥῥῥῥῥῥ* 'I beseech') and *ῥῥῥῥῥῥῥῥῥ* (*ῥῥῥῥῥῥῥῥ* 'I sing the bridal song'), compare what is said in § 643 on *ῥῥῥῥῥῥῥῥ* : *ῥῥῥῥῥῥῥῥῥ*.

§ 481. In the plural and dual of the pret. of **es-mi* 'I am' and **ē-mi* 'I go', if Idg. **ē-* is allowed to be their augment, we should expect forms like Skr. **ā-sma* **ā-san*, Gr. **ῥῥῥῥῥῥῥ* Lesb. **ῥῥῥῥῥῥῥ* and Skr. **ēmu* **ā-yan*, Gr. **ῥῥῥῥῥῥῥ*,

op. pres 1st pl. Skr. *s-más*, *i-más* and the unaugmented imperf. Skr. Ved. *s-an* Avest *h-en* and Avest. *i-tā* Gr. *ἔ-την*. One such form is Avest. *ahma* Gathic *ēhmā* = pr Ar. **a-sma* Otherwise we find only *āsma āsan āma āyan*, Avest 3rd dual *āitem*, O Pers 3rd pl. *aha aya* i e. doubtless *āha āya*, Gr. *ἡμεν ἦστε*, O.C.Sl 2nd pl. *-(j)as-te* If we suppose that the augment here was *ē* (cp. § 477 and Rem p. 25, § 479 pp 26 f), the sing. and dual-pl. agree in their initial syllable right back as far as the parent speech. However, it is possible, and probably better, to assume that the long vowel came from the singular, the initial of *āsam* *īa* as compared with *āsmi eimi* being classed in the popular imagination with that of the preterites *ājam ānam ηρον* etc., which had a long initial vowel in all persons.

Remark 1. *η* in *ἡμεν ἦτε* must be a *ie*-formation (cp. I § 611 p 461) But there is no need to bring in the influence of the sing *ἦα*, since **ē + ē-ent* may conceivably have been the 3rd plural (cp. § 1020. 1. α).

Remark 2 Osthoff's view (Peri., 151 f.) that Skr *āsta* Gr *ἦστε* came from **ē estē*, and that **estē* was the weak-grade form of *✓es-* with secondary or bye-accent, is no longer tenable See Bartholome, Bezz. Beitr. xvii 105

In Sanskrit, verbs beginning with *ā-*, *ī-*, or *ṛ-* have *au-*, *ai-*, and *ār-* in their augmented preterite *āūnat* from *unātti* 'wets' (*ud-*). *āūhat* from *ūhati* 'removes, pushes' *āīchat* from *ichāti* 'wishes'. *āīśata* from *īśate* 'owns' *ārchat* from *ṛchāti* 'reaches, gets'. The augment here was probably *ē*; see § 479 above, on *ā-vṛnah* etc. Other attempts to explain these are given by Schleicher Comp.⁴ p. 738 (cp J. Schmidt, Vocalismus, I 44) and Bartholomae, Ar. Forsch. II 74 f.

§ 482. In Herodotus are a series of apparently unaugmented forms, of which *αἵτεε* (*αἰτέω* 'I ask'), *εὐχετο* (*εὐχομαι* 'I pray'), *αὐξετο* (*αὐξω* 'I increase') are examples. These may be quite regular, and come from older forms with initial *ā-*, *ē-*, *ai-*, as laid down in vol. I § 611 p. 461.

The vowels in the first syllable of such forms as Att. *ἦτουν* (*αἰτέω*), *ἦνξάμην* (*εὐχομαι*), *ἦνξον* (*αὐξω*), and *ἦντησα* (*ἀντάω* 'I meet'), *ἦρχον* (*ἄρχω* 'I lead'), *ᾤρνον* (*ὀρνυμι ὀρνύω*

'I arose, set a-going') is due to the analogy of ἤγον : ἄγω, ἤριζον : ῥιζώ etc. ἤμεν ἤτε are discussed in § 481 with the Remark, just above.

§ 483. The Augment Omitted. In the parent language the augment could be dispensed with. The forms with which it was used were not confined to the expression of any particular tense or time, and they could be used for the past without any augment. This was easy enough if past time were unmistakably indicated by the context, or by some other expression in the sentence, such as Skr. *purā* Gr. *πῶρος*. Compare § 909.

The use of both augmented and unaugmented forms (as **é-bherom* and **bhérom* in the sense of 'I carried') continued in the separate languages, and survivals of it occur right down into the historic period. The facts are as follows.

In Sanskrit of the Vedic period both modes of expression are used together, in the Rig-Veda they are about equally balanced. But even in Vedic we can see a growing preference for forms with the augment. In the Brahmanas and in Epic poetry the augment is rarely omitted. And in later or classical Sanskrit, which was ruled by the native grammarians, augmented forms alone are used. In Avestic the double usage is also found, though the augment occurs rarely in comparison with the number of times it is omitted. But Old Persian seems to know no preterites save those which have an augment (a few forms in this language are doubtful).

In Armenian the augment was kept only before monosyllabic verbal forms which kept their root vowel, or before those which without it would not have been a complete syllable. Thus the 3rd sing. aor. *e-lk* = Gr. *ἔλκε* has it, but 1st sing *lk* has it not.¹⁾ It is found in other persons besides the 3rd sing with the aorists of the roots *dlē-* 'place', *dō-* 'give', and *gem-* 'come'; thus 1st sing. *e-di e-tu e-ki* 3rd

1) It is a fair assumption that, in the 1st sing, **elk* beside **lk* dropt out of use before **ilk* became monosyllabic.

sing. *e-d e-t e-kn*. That the augment was kept or dropt according to the number of syllables in the word is clear from 1st pl. *tuak* beside sing. 1st pers. *e-tu* 2nd *e-tur* 3rd *e-t* pl 2nd *e-tuk* 3rd *e-tun*, and by comparison with 1st pl. *e-dak e-kak* (beside *e-di e-li*). The augment of *edi* and *eki* passed into other parts of the verb, for which see page 28, footnote 2.

In the Greek of Homer and the later epic poets, the use of the augment is artificial. In the later epic it is less and less omitted as the language approaches more nearly to ordinary prose. In prose, augmented forms predominated from the very first. The only exceptions are the pluperfect, which shows the old variation, e. g. *πεπόνθη πεπόνθειν* with *ἐ-πεπόνθη ἐ-πεπόνθειν*, and the iterative preterite in *-σπον* in Herodotus, as *φεύγεσπον*, which never has the augment. Perhaps the reason for these exceptions was that the forms of the 2nd plural and dual pluperfect (§ 836) and *φευγέσσετε φευγέσκετον* could have only one meaning, while *τρέπετε τρέπετον, τράπετε τράπετον, τρέψατε τρέψατον* could be either indicative or imperative. This made the augment useful to make the sense clear. In Sanskrit and Old-Persian there was the same ambiguity (e. g. Skr. *bhárata* = *ābharata*, and also imperative), and there too a desire for clearness may have caused the augmented forms to become by degrees the only mode of expressing past action.

In all other branches of our group unaugmented forms gained the day. The scanty and obscure remnants of the augmented class have already been given. Examples of unaugmented forms are:

Latin *-bam* in *plantā-bam* for **fu-ā-m* 'I was' (§ 583). *dixit*: Gr. *δειξε ε-δειξε* (§§ 823, 867. 3). *scidit*: Skr. *chudá-t á-chuda-t* (§§ 523, 528, 867. 5).

Old-Irish. s-aorist *io-char* 'he loved' for **-caras-t* (§ 840).

Old High German. *tetu* O.Sax *deda* 'I did', if it is an imperfect like Greek *τιθην ε-τιθην* (§§ 545. 886), and O.H.G. O.Sax. *wissun* 'they knew', if it be for **wits-ut* (§ 837). Compare Kluge in Paul's *Grundr.* i 375.

Lithuanian *būvo* 'he was' for **bhuyā-t* cp. Lat. *-bat*; *minė* 'he thought, devised' for **mynē-t*: cp. Gr. *μάνη ἐ-μάνη* (§ 587) Old Church Slavonic *bě* 'he was' for **bhuyē-t*: cp. Gr. *φύη ἐ-φύη* (§ 587), aor. *vezŭ* 'I carried, vexi': Skr. *vāha-m ā-vaha-m* (§ 514); *s*-aorist *děchŭ* 'I laid': Skr. *dhāsam ā-dhāsam* (§ 812).

FORMATION OF THE TENSE STEM.¹⁾

GENERAL REMARKS

§ 484. In classifying forms of a verbal system the grammars regard meaning rather than form. The result is that forms which are closely connected in structure and in derivation have often to be kept apart, and at the same time

1) Many works on the Present Stem (Imperfect-Present and Aorist-Present) include a more or less general discussion of tense formation, and it is not always easy to choose where to name them. For this reason, works on the Present Stem will here be included along with those on Tense-Formation in general. For works on the *s*to-Future, see § 747, for the *s*-Aorist § 810, for the Perfect, § 843 (the Germanic weak preterite § 907).

Indo-Germanic L. Tobler, *Übergang zwischen Tempus und Modus, ein Capitel vergleichender Syntax im Zusammenhang mit Formenlehre und Volkerpsychologie*, Zeitschr f Volkerpsych II 29 ff. S. H. A. Herling, *Vergleich Darstellung der Lehre vom Tempus und Modus*, Hanover 1840. L. Meyer, *Über Tempusbildung und Perfecta mit Prasensbedeutung*, Bonfey's Orient und Occident I 201 ff. F. H. Trithem, *On the Formation of the Past Tense in certain of the Indo-European languages*, Proceed of the Philol Soc. I (1844) pp 273 ff. G. Gerland, *Intensiva und Ictativa und ihr Verhältnis zu einander*, Leipz. 1869. II. Osthoff, *Über Aoristpräsens und Imperfectpräsens*, Paul-Braune's Beitr VIII 287 ff. F. Hartmann, *De aoristo secundo*, Berl 1881. O. Hoffmann, *Das Präsens der idg Grundsprache in seiner Flexion und Stammbildung*, Gott 1889. The Author, *Zur Geschichte der prasensstammbildenden Suffixe*, Sprachwiss Abhandl aus G. Curtius' Gramm Gesellsch 1874 pp 153 ff. Bartholomae, *Altindisch āśīś > lateinisch eiās* Stud. zur idg Sprachgesch II 61 ff. J. Schmidt, *Die ursprüngl. Flexion des Optativs und der auf ā auslautenden Prasensstämme*, Kuhn's Zeitschr XXIV 303 ff. G. Curtius, *Die Verstärkungen im Prasensstämme*, *ibid.* I 259 ff. A. Kuhn, *Über die durch Nasale erweiterten*

others which are in structure and derivation quite distinct must be brought together. Questions of use belong to Syntax. Here we have to examine the structure of the Indo-Germanic verb, and to identify what is morphologically the

Verbalstamme, *ibid* II 392 ff, 455 ff. H. Osthoff, Über eine bisher nicht erkannte Präsensstambbildung des Idg, Vortrag auf der Münchener Philologenvers 1891 (Zeitschr für deutsche Philol XXIV 215 ff, Anzeiger für idg Sprach- und Altertums 1 82 ff) The Author, Die achte Conjugationsklasse des Altindischen und ihre Entsprechung im Griechischen, Kuhn's Zeitschr XXIV 255 ff J H Moulton, The -nā-Class of Unthematic Verbs, Amer Journ Phil X 283 ff A Ludwig, Die Verba auf [lat] -*are* [germ] -*zen*, Kuhn's Zeitschr XVIII 52 ff. Th Bentley, Einige ursprüngliche Causalia aus Bildungen durch sanskritisch *payan*, *ibid* VII 50 ff

Aryan The Author, Die siebente Präsensklasse des Arischen, Morph Unters III 148 ff Bartholomae, Zur dritten, achten, neunten Präsensklasse, zur Desiderativbildung [im Arischen], Ar Forsch II 69 ff, 86 ff, 89 f, 90 ff Whitney, Numerical Results from Indexes of Sanskrit Tense- and Conjugation-Stems, Proceed Amer O Soc, May 1885, pp XXXII ff. Lanman, On Multiform Presents and on Transfers of Conjugation in the Sanskrit Verb System, *ibid* pp. xxxvi ff Whitney, On the Classification of the Forms of the Sanskrit Aorists, *ibid* 1875-76 pp xviii f The Author, Über einige al Verba der funften und neunten Conjugationsklasse, Kuhn's Zeitschr XXIV 286 ff A H Edgren, On the Verbs of the so-called *tan*-class in Sanskrit, Proceed Amer. O Soc, May 1885, pp XXXIX f Van den Gheyn, Note sur la 8^e classe des verbes sanscrits, Brussel 1880. *Idem*, Remarques sur quelques racines sanscrites de la 8^e classe, Brussels 1884 *Idem*, Nouvelles recherches sur la 8^e classe des verbes sanscrits, Brussels 1886 A H Edgren, On the propriety of Retaining the Eighth Verb-Class in Sanskrit, University Studies Published by the Univ of Nebraska I 1 (1888) S Goldschmidt, Bildungen aus Passiv-Stämmen im Prākrit, Zeitschr der deutsch morg Gesellsch XXX 491 ff, XXX 779 Jacobi, Über unregelmässige Passiva im Prākrit, Kuhn's Zeitschr XXVIII 249 ff. E. Wilhelm, Zum Uebergang von der unthematischen in die thematische Conjugation [im Avest], Bezzenberger's Beitr X 314 ff *Idem*, De verbis denominativis linguae Bactricae, Jena 1878 Bartholomae, Zur funften und neunten Präsensklasse [im Iran], Bezzenberger's Beitr XIII 60 ff

Greek and Latin Herm Schmidt, Doctrinae temporum verbi Graeci et Latini expositio historica, Halle 1836 *Idem*, De verbi Graeci et Latini doctrina temporum, Wittenb 1842 A Keibel, Significationes temporum verbi Graeci et Latini in uno conspectu collocantur, Halle 1864 Duntzer, Über die dem Griech und Latein eigenthümlichen Tempus- und Modusbildungen, Hüfer's Zeitschr. f die Wiss d Sprache II 76 ff

same, and we must not be led into classifying forms according to their uses, or describing them by the terms which belong to syntax, except where this is possible without neglect of the forms as such, and without interfering with the terminology and general arrangement of the subject in this book.

Greek. G B Bonino, Il tema del presente nel verbo greco, Turin 1879 H Malden, On connecting vowels in Greek, Trans Philol Soc 1862-63 pp 283 ff G Mahlow, Ueber den Futurgebrauch griech. Präsens, Kuhn's Zeitschr xxvi 570 ff W Kuhne, Das Causativum in der griech Sprache, Leipz. 1882. H Rumpf, Quaestionum Homericarum specimen De formis quibusdam verborum in μ in aham declinationem traductis, Giessen 1850 H Ebel, Verkannte Prasensformen [*ῥεῖται ἔγγαται* etc], Kuhn's Zeitschr iv 201 ff L Meyer, Die homer Formen des Zeitworts *εἶναι*, *ibid* ix 373 ff, 423 ff G Meyer, Die mit Nasalen gebildeten Präsensstämme des Griechischen mit vergleichender Berücksichtigung der andern idg Sprachen, Jena 1873 *Idem*, Die Prasentia auf *-ώμεναι*, Bezzenberger's Beitr I 222 ff Max Muller, Die siebente [skr] Conjugation im Griech, Kuhn's Zeitschr iv 270 ff The Author, Das ν in *ἔνναι*, *ἔνναι*, *ἔνναι* und ahnl Prasentien, Kuhn's Zeitschr xxvii 589 ff R Fritzsche, Über die Ausdehnung der Nasalolasse im Griech, Curtius' Stud vii 381 ff A Stolpo, Iterativorum Graecorum vis ac natura ex usu Homeri atque Herodoti demonstrata, Bresl 1849 G Curtius, Die iterativen Präterita auf *ονν*, Kuhn's Zeitschr i 27 ff Max Muller, Die griech Verba auf *ντ*, *ibid* iv 362 ff I Herrmann, De verbis Graecorum in *αθεις* *εθεις* exeuntibus, Erfurt 1832. Wentzel, Qua vi posuit Homerus verba quae in *ω* cadunt? Oppeln 1836 G Mekler, Griech verba contracta mit langem Themavocal, in Beiträge zur Bildung des griech Verbums (Dorpat 1887) pp. 1 ff H von der Pfordten, Zur Geschichte der griech Denominativa, Leipz 1886 L Sutterlin, Zur Geschichte der verba denominativa im Altgriech. I, Strassb. 1891 Lobeck, De mutatione terminationum conjugationis circumflexae, Königsb 1845 G Curtius, Zur Geschichte der griech zusammengezogenen Verbalformen, Curtius' Stud iii 377 ff B Mangold, De dictasi Homericæ, imprimis verborum in *-αω*, *ibid* vi 139 ff F D. Allen, The Epic Forms of Verbs in *αω*, Transact of the Americ. Philol Associat iv (1873) pp 1 ff J Wackeinagel, Die epische Zerdehnung, Bezzenberger's Beitr i 259 ff Inama, Degli aoristi greci, Rivista di filol ii 249 ff L Meyer, Griech Aoriste, Berl 1879 A Zickler, De causis duplicis formae aoristi Graeci, 1865 Th Nolting, Über den genetischen Zusammenhang des Aoristus II mit dem Perfectum II der griech Sprache, Wismar 1843 The Author, Über einige griech Präteritalformen mit *α* vor der Personalendung, Bezzenberger's Beitr ii 245 ff L Doederlein, De aoristis quibusdam secundis, Erl. 1857.

§ 485. The first point to realise is that there never was any real difference between the Present stem and the Strong Aorist. There is no difference, for example, between the imperfect Skr. *á-bhā-t* Gr. *ἔ-φη* (*√bhā-* 'to

W. Schulze, Zwei verkannte Aoriste (*αγορ* nnd *ἄωρ*], Kuhn's Zeitschr. xxix 230 ff. Ebel, Reduplicierte Aoriste im Griech., *ibid* II 46 ff. G. Curtius, Der erste Aorist des Passivs, *ibid* I 25 ff. J. Wackernagel, Der Passivaorist auf *-σπ*, *ibid* xxx 302 ff. W. Kühne, De aoristi passivi formis atque usu Homericis, Marburg 1877 and Gustrow 1878. Walker, Greek Aorists and Perfects in *-xa*, Class Review, v 446 ff. Hatzidakis, Zur Prasensbildung des Neugriechischen, Kuhn's Zeitschr. xxvii 69 ff.

Albanian G. Meyer, Das Verbum substantivum im Albanesischen, in M. Hertz zum 70. Geburtst., 1888, pp. 81 ff.

Italic Corssen, Zur Bildung der Prasensstämme, in Beitr. zur ital. Sprachkunde pp. 475 ff. Cludius, Über die Bildung des Verbum *sum*, Günther und Wachsmuth's Athenaeum II (Halle 1817) 136 ff. J. Darmesteter, De conjugatione Latini verbi *dare*, Paris 1877. Ph. Thielmann, Das Verbum *dare* im Lateinischen, Leipz. 1882. F. Frohde, Die lat. Prasentia auf *-lo*, Bezzenberger's Beitr. III 285 ff. K. F. Johansson, Några ord om de latinska verbalbildningsarna med *n* i presensstammen, Akadem. afhandlingar til prof. S. Bugge, Christiania 1889, pp. 21 ff. Ch. Ploix, Des verbes latins en *-eo*, Mém. d. l. Soc. d. lingu. VI 399 ff. K. Sittl, De linguae Latinae verbis inchoativis, Archiv f. lat. Lexikogr. I 465 ff. C. Pascal, I suffissi formatori delle conjugazione latine, Revista di filol. XIX 449 ff. R. Thurneysen, Über Herkunft und Bildung der lat. Verba auf *-io* der 3. und 4. Conj. und ihr gegenseitiges Verhältniss, Leipz. 1879. C. Peter, Über die schwachen Verba der lat. Sprache, Rhein. Mus. III 95 ff., 360 ff. M. Bréal, Verbes dérivés latins, Mém. d. l. Soc. d. lingu. VI 342 ff. F. de Saussure, Sur une classe de verbes latins en *-eo*, *ibid* III 279 ff. C. Pauli, Geschichte der lat. Verba auf *uo*, Stettin 1865. O. I. Fehrnborg, De verbis Latinis in *uo* divisas desinentibus, Stockholm 1889. C. Paucker, Die verba denominativa auf *-ae*, Kuhn's Zeitschr. xxvi 261 ff., 415 ff. R. Jonas, De verbis frequentativis et intensivis apud comoediae Latinae scriptores, (I) Posen 1871, (II) Meseritz 1872. *Idem*, Gebrauch der Verba frequentativa und intensiva in der älteren lat. Prosa (Cato, Varro, Sallust), Posen 1879 nnd 1884. C. Paucker, Die verba frequentativa, Kuhn's Zeitschr. xxvi 243 ff., 409 ff. Wolfflin, Die Verba frequentativa und intensiva, Archiv f. lat. Lexikogr. IV 197 ff. *Idem*, Die verba desuperlativa, *ibid* II 355 ff. G. Curtius, Über die Spuren einer lat. *o*-Conjugation, Symbola philol. Bonn 1864 pp. 271 ff. = Kleine Schriften II 133 ff. Wolfflin, Die verba desiderativa, Archiv f. lat. Lexikogr. I 408 ff. G. Curtius, De aoristi Latini reliquis, Kieler Lectionsverzeichn. 1857—58 = Curtius'

show, disclose, inform') and the aorist Skr. *á-stā-t* Gr. *ε-στη* (*√stā-* 'stand'), between the imperfect Skr. *á-druha-t* (*√dreygh-* 'deceive') Gr. *ἐ-γλυφι* (*√gleybh-* 'split, incise') and the aorist Skr. *budhá-nta* Gr. *ἐ-πύθε-το* (*√bheydh-* 'wake,

Stud v 429 ff Coissen, *Kein Aoristus II im Lateinischen*, in *Beitr zur ital Sprachk* pp 538 ff F G Fumí, *Sulla formazione latina del preterito e futuro imperfetti*, *Progr del R Luceo Chiabrera in Savona* 1875—76

Keltic D'Arbois de Jubainville, *Étude sur le présent du verbe irlandais*, *Mém d l Soc d lingu* v 237 ff Wh Stokes, *The Neo-Celtic Verb Substantive*, *Trans Phil Soc* 1885—87, pp 202 ff *Idem*, *The Old-Irish Verb Substantive*, *Kuhn's Zeitschr* xxviii 55 ff Windisch, *Das ir praesens secundarium*, *ibid.* xxvii 156 ff *Idem*, *Das ir t-Präteritum*, *Kuhn-Schleicher's Beitr* viii 442 ff Thurneysen, *Das sogen Präsens der Gewohnheit im Irischen*, *Idg Forsch* I 329 ff Lottner, *Traces of the Italic imperfect in the Celtic languages*, *Trans Phil Soc.* 1859, pp 31 ff Thurneysen, *Zu den ir Verbalformen sigmatischer Bildung*, *Kuhn's Zeitschr* xxxi 62 ff — Further on page 4, footnote

Germanic. Amolung, *Die Bildung der Tempusstämme durch Vokalsteigerung im Deutschen*, Berl 1871 Peterson, *Vom Ablaut mit bes Rücksicht auf den Ablaut des starken Zeitworts im German.*, Lund 1877. A Moller, *Die reduplicierenden Verba im Deutschen als abgeleitete Verba*, eine etymol Untersuchung, Potsd. 1866 H Lichtenberger, *De verbis quae in vetustissima Germanorum lingua reduplicatum praetentum exhibeant*, Nanoy 1891 G Burghauser, *Idg Prasensbildung im German*, Wien 1887. J von Fierlinger, *Zur deutschen Conjugation (Präsentia der Wurzelclasse, Zur westgerm Flexion des verb subst)*, *Kuhn's Zeitschr* xxvii 432 ff II Kern, *Over eenige vormen van 't werkwoord zijn in 't Germaansch*, *Taal- en Letterbode* v 89 ff J. Schmidt, *Die german Flexion des verbum substant und das hiatusfullende r im Hoochd*, *Kuhn's Zeitschr* xxv 592 ff W Wilmanns, *Die Flexion der Verba tuon, gān, stān im Ahd*, *Zeitschr. f deutsch Alterth.* xxxiii 424 ff Skladny, *Über das gotische Passiv*, Neisse 1873. Egge, *Inchoative or u-Verbs in Gothic*, *Amer Journ Phil.* vii 38 ff Sievers, *Zur Flexion der schwachen Verba*, *Paul-Braune's Beitr* viii 90 ff Kögel, *Die schwachen Verba zweiter und dritter Classe*, *ibid* ix 504 ff. The Author, *Die got. Imperativform hirs und die Denominativa von consonantischen Stämmen*, *Morph Unters.* iv 414 ff.

Balto-Slavonic. G. Uljanov, *Značeniya glagolnyoh osnov v litovsko-slavjanskom jazykě* (meaning of verbal stems in Lithu-Slavonic), *Russkij filol věstnik* xxiv 105 ff, xxv 41 ff O. Wiedemann, *Das litau. Präteritum*, ein Beitrag zur Verbalflexion der idg. Sprachen, Strassb. 1891 Leskien, *Die Präsensbildungen des Slavischen und ihr Verhältniss zum Infinitivstamm*, *Aroh f. slav. Philol* v 497 ff. Miklosich,

notice, learn'). Often the same form is imperfect in one language and aorist in another, the forms *é-gene-t* ($\sqrt{\text{gen}}$ 'gignere') and **é-dñk-e-t* ($\sqrt{\text{denk}}$ 'bite') are imperfect in Sanskrit (*ádjanat ádaśat*), and aorist in Greek (*ἐγένετο ἔδασκε*). Or the same form is both, in one and the same language; Skr. *á-pā-t* 'drank' is imperfect of the pres. *pā-ti*, and aorist of the pres. *pība-ti*. What the meaning of a given form was, whether imperfect or aorist, depended on its relation to others. See Delbruck, *Al. Verb.* p. 16, *Al. Tempuslehre* p. 5. For our purpose, then, the stems of the present and the strong aorist go together, and where it is advisable to refer to the difference in the kind of action implied, we shall use the terms imperfect-present and aorist-present.

Some of the forms which in grammars of this or that language are called Future Indicative were originally Con-junctive, for example, Lat. *eri-s agē-s*. These will be found under Conjunctive (§§ 910 ff.). In form they belong to the Present. In the same place will be found the Idg. series of forms built up with the suffix *-sio-*, as Skr. *dā-syāmi* Lith. *dū-siu* 'dabo'. The *-sio-* stands on the same level as *-so-sko-* and other formative suffixes used in the present tense; it is probably made up of *-s(o)-* + *-io-*, as *-nio-* is of *-n(o)-* + *-io-* (§ 743). Thus these futures are treated under the Present Tense.

With the Present also should strictly speaking be classed the *s*-Aorist. Its characteristic *s* cannot be separated from the *s* which is so common in present and regular in future stems, and its whole inflexion follows the same principle as the present. The *s*-aorist would properly go with Class XIX of Present Stems (cp §§ 655, 656). A separate chapter is given all the same to this

Das Imperf. in den slav. Sprachen, Sitzungsber. d. Wien. Akad. LXXVII 5 ff. O. Wiedemann, Zur Stammbildung der Verben auf *-nati*, Aroh. f. slav. Philol. x 652 ff. W. Burda, Ein Beispiel der Präsensstammbildung mittels *ta* im Slavischen, Kuhn-Schleicher's Beitr. vi 392. Miklosich, Verba intensiva im Altslawischen, *ibid.* I 67 ff. *Idem*, Einfacher Aorist [in Old-Slovenian], Sitzungsber. der Wien. Akad. LXXXI 100 ff.

Aorist (§§ 810 ff), but merely to assist in getting a general view of this large group of forms

As to the proethmic Perfect, as **dedorke* = Skr. *dadārśa* Gr. *δέδορκε* ($\sqrt{\text{dei}}$ 'see'), it is distinguished from present forms by its grade of ablaut in the singular indicative active, by some special personal endings in the indicative, and (if we include the verb infinite) by a peculiar formation in the participle active. The remaining forms of the perfect system, with which we must include the pluperfect, have exact counterparts in the system of the present, and nothing but its use can tell us whether a given one of these forms is perfect, present, or aorist; even the reduplication with *e* is not confined to the perfect (§ 471 pp. 15 f). Often the kind of action denoted is so little obvious, that grammarians doubt whether to class certain forms under Perfect or Present Stem (cp Delbrück, *Altind. Verb* 122 f., Whitney's *Sanskrit Gram* § 868, Curtius *Verb* II² 24 f). It is clear that notwithstanding these points of contact between the two classes, a special chapter must be given to the perfect, on account of the peculiarities which it has.

We therefore divide Verb Forms, from the point of view of the Formation of these Tenses, into three groups:

I Present (including Imperfect- and Aorist-Present).

II. s-Aorist

III. Perfect

§ 486 Before we proceed to our subject in detail, two distinctions must be explained which are usually made, and to which some attention must be given in discussing Tense Morphology. These are (1) the distinction between *Primitive* or *Primary* verbs, and *Derivative* or *Secondary* verbs (*Denominative* or *Deverbative*): (2) that between *Root-Determinatives*, and *Tense-Suffixes*, or the elements used in forming a tense stem.

§ 487. First — *Primitive* and *Derivative* Verbs. Primitives, such as **es-ti* 'est' and **age-ti* 'agit', are contrasted with two classes of derived verbs. (1) a class which in the formation of

the stem is wholly verbal, as much as are the primitives, as Sanskrit Desideratives and Intensives (*nī-nī-ša-ti nē-nī-yá-tē* from *náya-ti* 'leads'), and Inchoatives in Latin (*gemiscō* from *gemō*): (2) those which clearly contain a Noun Stem, called Denominatives, as Skr. *gātu-yá-ti* 'procures access' from *gātú-ś* 'access', Gr. *ποιμαίνω* 'I tend' from *ποιμήν* 'herdsman', Lat. *planta-t* from *planta*.

(1) The formation of Desideratives, Inchoatives, Intensives, Iteratives, Frequentatives, Causatives and the rest is in principle absolutely the same as that of the so-called Primitive verbs connected with them. There is a distinction, however, in the *meaning* of the present tense, in these verbs the present had a second special meaning in addition to that of time. This distinguished them from the primitives, which had a simpler meaning in the present, and the formation with some special meaning became a more or less fertile type. But they were not originally *derived* from their primitives for the express purpose of conveying this new meaning; the new meaning, indeed, does not always date from the prothetic stage at all, but belongs to a later period, and it often has nothing to do with the form, but depends on other circumstances. This is the case with Lat. inchoatives in *-scō* (§ 674). Thus it is clear that we cannot use this different meaning as a principle of classification, our aim is historical, and we base our classification on the conditions which prevailed in the prothetic stage, and as far as possible on etymology. We must then be content to point out the special meaning where it is of any importance, and, wherever it is possible, to explain how the meaning came in.

(2) It is less easy to classify the second group of forms, and to find out how far indicative stems, which we see combined with personal endings into a word, are purely verbal, and how far they are wholly or partly nominal. If we could only see which were based on noun stems and which derived from verbs, this would of course be the main principle of distinction.

There is no manner of doubt that the Idg. languages had

not only denominative verbs with an additional suffix between stem and personal ending — such as Skr *gātu-yá-ti* *apas-yá-ti* ('is active', from *ápas-* 'work') Lith. *pāsuko-ju* ('I recount' from *pāsaka* 'account'), which have *-io-* between stem and ending — but also others where the personal suffix was added immediately to the noun stem. Such forms are Lat *plantā-s* *planta-ti* etc. from *planta*, O.H.G. *salbō-s* 'thou anointest' *salbō-t* etc from *salba* 'ointment', Lith. *jū'sto* 'he girds' *jū'sto-me* from *jū'sta* 'girdle', Aeol. *τίμα-μεν* 'we honour' from *τίμα* 'honour' Also Skr *mārga-ti* 'tracks, traces' from *mārga-s* 'path, track', *phala-ti* 'bears fruit' from *phāla-m* 'fruit', Gr *θίρμι-το* 'grew warm' from *θερμό-ς*, *ἐχραϊσμε* 'was useful' beside *χραιοίμην*, Skr. *jīva-ti* Lat. *vīvi-t* O.C.Sl. *žive-tū* 'lives' from *ji-vā-s* *vī-vo-s* *žī-vū* 'alive' With very good reason, all forms with a thematic vowel, and therefore all presents formed by *-o-* *-no-* *-to-* *-io-* etc., have been explained as noun-stems with added personal endings (so, for example, Curtius Verb I² 14 f, 161, 239, 296) as specimens take Skr. *āja-ti* 'drives' G1 *ἄγει* Lat *agi-t* with Skr. *ajā-s* 'driver' Gr *ῥό-ς* Lat *prōd-igu-s*, Skr. *pana-tē* 'buys' with *pana-s* 'wager, stipulation' Lith *peĩnu-s* 'profit' (I § 259 p 212), Skr. *vēna-ti* 'yearns' with *vēnā-s* 'yearning', Goth *fratlim-p* 'asks' with Skr. *praśnā-s* 'question', containing *-yno-* *-eno-* *-ono-* (Class XIV) compare Skr. *kṛpāna-te* 'he acts pitifully, begs' with *kṛpanā-s* 'pitiful, poor', Gr *θηγάνει* 'sharpens' with *θήγανον* 'something to sharpen with, whetstone', Goth *us-lūkni-p* 'opens itself' with *us-lūkn-s* 'open'. Lith *kūpini* 'I heap up' with *kūpina-s* 'heaped', Skr. *vēṣṭa-tē* 'turns round' with *vēṣṭā-s* 'bond, noose', Gr. *ἐβλαστε* 'grew, sprouted' with *βλαστό-ς* 'bud, sprout'; Skr. *pūya-ti* 'stinks' with *pūya-m* 'ill smelling discharge, matter' Even some non-thematic and primitive stems have the same kind of relation to noun stems. For example take Skr. *dhṛṣṇu-mās* 'we are brave' and *dhṛṣṇú-s* 'brave'. The root-extending suffix *-ā-*, in **bhuy-ā-* **bhuy-ā-* (Lith *būvo* Lat. *-bat*), **tr-ā-* (Skr. *trā-sva* imper. 'preserve, save', Lat *in-trā-mus* *trā-nus*) it seems necessary to identify with the feminine suffix *-ā-*, compare Skr. *ji-jyāú* 'he has overcome' (fut. *jyā-*

-*syā-ti* etc.) Gr. Ion. *βε-βίη-ται* (aor *βίη-σαν* etc.) with fem. Skr. *jyā- jiyā-* 'power, superiority' Gr. *βία* from $\sqrt{\text{ge}}$ - (Skr. *jāy-a-ti ji-nā-ti* and others) So also -*es-*, which extends the root in **u-es-* 'clothe' (Skr. *vās-tē* Gr. *ἐπί-σσαι* and other words) must be the same as the neuter suffix -*es-*, and the tense-formative -*as-* in Skr. *á-jānīś-ur* 'they have grown old' the same as -*as-* the neuter suffix (Gr. *γηρας*) Many other proofs will meet us in the course of our enquiry

It need hardly be said that these denominatives or noun-verbs did not all appear at the same time The different types of formation belong to very different periods; and in the earliest strata, e. g. in verbs of Class II such as Skr. *ája-ti* Lat. *agi-t*, their noun origin was forgotten even in the proethnic language

But of what verbs, then, can we be certain that when their stem was fused with a personal pronoun it was a verb and not a noun? Of none at all. Even where the stem is the bare root, reduplicated or not, as in **es-ti* *έσ-τι*, **stā-ti* *στῆ*, **bhībhāz-ti* Skr. *bībhē-ti*, the stem may be regarded as a *nomen actionis* or *agentis* (cp. the Root Nouns, II §§ 159 ff, pp. 478 ff.).

In the formation of those verbs which are traditionally called Denominative there is nothing to distinguish them from what are classed as primary verbs Lat *plantā-s* is just like *intrā-s* *huā-s*, Aeol. *ἐτíμα-μεν* like *ἐδῶα-μεν* *ἐτλη-μεν*, Lith. *jū'sto* like *bijōs* *lindo*. Even the present formation with -*jo-* is nothing peculiar to the denominative class We see in Skr. *apas-yi-ti pṛtanā-yá-ti* Gr. *ὀνομαίνω* etc the same present secondary suffix -*jo-* as we see in reduplicated forms such as Skr. *dēdīś-yá-tē* Gr. *γαργαίρω* (Class XXVII), in forms such as Skr. *grbhā-yá-ti*, pass. *trā-yá-tē*, Gr. *δρῶ* for **δῶα-μν*, *λαῖμαι* for **lōā-μν* (Class XXVIII), and in futures such as Skr. *ta-s-yá-tē* *vēd-īś-yá-ti* (Class XXX). Lat *plantō* (for **plantā-jo*) Skr. *pṛtanā-yá-ti* are related to Lat. *plantā-s* Lith. *jū'sto* just as Lat. *intrō* (for **intrā-jo*) Skr. *trā-yá-tē* to Lat. *in-trā-s* Skr. *trā-ti* *trā-sva*, as Skr. *dēdīś-yá-tē* to *dēdīś-tē*, and as Skr. fut *vēdīś-yá-ti* to aor. *á-vēdīś-ma*.

That the term Denominative Verbs cannot be restricted to one special mode of inflexion is clear from many other instances where verbs have been derived from nouns by simply imitating the inflexion of any Primary Verb. Primary verbs in *-ēlō* (Causatives, and Intensives or Iteratives) were the model for Skr. *mantrāya-tē* 'he takes counsel, advises' from *māntra-s*, and Goth. *fulljan* O.C.Sl. *plūm-ti* 'to fill' from *full-s* *plūnū*. In Gothic, primary verbs like *af-lifnan* were the model for *fullnan* 'to become full' from *full-s*, in Lithuanian, *kūpn-ti* etc. were the model for such derivatives as *līnksmin-ti* 'to make cheerful' from *līnksma-s*, and *virstū virsti* etc. for *gelstū gelsti* 'to become yellow' from *gelta-s*. These and similar re-formations will be discussed in § 793. They were due to the fact that there were nouns from the same root as some of the primary verbs, and from these they were believed to be derived. Then real denominatives were formed and used along with these apparent ones.

Thus in our classification of verbs, which depends first and foremost upon differences of inflexion, no use can be made of the traditional distinction between Primary and Denominative.

Even if the term Denominative were to be restricted to its common application it would be misleading. The feeling of a speaker for his language can give no help here. Often it cannot be made out whether the speaker regarded a given form as Denominative or not, his feeling often changed according to suggested associations, and if feeling of this sort were made the standard, we should often enough be led to class with Denominatives verbs which were only so by false analogy, and to class as Primary some which were undoubtedly derived from a noun. If again we took as our standard not the feeling of the speaker, but the actual formation of the words, we should be no nearer to getting a settled boundary line. It is easy to say, let those verbs be called denominative which contain noun formative suffixes, thus showing their noun origin, words that is like Gr. *τίμαω* from *τιμή*, *ποιμαίνω* from *ποιμήν*, or Goth. *fullnan* from *full-s* (ground-form **pl-no-s*). But not

to mention that this criterion excludes verbs derived from root nouns, little is gained by this mode of classification, for the task of historical grammar is not so much to analyse the forms and to describe their etymological structure, as to discover their origin and growth. In numberless instances doubts arise as to the correctness of our terminology. The commonest example is that of two classes of verbs running together, a primary and a denominative, e.g. in Greek, verbs in $-\acute{\epsilon}\lambda\acute{\iota}\tilde{\omega}$ and verbs in $-e\lambda\acute{\iota}\tilde{\omega}$ both become $-\acute{\iota}\omega$, in Germanic, verbs in $-\lambda\tilde{\omega}$ $-\acute{\epsilon}\lambda\tilde{\omega}$ and those in $-e\lambda\tilde{\omega}$ $-i\lambda\tilde{\omega}$ both became (Goth.) $-ja$, in Lithuanian, verbs in $-\acute{\epsilon}\lambda\tilde{\omega}$ and verbs in $-\bar{a}-m\bar{i}$ ($-\bar{a}\lambda\tilde{\omega}$) both became $-au$ (inf. $-y-ti$). Here the question whether a given verb is primary or denominative is absurd, because it may quite well have been both. For instance, Lith. *bradaũ bradýti* 'to wade about' may be derived both from *bradà* subst. 'wading' on the analogy of *jũ'stau jũ'styti* 'to gird', a denominative from *jũ's-ta* 'girdle', and from *brėdũ* 'I wade' on the analogy of $-manau\bar{m}$ $-manýti$, the old "primary" $\acute{\epsilon}\lambda\tilde{\omega}$ -byeform of *menũ* 'I remember', and Greek $\tau\rho\alpha\pi\acute{\epsilon}\omega$ may come from $\tau\rho\acute{\alpha}\nu\omicron-\varsigma$ on the analogy of $\nu\omicron\sigma\tau\acute{\iota}\omega$ $\nu\acute{o}\sigma-\tau\omicron-\varsigma$, and from $\tau\rho\acute{\iota}\nu\omega$ on the analogy of $\varphi\alpha\acute{\rho}\acute{\iota}\omega$ (= Skr. *bhārdāya-ti*): $\varphi\acute{\epsilon}\rho\omega$.

But however faulty our grammatical terminology may be, we cannot afford to dispense with it altogether in a book like this. I shall keep the term Denominative for verbs derived from nouns in the later periods, when the verb stem was still more or less felt to be originally a noun; for instance, Skr. *gātu-yá-ti*, Gr. *τῆταιώ*, and Lat. *planta-t*.

§ 488. Turn we now to the distinction drawn between Root-Determinatives and Suffixes or other elements used in forming the Tense Stem.

What is usually understood, or may be understood, by the term Root-determinative has been set forth in II § 8 Rem. 2 pp. 20 f. A reference should be added to Curtius, Greek Etymology² pp. 59 ff., and Fick, Worterb. IV³ 44 ff.¹

1) Another work, systematic, and valuable in spite of much bold conjecture, is Per Persson's *Studien zur Lehre von der Wurzelweiterung*

These elements may appear in any part of the verb. For instance, from Idg **rē-dh-* 'take counsel' come Skr. *ā-rādha-t rādhnō-ti rādhya-tē rātsyā-ti, rarādh-a, ā-rātsi-t, rāddhā-s rāddhvā* etc.; from Idg **sr-ey- sr-u-* 'flow' come Skr. *srāva-ti, sraviṣyā-ti, susrāv-a, srutā-s* etc. But they are sometimes found only in present or aorist forms, and disappear in the rest, as Lat. *per-cellō* for **-cel-dō* beside perf *-culi*, Lith. *vēr-du* 'I boil' beside pret. *viriaũ* inf. *viř-ti*, O.C Sl. *ži-vq* 'I live' beside aor. *ži-chũ* inf. *ži-ti*.¹⁾ Again, present formative-suffixes, to use the stock phrase, spread beyond their own proper area both in the original language and later. These two reasons make it impossible always to keep Root-Determinatives distinct from Present Formative-Suffixes, the origin of both, by the way, is equally obscure. The tense which we call Present was almost always the foundation for the whole structure of the Verb and its associated noun forms; and the spread of root determinatives over all the verbal system is due to the same principle which from Skr. *pi-nva-ti* 'fattens' makes the perfect *piniva* and the participle *pinv-tā-s*, and makes Skr. *ā-yuṣk-ś-mah* Lat. *jūnx-i* Lith. *jūnk-siu* from *yuṣktē jungō jūngu* (*√yeug-* 'ungere')

There is something else which shows the impossibility of carrying out the usual distinction between Determinatives and ordinary Inflections. In discussing the inflexion of the present in primary classes of verbs, it is too common to find the *first syllable* of a form taken for the uninflected kernel of it. Because in **bhereti* 'fert', the syllable *bher-* is this kernel, that is, the root, therefore in **treseti* (Skr. *trāsati* Gr. *τρᾶσι*) the syllable *tres-* is called the root; then, because there is not the same syllable in Skr. *tar-alā-s* 'moving to and fro,

und *Wurzelvariation*, Upsala 1891. This has reached me too late for anything more than occasional use. With his treatment of the main questions of principle as set forth on pages 202 and following, I agree.

1) In Lat. *vī-iō* too the *yo*-suffix was once confined to the present *vīxi victum* are re-formates, for **vī-si *vī-tum*. See Osthoff, Paul-Braune's Beitr. VIII 274; Stolz, Lat. Gr.² p. 383

trembling Gr. *τρ-έμω* Lat *tr-emō* Lith *tr-imū* 'I tremble', *-es-* is called a "determinative", whilst in Skr *vás-tē* 'clothes himself' Gr. *ἐπί-εσται* ($\sqrt{em-}$, in Lith. *au-nū* Lat *ex-uō*) *-es-* is not so called because these verbs are looked upon as parallel to forms like **es-ti*. But inasmuch as **tres-* and **ues-* run right through the whole system of their verbs, they have become "roots". And there is no more reason for separating Skr. 1st sing. *tr-ásē* *v-ásē* from 1st sing. *yaj-asē* *ṛñj-asē* than for separating (say) **bhū-ō* (Lat. *-bō* O.C.Sl. 3rd pl. *bq*) Skr. *á-hv-a-t* Gr. *ἐ-πλ-ε* from **bher-ō* (Gr. *φί-ρ-ω*) Skr. *á-vid-a-t*. We always hear of an "s-suffix" in such words as Skr. *yaj-asē*; but why? Simply because the ending *-asē* is not the first syllable of the word. The *ē* of **pl-ē-* 'fill' (Skr. *pr-á-si* Gr. *πλῆ-το* Lat *-plē-s*) is called part of the *Root*, but it is the same *ē* which we have in **myn-ē-* Gr. *ἐ-μάν-η* Lith *mīn-e*), **tak-ē-* (Lat *tac-ē-s* O.H.G. *dag-ē-s*), where it is called *Inflection*. And the "determinative" *-dh-* is called inflexional in Gr. *φλεγέθω* *νεμέθωμαι* *πελάθω*, but not in *ε-δρα-θo-ν* *ἐ-δαρ-θo-ν*, or *άχ-θo-μuι*. The question whether a verbal element, which can be analysed no further, is or is not a separate syllable has, it is true, some importance, for it influenced the grouping of the forms in the speaker's memory, and thus affected the developement of a language in many ways e.g. the root in Lith. *v-eyti* O.C.Sl. *v-ŷa* 'I wind, turn' (= Skr. *v-áya-ti* 'weaves'), since it formed in itself no syllable, did not follow the course taken by the other verbs in *-étiō* (Class XXXII) in Balto-Slavonic. But this cannot justify the making a distinction, as is so often done, between things which are clearly connected. Dealing as we do with the parent language, and from this point investigating the growth of the Verbal System, we must discuss together Skr. *v-ásē* and *yaj-asē*, Greek *πλ-ῆ-το* *ε-βλ-η* and *ἐ-μάν-η* *ἐ-βάλ-η*.

If, as it seems right to do, a special Present Class is given to **és-ti* 'is' (Skr. *ás-ti*, $\sqrt{es-}$), another to **uemā-ti* 'vomits' (Skr. *vámi-ti*, $\sqrt{uem-}$), and a third to **bhsē-ti* 'chews up, devours' (Skr. *psā-ti*, $\sqrt{bha^s-}$ seen in *bá-bhas-ti*), it is only consistent to distinguish each of the following as another class of Present

Stems. — a *u-* *eu-* class for Skr *sr-áva-ti* Gr. *ῥ-ί(F)ει* 'flows' Skr. *á-su-srō-t* from $\sqrt{\text{ser}}$ seen in Skr *si-sar-ti*, for Skr. *dr-áva-ti* 'runs' *á-du-dr-uva-t* from $\sqrt{\text{der}}$ -, seen in Skr *dr-á-ti* *dr-ama-ti* 'runs', and others, an *m-* class for Skr *dr-ama-ti* Gr. *ῥ-έμω* Lat. *tr-emō* Lath. *tr-imù* 'I tremble' from $\sqrt{\text{ter}}$ -, seen in Skr. *tar-alá-s* 'moving to and fro, trembling' *tr-ása-ti* 'trembles', and others; a *y-* class (probably connected closely with the *u-* *eu-* class) for Skr *jí-va-ti* Lat. *vī-vi-t* O C.Sl. *žī-ve-ti* 'lives' from $\sqrt{\text{ge}}$ -, seen in Avest. *gay-a* 'life' *gy-āti-* 'life' Gr. *ζῆ* (for **gē-*), O C.Sl. *žī-ti* 'to live', for Avest *ni-šaurvanti* 'defends' Skr *dhárva-ti* 'harms' *bhárva-ti* 'chews, destroys' etc In the same way we come to a *p-* class, a *bh-* class, a *k-* class, and so forth But this principle will not be consistently carried out, for two reasons. First, in these and many similar classes which might be made only a few examples occur, and thus for our period such formative elements as these can hardly be said to have any real productive power Secondly, any attempt to make such a classification complete would lead us into labyrinths of root-analysis which would properly be without the scope of a compendium like the present Roots with this kind of Determinatives, then, which we do not place in any separate class, we shall generally assume to be incapable of further analysis, and thus we place (say) Gr *ῥ-έμω* in the same division as *νέμω* and *γέμω*

§ 489 The formation of the Moods, the stems of the Injunctive, Conjunctive, Optative, and Imperative, will follow that of the Tense Stem (§§ 909 ff) It must however, be here pointed out that the elements which are generally regarded as mood-formative are sometimes etymologically the same as in the indicative Injunctive and Indicative forms, of course, cannot be separated. And it is beyond all doubt that the short Conjunctive vowel (Gr. *-ε-* *-ο-*), as in **es-e-ti* Skr *ásati* Lat. *erit* (indic. **es-ti* 'est'), Hom *ᾗ-λε-ται* (indic. *ᾗλ-το* 'sprang'), is the same as what is called the thematic vowel in the Indicative (as **ag-e-ti* Skr. *ájati* Lat. *agit*).

Further, I hold that the conjunctive vowel *-ā-* in Lat. *ferā-s* etc. is the same as *-ā-* found after weak root-forms in the indicative (Classes X and XI), and also the same as the *ā* which forms feminine nouns (§ 487 pp 41 f), thus Lat. *fu-ā-mus* belongs to the same class of words as the Indie. Lat. *-bā-mus* (for **fu-ā-mos*) and Lith *būv-o-me* (§ 578), and that Lat. *poscat* for **porscā-t*, the indie O.H.G. *foiscōt* 'demands', and the Skr. fem *prchā* 'question' (common ground-form **prk-skā-*) in point of etymology must all go together. So also the Italic conjunctive *-ē-* is to be identified with the Indicative *-ē-* (Classes X and XI), and so forth.

In all these cases it were proper to keep together whatever forms are etymologically akin. But if we did so, a student who is used to the practice observed hitherto, of arranging forms according to their function, would hardly be able to find his way. So I prefer to give this up, and simply call attention to etymology and structure where it is convenient to do so.

THE PRESENT STEM.

IMPERFECT PRESENT AND AORIST PRESENT.¹⁾

§ 490. The classes of the Present Stem are very commonly divided into two groups.

(1) *Thematic*, or verbs in *-ō* (Bopp's First Main Conjugation); and

(2) *Non-thematic*, or verbs in *-m* (Bopp's Second Main Conjugation)

The first group has in the Indicative *-o-* or *-e-* just before the personal ending, but *-ō* is the ending of the 1st person singular. These vowels were distributed amongst the persons of the singular and plural (we may leave the dual out for the present) in very much the same way as they are in Greek, *-e-* in the 2nd person of both, and the 3rd singular, *-o-* in the 1st persons (but 1st sing pres act *-ō*) and in the 3rd plural:

1) For works bearing on this subject, see footnote to page 33.

compare 2nd sing. *εφερε-ς φέρει-αι ἐφέρε-ο* (for the indic. pres. act. cp. (both *βαίρει-ς*), 2nd pl *φέρε-τε ἐφέρε-τε φέρε-σθε ἐφέρε-σθε*), 3rd sing *ἐφέρε φέρει-ται ἐφέρε-το* (for the indic. pres. act. cp. Goth. *baír-i-þ*), 1st sing (*φέρω*) *εφερο-ν (φέρω-μαι ἐφερό-μην)*, 1st pl. *φέρω-μεν ἐφέρω-μεν φερό-μεθα ἐφερό-μεθα*, 3rd pl. *φέρω-ντι (φέρουσι) εφρο-ν φέρο-νται ἐφέρο-ντο*. The variation *-ε- -ο-* is the rule in all the present *o*-suffixes except *-λο-*, where instead of it there is sometimes *-ι- -ῖ-*, see § 702. The Conjunctive shows a long vowel before the personal endings, as 1st and 2nd pl Gr *φέρω-μιν φερώ-μεθα φέρε-τε φέρε-σθε* Lat. *ferā-mas ferā-tis* Skr. *bhārá-ma bhārá-mahāi bhārá-tha bhārá-dhvāi*. The Optative has the thematic vowel *-ο-*, and between it and the personal ending *ι*, which, when the personal ending began in a consonant, combined with the thematic vowel into a diphthong and a single syllable, as 2nd sing. Gr *φέρου-ς* Goth. *bairáu-s* Skr. *bhárē-s*

To the second group belong all present stems which have no thematic vowel before the personal ending in the Indicative. The personal endings were mostly the same as in the first group. There is a strange difference in the first person singular pres. indic, which had in the parent language, as it has in Greek, the ending *-μι*; Gr. *εἶ-μι τίθη-μι δάμνη-μι στέρνω-μι* etc., not like *φέρω βόσχω ῥύπτω φορέω*. In most non-thematic conjugations, the indicative had, and retains, a vowel grading; the syllable just before the personal ending, whether root or suffix, had the strong grade (and accent) in the singular of the active, and the weak grade (no accent) in the active dual and plural. compare Skr. act sing 1st pers. *dvēś-mi* ('I hate') *á-dvēś-am* 2nd *dvēś-ši á-dvēt* 3rd *dvēś-ti á-dvēt*, but pl. 1st pers. *dviś-más á-dviś-ma* etc, dual 1st pers. *dviś-vás á-dviś-va* etc., mid sing 1st pers. *dviś-ē á-dviś-i* etc, act. sing 1st pers. *kṛ-nō-mi* ('I make') *á-kṛ-nav-am* 2nd *kṛ-nō-ši á-kṛ-nō-s* 3rd *kṛ-nō-ti á-kṛ-nō-t*, but pl. 1st pers. *kṛ-nu-más á-kṛ-nu-ma* etc, dual 1st pers. *kṛ-nu-vás á-kṛ-nu-va* etc., mid. sing. 1st pers. *kṛ-nv-ē á-kṛ-nv-i* etc. On the whole it may be said that the Conjunctive formed with *-ε-* and *-ο-* had the strong

stem in active and middle; as 3rd sing act. *dvēš-a-t(i)* *kṛ-ṇāv-a-t(i)* mid. *dvēš-a-tē kṛ-ṇāv-a-tē* The optative had in the singular active *-iē-* *-iē-*; in the other active forms and in the middle it had *-i-* before personal endings beginning in a consonant and *-i-* or *-i-* before a sonant, always with the weak form of the present stem e.g. act. 1st sing *dviš-yā-m kṛ-nu-yā-m* 1st pl. *'dviš-i-mā 'kṛ-ṇv-i-mā* (what we actually find are *dviš-yā-ma kṛ-nu-yā-ma*, contrast Lat *s-i-mus* beside *s-ic-mi*), mid 3rd sing *dviš-i-tā kṛ-ṇv-i-tā* 1st sing Avest *tanuyā* i. e. *ta-nv-iy-u*

§ 491. Great as is the importance of the difference between thematic and non-thematic stems, it seems best not to make it the chief principle of distinction in what follows

Every class of non-thematic presents with vowel gradation had parallel to it another class, which may be regarded as formed by adding the thematic vowel to the weak stem Very often the same verb has both. Examples Skr. *vēṭ-ti (vul-más) vid-ā-ti*, √ *ueḍ-* 'know, learn'; Gr. *ἵστημι* Skr *tī-śth-a-ti*, √ *stā-* 'stand', Skr 3rd pl *sá-śc-a-ti* 2nd sing *sá-śc-a-si* Gk *ἵσσω* i. ro. √ *seq-* 'sequi', Skr. *ṛ-nō-ti ṛ-nv-ā-ti*, √ *er-* 'move', Skr *mṛ-nā-ti mṛ-n-ā-ti* 'crushes', Skr *yundh-ti: yunh-a-ti* Lat *jung-i-t*, √ *jeug* 'iungere' These two kinds hang closely together, and (cannot be treated apart.¹⁾ I therefore choose a mode of

1) The closest contact between them is in the 3rd pl active and the partic pres active. I now depart from my previous view set forth in I § 226 p 193, II § 125 p 395 (and elsewhere), I now hold with Streiberg (Idg. Forsch. I 82 ff) that the strong suffix-forms of these parts of non-thematic verbs (3rd pl. act., and pres. act. partic) were *-enti* *-ent* and *-enti*, e.g. **s-enti* 'sunt' partic nom pl **s-enti-es* It is possible that there were variants, also of the strong grade, *-onti* *-ont* and *-ont-* Then *-enti* *-ont-* *-ūt-* as in the gen. abl sing *-es* *-os* *-s* (III § 228 pp. 111 f) If so, it is very possible that we should class together with the non-thematic conjugation e.g. Lat. *sunt* *sēnt*, *sōns*, O.C.Sl. *sqŭi* (*sqŭi*) *sy*, and analyse them **s-onti* **s-ont-s*, that is to say, regard them as parallel to forms like *es-t* *jes-ti* (*jes-ti*) They would belong to both conjugations This is, however, only a possibility, and I have accordingly treated forms with *-o-*, like Lat. *sunt*, in each case as thematic) and thematic only (below, §§ 492 ff.).

classification which takes as its principle some common points of structure or etymology other than the presence or absence of a thematic vowel. Thus one group will comprise presents which have a nasal-formative (as Skr *mṛṇā-ti mṛnā-ti ṣṇō-ti ṣṇvā-ti ṣṇāḥ-ti ṣṇṇa-ti*), it is clear that this element was the same in all of them.

A CLASSES I TO VIII:

SIMPLE ROOT, OR ROOT WITH -o-, FOR THE PRESENT STEM, SOMETIMES REDUPLICATED

Class I: Simple Root used for the Present Stem.

§ 492. This class disappeared in most languages, leaving only a few traces. It is commonest in Aryan, as are all the non-thematic forms.

§ 493. Idg. **uél-mi* 'I choose, wish, will' 1st pl. **uḷ-més*: Skr. 3rd sing. mid. *á-vṛ-ta* opt *vr-iyā-t* (3rd sing. mid *vur-ī-ta* 1)), Lat. 2nd sing. *vel* for **vel-s* (now a particle), 2nd pl *vol-tis*, Lith. *pa-velmi* 'I will' 3rd sing. *pa-velt*. — With thematic vowel, Lat. *volō* (**uḷl-ō*) 3rd pl *vol-u-nt*.

**gém-ti* 'goes, comes' 2nd pl **gṇi-té* Avest. 3rd sing. *jan-tū* Skr. 2nd pl. *ga-thá* 3rd sing. mid. *á-ga-ta* 3rd pl. *á-gm-an*, Armen. 3rd sing. *e-kn* = Skr. *á-gan*, Gr. 3rd dual *βῆ-τεν*. Conjunctive Avest. *ṣm-a-p* (I § 94 p. 89), cp. indic. (both *ḡm-i-p*). Optative Skr. *gaṇi-yā-m* A.S. *cyme* (= both **kumjau*). — With thematic vowel Avest. *ḡm-a-p* *ṣm-a-p* O.Pers. mid. *a-gm-a-tā* Skr. opt. *gamē-t* 1. e. **gṇm-ō-t* O.H.G. 1st sing. indic. *cumu* 1. e. **gṇm-ō*.

**éx-mi* 'I go' 1st pl. **i-més* Skr. *é-mi* 1-mús 3rd pl. *y-ánti*, Gr. *εἶ-μι ἵ-μεν*, Lat. 2nd sing. *ei-s* *ī-s*, Lith. *ei-mi*; pret. **ēḡ-m*. Skr. *áy-am* 3rd sing. *ái-t* 1st pl. *ái-ma*, Gr. *ἦ-α* 1st pl. *ἦ-μεν* (cp. § 480 p. 28, § 481 p. 30) Conjunctive. Skr. 3rd sing. *áy-*

1) Instead of **ur-ī-ta* (cp. partic. *ur-ānā-s*), see I § 157 p. 141. On the other hand, the regular form with *v-* is seen in Avest. Gath. *vauri-maidi* for pr. Ar. **vṛ-ī*.

-a-ti *áy-a-t* (cp indic. 3rd sing. mid. *áy-a-tē*, Lat *eō* for **eġ-ō*, *eunt* for **eġ-o-nt(i)*) Optative. Skr *í-yā-t* Weak forms also found with *ī-*, *u-*. Skr. 1st pl mid *ī-mahē* opt. *ī-yā-t*, 3rd sing mid. *ī-ya-tē* (Class XXVI),¹⁾ Gr conj 1st pl *ī-o-μεν* (but cp § 914); Skr 1st sing. mid *ī-yē* (cp. Avest. *y-ōi*), Lat. *ī-ēns*, Gr. perhaps 3rd pl. *ī-ᾱσι* (cp. § 502) — With thematic vowel Gr. opt *ī-o-i* partic *ī-o-ντ-* pret Hom *ī-ε ἴ-ο-μεν* (cp conj *ī-o-μεν*), Pehgnian *afāed* 'abūt' for **af-ī-e-d* (§ 867 5)

**lēns-mi* 'I soothsay, praise, say' 1st pl **lēns-més*: Skr. 2nd pl *śas-ta* (Avest. 2nd pl *sas-tā* with the nasal of the sing), O C.Sl. 3rd sing *seŕti* 1 e *se* = **lēns-t* + an additional *-tū*, like *prī-jeŕti* instead of *prī-je* etc. (§§ 512, 830). Albanian gives us *Dom* 'I say', for **lēns-mi* according to G. Meyer (M. Herz z 70 Geburtst 1888, p 86, Etym. Wtb. der alb. Spr, 91; Alb Stud III 13, 63)

**uēd-mi* 'I see, know' 1st pl **uēd-més* Skr. *vēd-mi* 1st pl *vid-más*, Lith. *veizdmi* instead of regular **vei(d)-mi* (I § 547 Rem 1 p 401). Conjunctive Skr 3rd sing *vēd-a-ti* Gr. Hom. 1st pl. *εἶδ-ο-μεν* (cp. indic. Skr *vēd-a-tē* Gr *εἶδ-ε-ται*) Optative Skr. *vid-yā-m*, Goth 1st pl. *vit-ei-ma*. Imperative. Skr. *viddhī* Gr. *ἴσθι*, cp. Lith *veizdi veizd* (I loc. *ci*, IV § 962). Also perf. 3rd sing. *ῥόιδ-ε* 'knows', with which the above named mood-forms were associated (cp II § 136 Rem 1 p 438, IV §§ 846, 912, 939, 959) — With thematic vowel indic. **uēd-ó-*, Skr *vid-á-ti* Armen. *e-gut* Gr *ἴδ-ε εἰδ-ε εἶδ-ε*.

**és-mi* 'I am' 1st pl **s-més* Skr *ás-mi s-más*, Armen *em* (I § 561 p. 417), Gr *εἰμι* Lesb *έμμι* (G Meyer, in the work just cited, pp 81 ff, Etym. Wtb. der alb. Spr 160, Alb. Stud III 63, 85), Lat *es-t* Umbr 3rd pl. *s-ent*, O Ir. 3rd sing. *is* (I § 66 p 55), Goth *im* (I § 582 Rem 2 p. 437) 3rd sing *is-t*, Lith *es-mi* 3rd sing *ēs-ti ēs-t* O.C.Sl. *jes-mŕ* 3rd sing. *jes-tŭ*, on the 2nd sing. Skr *ási* Gr *εἶ* see § 984. 1. Pret. Skr *ás-am* 3rd sing *ás* 1st pl. *ás-ma* Gr *ἦ-α ἦ* 3rd sing. *ἦς* 1st pl *ἦμεν* O.C.Sl. 2nd pl. *-jas-te* see § 480 p. 28, § 481

1) A different explanation of these Sanskrit forms may be found in Bartholomae's *Ar. Forsch* II 73 f.

pp 29 f., Alban 3rd sing. *iš* for **es-t* (G Meyer, in the first work cited above, p 91). Conjunctive: 3rd sing. Skr *ās-a-ti* *ās-a-t* Lat. (fut.) *er-i-t* (cp. indic Hom. *ē-o-v* opt. *ē-o-i*, also *ἐόντων ἐόν*, Lith. *es-ù* = *esm*) 1st pl. *ēs-a-me* partic. *ēs-ās*, O.C.Sl pret. *-jach-ū -jaš-e* § 480 p. 28). Optative: Skr *s-yā-m s-ya-m*, Lat. 2nd sing. *s-iē-s* 1st pl *s-t-mus*, O.I.G 1st pl *s-t-m*. — With thematic vowel partic. Gr. *όντ-* instead of **όντ-* **s-o-nt-* (on the analogy of *εἶν* etc. which begin with a smooth breathing) Lat *s-o-n-t* 'he who is the doer, guilty' O.Icel. *sannr* 'true, really guilty' (pr. Germ. **s-a-nþ-a-*) Lith *sąs sanczo* O.C.Sl *sy sąšta*, indic Lat. *s-u-m s-u-mus s-u-nt* O.C.Sl 3rd pl. *s-qtū*

**dhégh-mi* 'I burn' Skr 2nd sing *dhák-śi* Lith. *deg-mi* The conjunctive implied by these forms is hidden in the indic. Skr *dáh-a-ti* Lith *deg-ù* The weak form **d(h)gh-* cannot be found; we have evidence for it in Avest 3rd pl imper *sc-antī* beside 1st sing indic *hax-mī* (pr Ar **sak-mi*) from *✓seq-* 'sequ', Skr. 3rd pl. *á-kś-an* 3rd sing mid. *gdha* i c. **ghs + tu* (I § 591 p 449) beside 3rd sing *á-ghas* from *ghas-* 'eat'.

**dhé-t* **é-dhē-t* 'he placed' 2nd pl **dho-té* Skr *dhāt á-ilhā-t* 3rd sing mid *á-dhi-ta* 2nd sing imper *dhi-śvā*, Armen 1st sing. *e-di* 3rd sing *e-d*, Gr. 2nd pl *ἐ-θε-τε* 3rd sing. mid *ε-θε-ρο* (*θε-* instead of **θα-*, I § 109 c pp 101 f, the Author Gr. Gr² pp. 27 f.), Lat *con-di-mus* (I § 370 p 282) Optative Avest *d-yā-p* Imperative Lith. *dě-k* — With thematic vowel Skr. *práti dhi-a-t, a-dh-a-t*,¹⁾ Lat 1st sing *con-d-ō* 3rd pl *-d-u-nt*, Avest opt. 2nd sing. *d-ōi-ś*.

**dō-t* **é-dō-t* 'he gave' 2nd pl **dō-té* Skr. *á-dā-t* 3rd sing mid *á-di-ta*, Armen 1st sing. *e-tu* 3rd sing. *e-t*, 1st pl. pres. *ta-mē*, Gr. 2nd pl. *ε-δο-τε* 3rd sing mid *ι-δο-ρο* (*δο-* instead of *δα-*, cp. on *θε-*, above),²⁾ Lat. *da-mus red-dimus*. Optative:

1) Less probably, some scholars take *(a-)dhāt* to be **dhatt* = **dha-* *-dh + t*, i. e. formed from the weak present stem **dha-dh-* (cp *a-dha-t-tam*)

2) Pauli (Altital. Forsch III 258) compares Venetian *zoto* 'dedit' with Gr. *δόρο* Admitting that the explanation is in the main correct

Avest. *d-yā-p*. Imperative. Lat. *ce-do*, Lith *dū-k*. — With thematic vowel Skr *āda-t* i e. *ā* + *a-d-a-t*, Lat. *red-d-u-nt*, Avest. opt 2nd sing. *d-ōi-š*.¹⁾

**stā-t* **é-stā-t* 'he placed himself', 2nd pl. **stā-tē* Skr. *á-sthā-t*, 3rd sing. mid. *á-sthū-ta*, Gr *έ-στη*, mid. 3rd sing. *ἐπι-σταν-ται*²⁾, 2nd sing. *ἐ-σταν-θης* = Skr *á-sthū-thās* (§ 503). Imperative Lith *stó-k* — With thematic vowel Skr. *āsth-a-t*, Avest. *a-xšt-a-p* mid. *xšt-a-ta* (*xšt-* instead of *št-*, see Bartholomae Handb. § 100 Anm. 3 p. 43, and *št-* instead of *st-* following compounds like *panti-štā-*)

§ 494. As the examples in § 493 shew, roots of the *e*-series took regularly the *e*-grade (1st strong grade) in strong forms. But probably in the parent language there were forms with the 3rd strong grade, or *ē*-grade, also in use.

First we notice Lat *ēs-t* Lith. *ės-t* OCSl *jas-tŭ* from *✓ed-* 'eat', on which see § 480 Rem p 27, the normal form was Skr *ád-mi át-ti* (§ 498) Skr. *ās-tē* Gr *ῥσ-ται* 'sits' 3rd pl. *ās-atē i'-atai* are usually connected with **es-ti* 'is'. The rough breathing in Greek must then be explained as due to the analogy of the root *ιδ-* = *sed-* 'sedere' (I § 564 Rem. 3 p 421³⁾). But some forms of the Greek word may be derived at once from the root *sēd-*, which occurs not only in the perfect Goth. *sēt-un* Lith. *séd-ęs*, but in the Lith pres. *sėdmi* 'I sit' 3rd sing. *sest*, side by side with which in the usual fashion we have Skr. 2nd sing *sát-si* Skr. imper. mid. *sāk-šva* beside indic. 2nd sing. *sāk-ši* from *sah-* 'overpower'. Skr. *tāš-ti* Avest. injunctive *tāš-t* beside Skr. *tākša-ti* 'shapes, forms' Skr. *dāš-ti* 'pays homage to' from *✓dek-*, see § 639. Further, the Skr.

(cp. G. Meyer, Berl Phil Wochenschrift 1892 col 312 f., Thurneysen Wochenschr. class Phil 1892 col 290 f), it is a question whether *zo-to* should not be regarded as **dō-to* (cp. the *s*-aorist *zonasto* 'donavit').

1) Probably to the same class belongs Avest. *daduye* 2nd pl indic pres mid. See Bartholomae, Idg Forsch. I 495

2) Fick's connexion of this verb with Skr. partic *cut-tā-s* is worthless (Fick, Gott gel. Anz 1881 p. 1426, Wtb I 20 f)

3) In the English translation of this note, 'Spiritus Asper' is a clerical error for 'Spiritus Lenis'.

present forms with *āu* instead of *ō*, as *stāū-ti* 'praises' (3rd pl. *stuv-ānti* mid *stu-tē*, beside which are found 2nd sing *stō-ṣi* conj. *stāv-a-t*) and *snāu-ti* 'dips' (cp. Gr. *νέω* *νέωσμαι*), also *mārś-ti* 'wipes' (3rd pl. *mṛj-ānti*) ¹

Along with these non-thematic *ē*-forms stand usually others with the thematic vowel; thus, Lith *ėd-u* beside *ėd-mi*, *sėd-u* beside *sėd-mi*, Skr *ās-a-tē* beside *ās-tē*, *dāś-a-ti* beside *dāś-ti*, *sāh-a-ti* beside *sāh-ṣva*, *mārj-a-ti* beside *mārś-ti*. Compare (Gr. *μίδουμι* etc., § 514

§ 495. In all languages, as we shall see, it is common for the strong stem to spread into what should be weak-stem forms, but the reverse is rare

We should especially mention here that the strong-grade *ā*, *ē*, and *ō* spread from roots ending in them to the weak persons which properly had *o*. This re-formation brought about some confusion with Class X, where there is no gradation

Skr 1st pl. *á-sthā-ma* Gr *ἰστημεν* instead of **a-sthi-ma* **i-stā-mēn* (cp. § 493 pp 53 f). The difference between *ἰστημεν* and *ἰ-θεμεν* *ἰ-δομεν* was due to the intransitive meaning of *ἰστην*, and to the powerful attraction of a word closely connected in meaning — *ἐβην* *ἐβημεν* (Skr. *ágam ágāma*), cp. the Author, Kuhn's Zetschr xxv 220, Osthoff's Perfect 373 f, and below, § 497 Rem. As regards Lat *stā-mus* beside *dū-mus*, see §§ 505, 584 Rem

In Sanskrit we find also *á-dhā-ma* *á-dā-ma* instead of **a-dhi-ma* **a-dī-ma* (cp § 493 p 53), and similarly *ā* instead of *i* in the plural and dual active of all roots ending in (Aryan) *-ā*. Compare opt. 1st pl. *s-yā-ma*, instead of **s-i-ma*, following *s-yā-m*, § 940.

Unlike Gr. *φημι* 'I say' *φημεν*, which undoubtedly has original gradation (cp. O.H.G. *bannu* = **bha-nmō*, Gr. *φαίρω* **bha-mō*, see §§ 611, 654), all recorded forms of Skr *bhā-ti* 'shines' follow Class X, as pl *bhā-nti* imper *bhā-hi* partic

1) The ablaut of *stāū-ti* and *māī-ṣ-ti* is exactly parallel to that of the *s*-Aorist. See § 811.

bhā-ta-s etc We must therefore assume for this Skr. verb a stem *bh-ā-*, i. e. an extension of the root by the ungraduated suffix *-ā-* (*bhā-ti bhā f. = psā-ti psā f.*), which is also possible for Lat. *fā-tur* *for* and O C Sl. *ba-jq* 'fabulor' (§ 706. 1)

§ 496 The strong stem is remarkable in Skr. *śē-tē* Avest *sae-tē* Gr. *λεῖ-ται* 'lies' (cp. Skr. perf. *śī-śy-ē*, *-śī-ś* 'lying') beside Skr. *sāy-a-tē* Gr. Hom. *λέ-ο-νται* opt. *λέ-ο-ι-το* Very uncertain explanations are suggested in vol I § 598 p. 453, and by Meringer in the *Zeitschr. ost. Gymn.* 1888, p. 134 Perhaps the irregularity was due to a very early change from thematic to non-thematic conjugation, which was suggested by *ās-tē* *ἥσ-ται* 'sits' I believe that this same change must be assumed for *γέ-ν-το* *ἐ-γεν-το* (Hesiod and other poets) beside *γέ-νε-το* *ἐ-γέ-νε-το* (cp. 3rd dual *γεγά-την*), and for *σεῦ-ται* (only in Soph. Tr. 645) beside *σεύ-ε-ται* (cp. *συ-το*)² It is beyond all doubt seen in *ἀνείπ-το* = *ἀνείβετο* in Nonnus, and other such forms in late Greek poetry (Rzach, *Gram. Stud. zu Apoll. Rhod.*, 164), and in some Lithuanian presents in *-mi* (§ 511)

Remark **ues-taḥ* 'clothes himself' (Skr. *vās-te* Gr. *ἐπι-σπαι-ν-το*) is not of this class, as it must be analysed **u-es-taḥ* (§ 656)

§ 497 Like *i-mahē* (Gr. *ἵ-ο-μεν* § 493 pp. 51 f., § 914), many other forms show the weak-grade with bye-accent Thus Skr. *ā-bhū-ma* Gr. *ι-γῶ-μεν* Umbr. *fū-tu* 'esto' Lith. *bū-h* 'be' it' from *√bhey-* 'become, be', compare the sing. with the same grade of root Skr. *ā-bhū-t* Gr. *ι-γῶ* (cp. perf. Skr. 2nd sing. *ba-bhū-tha*), without question somewhat influenced by preterites of Class X (§§ 597 ff.) such as Skr. *ā-dr-ā-t* *ā-dr-ā-ma* *ā-gl-ā-t* *ā-gl-ā-ma* Gr. *ε-δρ-α* *ε-δρ-α-μεν* *ε-βλ-η* *ε-βλ-η-μεν*

1) *√bhā-* means 'to show, send forth, make known' If we connect with it Skr. *bhānati* 'sounds, calls out' (Osthoff, *Perf.* 353, Whitney, *Skr. Roots* 109 f.), this must be taken as an extension **bh-eno-* or **bh-ṇno-* (§ 619) With the same extension Moulton connects Lat. *tenesita* (*Proceed. Camb. Phil. Soc.* 1890, May 22, p. 9)

2) The 3rd pl. mid. Ved. *ā-jan-ata* beside *ā-jan-a-nta* may be similarly taken It is true that the word may quite well be derived from **e-ḡṇ-pto* (cp. *ā-jñ-atu*).

Also from $\sqrt{er-}$ 'set in motion' (ἐρετο · ωριήθη, ἔρη ορηθήσῃ Hesych., Skr *ār-ti* aor mid. *ār-ta*) we have an Idg mid. $\sqrt{er-}$ Skr. *īr-tē* imper *īr-śva* Avest. *ar-śva* partic Skr. *īr-nā-s*, Gr ὀρ-σο partic ὀρ-μενο-ς inf ορ-θαι (I § 306 pp. 241 f). The Skr *īr-* Gr. ὀρ- were used before sonants too, instead of $\sqrt{er-}$ (for $\sqrt{gr-}$), which gives us such forms as Skr. 3rd pl. *īr-atē* (cp. Skr. *ā-bhūv-am* instead of *ā-bhuv-am* following *ā-bhū-ś* etc.) 3rd sing *īr-a-tē*, Gr ὀρ-ο-ι-το ὀρ-η-ται, another re-formation is the augment in ὠρο (ὀρο orig. without augment = $\sqrt{gr-}$) A Germanic form of this kind is A.S. *ear-ā* 'thou art', see § 509 In the same relation as ὀρ-ο-ι-το bears to ὀρ-σο, ἔ-μολ-ο-ν stands to ἔ-βλω ἐγάρη, ὤχετο, ἔστη Hesych., since βλω- represents an Idg $\sqrt{ml-}$ (cp I § 306 p. 243).

On de Saussure's hypothesis, *bhū-* was the weak grade of *bheṃ-* (Skr fut *bhavi-śyā-ti* etc), and *ḡ-* the weak grade of *er-* (Skr fut *ari-śyā-ti* etc), and so on

Remark To this list of forms I have hitherto added Skr *ā-gū-ma* Gt ἄ-βη-με, 3rd sing *ā-gā-t i-ḡ* (cp *ā-bhū-t i-ḡ*), equating *gā- βη-* = $\sqrt{gā-}$ (I § 253 p. 206) But another hypothesis appears to be preferable from Skr *gi-gā-ti* Gt Hom β-βῆ- Skr *ri-gā-man-* n 'step' Gr βῆ-ua, Skr part mid *ga-gē*, and others of the like nature This is, that there were original variants $\sqrt{gā-}$ and $\sqrt{gem-}$, like $\sqrt{drā-}$ and $\sqrt{drem-}$ 'un' (§ 488 p. 47, § 579) It would be easy to decide this point, if only $\sqrt{gā-}$ could be found outside of Aryan and Greek The derivation of Lett *gāju* 'I went' is doubtful (see Wiedemann, Das lit Praet, 141 f), and it is worse than unsafe to adduce O.H.G *pfad* 'path' (Fick, Wtb. I⁴ 33)

§ 498 Aryan $\sqrt{ger-}$ 'make' Skr 2nd sing *kār-ṣi* 2nd 3rd sing *a-kar* 2nd pl *kṛ-thā* 3rd pl. *ā-kr-am* 3rd sing mid. *ā-kr-ta*, Avest 3rd sing *car-ē* = pr Ar $\sqrt{car-}$ (I § 94 p. 89, § 647 7 pp 493 f) on O.Pers. 1st pl *a-kū-mā* 3rd sing *a-kū-tā* see Bartholomae, *As Forsch* II 67 f Imperative Skr. *kṛ-dhi*, mid *kṛ-śvā* Avest *ker-śvā* Conjunctive. Skr. *kār-a-ti* Avest. 1st sing. *carānt* (cp. indic Skr. *kar-a-ti ā-kar-a-t*, imper. 2nd sing O.Pers. *pari-karā*) Optative Skr 1st pl *kr-vyā-ma*. Skr. *kar-* always instead of regular *car-* (kept in Avestic) from the weak stem, but *ā-kar-ma kār-ta* have *-ar-* on the analogy of the strong On the difficult forms Skr *kur-mās kur-vās* (whence sing. *kur-ma*) opt. *kur-yā-m* etc., see I § 289 p. 231,

§ 290 Rem p. 232, Hubschmann, Kuhn's Zeitschr. xxvii 112, von Fierlinger *ibid.* 438, Bartholomae Ar Forsch ii 67 f., 86 ff., J. Wackernagel in E Kulm's Literaturbl iii 55 f., and below in this volume, § 641.

✓*der-* 'split, burst' Skr 2nd sing *dúr-ṣi* 3rd sing. *á-dar*; opt *dīr-yā-t* = **dṛ-īē-t* (cp pass. *dīr-yú-tē* partic. *dīr-ṇá-s*).

✓*ghen-* 'strike, slay' 3rd sing Skr *hán-ti* Avest *jantī*, Skr. 2nd pl *ha-thá* 3rd pl. *ghn-ánti*, mid 1st sing. Avest *ṇn-ē* 3rd sing. Skr. *ha-tē* 3rd pl Skr. *ghn-atē*, pret 1st sing. Skr. *á-han-am* O Pers *a-jan-am* 2nd sing. Skr. *á-han* Avest. *a-ṇēn* (Bartholomae, Bezz. Beitr. xiii 64 f) 3rd sing. Skr. *á-han* O Pers. *a-ju* 1 c. *a-jan* 2nd pl Skr. *á-ha-ta* O.Pers *ja-tā*, imperative Skr. *ja-hi* for **jha-dhu* (I § 480 p 355) Avest. *jaudī* The weak form Ar. **jha-* (Skr *ha- ja-* Iran. *ja-*) instead of regular **gha-* = **ghy-* on the analogy of **jhan-* = **ghen-*, I §§ 453 f pp. 335 f Skr 1st dual *hanvas* instead of **ghun-vas* = **ghy-ues* (I § 225 p 193, § 229 p 195) -*n*- passes by analogy into other weak persons Ski 1st pl *han-mas* imper. *han-dhí* (contrast *jahí*) Conjunctive. Skr *hán-a-ti* Avest *janauti* (cp indic Ski *han-a-ti* *a-han-a-t* Avest *janauti* Gr. *ε-ἵερο-ν*) Optative Skr *han-yā-t* Avest *janyāp* O.Pers *janyā*, pr. Ar. **jhan-īā-t* instead of regular **ghanīāt* for **ghn-īē-t* (I § 454 Rem pp 335 f), also found, with regular form, mid. Skr *ghn-īya* *ghn-ī-ta*, and, on the analogy of the active, *han-ī-tu* — With thematic vowel Skr 2nd pl *ghn-a-tu* *a-ghn-a-n* *a-ghn-a-nta* partic *ghn-a-māna-s* (Avest conj. 3rd pl. *ṇn-ā-p*)

Pr Ar. **jan-ti* 1dg. -*gem-ti*, see § 493 p 51. Imperative Skr. *ga-dhí* *ga-hi* Avest *gaudī* 3rd pl Skr. *á-gm-an* *gm-án* Avest *g'm-en*. Skr. 1st dual *gánvahu* regular for **gm-y-* (I § 225 p. 193, § 229 p. 195), only with changed accent. -*n-* (for -*m-*) passing by analogy into other weak persons. Skr. 1st pl *á-gun-ma* 2nd pl *gan-tá* *yán-ta* beside *ya-tá*, *g-* instead of *j-* in Skr. *á-gan* *gán-tu* (Avest *jantū*), *j-* instead of *g-* in opt. 3rd sing. Avest. *jam-yā-p* O.Pers *jam-īyā* (Skr. *gam-yā-t*), see I § 451 p 334.

Pr. Ar **aḥ-ti*, Idg **eḡ-ti*, see § 493 p 51 3rd sing. Skr. *ē-ti* Avest. *ae-ti* O.Pers. *av-tiy*, 3rd pl. Skr. *y-ānti* Avest *y-ənti*, imper Skr. *i-hi* Avest *i-dē i-dē* (O.Pers. *i-dīy*). By re-formation: Skr 1st sing. *i-mi* instead of *ē-mi* Preterite 1st sing. Skr. *āy-am* O Pers. *ayan* i e. *āy-am*, 3rd sing Skr. *āi-t* Avest. *ai-p* 3rd dual Skr. *āi-tām* Avest *ai-tem* Conjunctive Skr *āy-a-ti* *ā-ya-t* Avest. *ay-a-p* (cp indic Skr *āy-a-tē*, Avest. imper. *ay-a* conj. *ay-ā-p* opt *ay-ōi-p*)

Skr. *kṣē-ti* Avest *ṣae-iti* 'lingers, dwells', 3rd dual Skr. *kṣi-tās* 3rd pl. Skr *kṣy-ānti*, conj. Skr. *kṣāy-a-t* Gr. Hom *ἐν-κτι-μερο-ς* 'well built' — With thematic vowel Skr. *kṣy-ā-ti*.

✓*hṛeṇ-* 'hear' Skr 2nd sing *śrō-ṣi*, 1st sing. *ā-śrav-am* 3rd sing. *ā-śrō-ti*, 2nd pl *śru-ta* and following the singular *śrō-ta* Avest *srao-ta*, Avest 2nd pl. mid. *a-srū-dūm*, Skr. imper. *śru-dhi*; conj Skr. 3rd dual *śrāv-a-tas*, opt. Avest. 1st pl. *srōmā* i e *sruc-i-mā* Gr imper *ἰλῶ-θι ἰλῶ-τε* (cp § 497 pp 56 f) *Περυ-λῶ-μερο-ς* — With thematic vowel Skr. *śruv-a-m* Gr *ἰλῶω* (cp § 527)

✓*derk-* 'see' Skr. *ā-darś-am* Avest *dars-em*, 1st pl Skr. *ā-dṛś-ma*, and also *ā-darś-ma* following the singular; conj Skr *dārś-a-t* Avest 1st pl. *dar's-ā-ma* (cp. indic. Skr. *ā-darś-a-t*). — With thematic vowel Skr 3rd pl *ā-dṛś-a-n* opt *dṛś-ē-t*.

Skr *ā-grabh-am* Avest *grab-em* 'I grasped', 3rd pl Skr. *ā-gṛbh-an*.

Skr. *chand-* 'appear' 3rd sing *chānt-ti*.

✓*bheḍ-* 'findere' Skr 1st sing *ā-bhēd-am* 3rd sing. *ā-bhēt*, — with thematic vowel opt *bhud-ē-t* Avest *mīp-* (Skr. *mith-*) 'destroy' 3rd sing. *mōist*, conj. *mōi-p-a-p* (cp. indic. Skr *mēth-a-ti*), opt. *mīp-yā-p*.

✓*dheugh-* 'milk, give milk' (cp. Fick Wtb. I⁴ 73)· Skr. 3rd sing *dōgdhi* 3rd pl *duh-ānti*, mid. 3rd sing. *dugdhē* 3rd pl. *duh-atē -atē* conj. *dōh-a-tē*, opt. *duh-i-ta*, — with thematic vowel *ā-duh-a-t* opt *duh-ē-t*. ✓*jeug-* 'iungere': Skr. 3rd sing. mid. *ā-yuk-ta* 1st pl. *ā-yuj-mahi*, Avest. 3rd pl. *yūj-ēn* 1st pl. mid. *yaoy-maudē* with non-original strong stem; — with thematic vowel, Skr. *ā-yuj-a-t*.

✓*uek-* 'wish, desire' Skr 1st sing *vás-mi* 3rd sing. *vás-ti* 1st pl. *uś-mási*, Avest *vusmī vašti usmahī*, conj Skr. *vúś-a-t* Avest. *vasaḥ* (cp indic Skr. *váś-u-ti* imper *váś-a*). — With thematic vowel Skr *uś-á-māna-s*.

Pr. Ar. **as-ti*, Idg **es-ti*, see § 493 p 52 Skr. sing *ás-mi ási ás-ti* pl *s-más s-thá s-ánti*, Avest. sing *ahmī ahu asti* pl *mahi* (I § 558 3 p 414) *stā henti*, O.Pers. sing *amīy* (I § 558 3 p. 415) *ahy astiy* 3rd pl *hatiy* i e. *hunty*; O Pers. 1st pl *amahy* with *a-* from the singular Pret Skr 1st sing *ás-am* 3rd sing *ás* O Pers 1st sing *aham* i e *āham* Avest 3rd sing. *ās* (I § 647. 7 pp 493 f, § 649 6 p 496), pl. Skr *ás-ma ás-ta ás-an* O.Pers 3rd pl *ahu* i e *āha*, cp § 481 pp. 29 f. also unaugmented Avest 3rd sing *us* 3rd pl *h-en* Skr *s-án*: on the 2nd and 3rd sing Skr *ás-ī-ś ás-ī-t*, see § 574 Imperative Avest *z-dī*, Skr *ēdhi* for **az-dhi* (I § 591 p. 447) instead of regular **dhi* following the analogy of forms with strong root Conjunctive. Skr *ás-a-ti ás-a-t* Avest *uəh-a-ti uəh-a-ḥ* O.Pers. *ah-a-tiy* Optative Skr *s-iyā-t s-iyā-t* Avest *h-yā-ḥ*

✓*ed-* 'eat' Skr *ád-mi át-ti* So in all the weak persons *ad-*, as 3rd pl *ad-anti* 2nd pl *at-tá* imper *ad-dhi*, obviously because such forms as **ta *dhi* were not clear enough (cp above, Skr *ēdhi*) Conjunctive **ad-a-ti ad-a-t* (cp 2nd sing mid. *ad-a-sva* G1 *ēd-ω* Lat. *ed-ō* Goth *it-a*) On the relation between *ád-mi* and Lat *ēst* Lith *ést*, see § 480 Rem. pp 28 f., § 494 pp 54 f

Skr *dhákṣi* and others of the same sort, see § 493 p. 53 Skr *bhi-śak-ti* 'heals' (*bhi-* is a byc-form of *abhi*) was no longer recognised for a compound, hence 3rd sing. *a-blašnak* R.-V. x, 131. 5, following Class XV, and *bhēśajā-s* 'healing'.

✓*dhē- dō-*, Skr. *dhā- dā-* Iran *dā-* (in Iranian the two stems ran into one, and it is no longer possible to distinguish their meaning exactly), see § 493 p. 53. Skr. *á-dhā-t dhā-t á-dā-t* pl. *á-dhā-ma á-dā-ma*, Avest. *dā-ḥ dā-mā* O.Pers *a-dā*, on *a* in the plural, see § 495 p. 55; mid. Skr. *á-dhi-ta á-di-ta*,

imper *dhi-śvá* Conjunctive Skr *dhā-ti* pl. mid *dhā-mahē* Avest *dā-utē* mid *dā-utē* (§ 933) Optative Avest. *d-yñ-ē*.

✓ *stā-*, see § 493 p 55 Skr *á-sthā-t á-sthā-ma* (like *á-dhā-ma*, see above), Avest *parti-štā-ē*, mid Skr. *á-sthi-ta*. Conjunctive. Skr. *sthā-ti* 2nd dual *sthā-thas*, Avest. mid. *xštā-utē* (§ 933)

✓ *dā-* 'separate, divide up' (Gr *δα-μo-ς δῆ-μo-ς*): Skr. *dā-ti* 3rd pl *dā-nti* (like *á-dhā-ma*, above), mid. 1st pl. *á-dī-mahi* (cp. partic *dī-ná-s dī-ta-s* Gr. *δα-τí-o-μαι*).

Sometimes in place of *-i* = Idg *-ə* in roots of the latter kind, Sanskrit has *-ī*. *á-dhī-mahi* from ✓ *dhē-*, *mī-mahē* from ✓ *mē-* 'measure' (3rd sing *mā-ti*), *dī-śva* from ✓ *dō-*, *á-dī-mahi* from ✓ *dā-*. This *ī* was connected with a very wide-spread Sanskrit re-formation

There was a certain element used in root-extension, found in the parent language, and appearing in Sanskrit under the forms of *-ī-* and *-i-*. Whether it be dubbed *Root-Determinative* or *Suffix*, matters nothing (see § 488 pp. 44 ff.) Examples of its use are *pī-* 'swell, give to drink' from ✓ *pō-* (*pi-pī-tē pī-yá-tē pī-tá-s pī-pi-hí pi-nva-ti*), *rī-* 'run, flow' from ✓ *er* (*rī-ya-tē rī-ti-ś rī-ná-ti rī-t-*), *śrī-* 'boils' beside *śr-tá-s*. Another form of this determinative in Sanskrit, as Bartholomae has pointed out (Stud zur idg Spr, II 63 ff), is *ai*, seen in the Vedic preterites *á-śar-āi-t* 'he broke up' beside *a-śar-i-t śár-ī-tōś*, and *áj-āi-ś* 'thou dravest' (unaugmented), and this word is closely connected with (Gr. *ἀγ-ίρω ἀγ-ίρω* (cp § 801).¹) We shall meet the grade *-ī-* in several other categories of Sanskrit forms

Now this *-ī-*, originally only a variant of Ar. *-i-* = Idg. *-i-*, encroached upon Ar *-i-* = Idg. *-ə-*, so that in Aryan

1) It is probable that another strong grade of the same determinative is contained in the Idg present in *-éiō* (as Skr. *śv-áya-ti vart-áya-ti* Lat *qu-eō mon-eō*), to which belonged a participle in *-i-to-* and *-i-to-s* (Class XXXII) And I would now (with Bezenberger, Zur Gesch. der lit. Spr, 195) recognise a form exactly answering to Skr *ájāi-ś* in Gr *ἀγμ-; ἄγμ* (for **-ēi-s *-ēi-t*); see § 987 1, and § 995. 2.

ī as well as *i* was found in the same ablaut series with *ā*.¹⁾ Hence arose the above named forms *ádhi-mahi* instead of *ádhi-mahi* beside *ádhi-m* etc., and hence *śi-śī-hi* **śi-śī-tē* instead of **śi-śi-hi* **śi-śi-tē* (cp. *śi-tá-s*) beside *śi-śī-ti* (§ 538), *mṛ-nī-más* instead of **mṛ-ni-más* (cp. (gr. -*ρα-μεν*) beside *mṛ-nā-mi* (§ 597), *á-starī-s* instead of **a-starī-s* (§ 839). Last of all, *-ī-* even pushed out *a* = *ə* in the root of forms like *pass*. **dha-ya-tē* = Avest. *dā-ye-tē* (I § 109. *a*. p. 101), and so we have *dhi-yá-tē* (§§ 707, 709).

It is true that there are other instances besides these of variation between Idg. *i* and *ī*, for instance, in the syllable of reduplication, §§ 467, 469, 473. Whether these had anything to do with associating *i* with *i* = *ə*, and if so, how far, I leave an open question

§ 499. A few more examples may here be added to those already given of the confusion between weak and strong stem

Strong Stem instead of Weak. Skr. 2nd dual *spar-tam* beside *spr-tam* from *spar-* 'save, win'.²⁾ Avest. 3rd sing. mid *man-tā* beside Skr. *á-ma-ta* from *man-* 'think' Skr. 1st pl. *á-hē-ma* (cp. 3rd pl. *á-hy-an*) from *hi-* 'impel'. Skr. 2nd pl. *stō-ta* (cp. 2nd dual *stu-tam*) Avest. 1st pl. mid *stao-maīdē* from *stu-* 'praise' (cp. Skr. *stāu-ti* § 494 p. 54). Skr. 2nd pl. *vart-ta* (cp. 3rd pl. *á-vrt-ran*) from *vart-* 'vertere'. Avest. 2nd pl. *sqs-tā* beside Skr. *śas-ta* from *√kēns-* 'foretel' (§ 493 p. 52). Skr. 1st pl. *chēd-ma* from *chud-* 'cut'. Skr. 2nd pl. mid *vōdhvam* beside *ūdhvam* 2nd dual act *vōdham* (I § 404. 2 pp. 298 f., § 482 p. 356) compared with 2nd sing. *vákṣi*, *√uegh-* 'vehere'. Skr. 3rd sing. mid. *á-tak-ta* beside *ták-ti* 'runs, pushes, shoots', *√teq-*, cp. the weak grade *tq-* in Avest. partic. perf. *ta-pk-uš-* (I § 473. 2 p. 349).

1) Bartholomae (*loc cit*) assumes *ā i* to be an orig. ablaut; he believes *ā* came from *āi* in Idg., and e. g. Lat. *erās* (contrasted with Skr. *āsī-s*) is derived by him from **esāi-s*. I cannot approve this theory.

2) Avest. mid. 3rd sing. *var-tā* 1st pl. *var-maīdē*, compared with Skr. *á-vr-ta*, are not safe examples to cite in proof of this re-formation, because *var-* may come from **vṛ-*.

Weak Stem instead of Strong: much rarer. Skr *i-mi* beside *ē-mi* from *i-* 'go' (already cited, § 498 p. 59). Skr 3rd sing *ā-vyḥ* beside *vārḥ* (mid *ā-vyḥ-ta*) from *varj-* 'twist' (but *vice versa* 2nd dual *vark-tam* instead of *vyḥ-tam*). Avest 2nd sing. *a-peṣ* instead of **a-fraš* ground-form **e-prek-s* from *√ prek-* 'ask' (*vice versa*, 3rd sing. mid *fraš-tū* instead of **per^oš-tū*)

§ 500 In Aryan, the ever increasing use of thematic forms was helped on by the like endings *-am* in the first person singular, and *-anti -an* in the third plural. Sometimes the desire for clear expression came in too. Thus Skr. 2nd and 3rd sing *āda-s āda-t* drove out **āt* (both persons) from *√ ed-* 'eat' (1st sing *ād-am* 3rd pl *ād-an*),¹⁾ and in Avestic *-antē -ata* (= Skr. *-atē -ata*), endings of the 3rd pl. middle, were almost entirely dropped in favour of the thematic endings *-antē -anta*, by which the plural was more clearly marked, e. g. *ānḥ-antē* as contrasted with Skr *ās-atē* 'they sit' (§ 1067 1).

Much the same may be said of the other non-thematic present classes. Compare particularly the Avest 3rd pl. of Classes III and V, in *-anti -enti* instead of *-ati* (= Skr *-ati*), §§ 540, 556, 1018 1 b

§ 501. ARMENIAN *e-kn* 'he came' Skr. *ā-gan*, common ground-form **e-gem-t*, see § 493 p. 51, the 1st sing. *ekr* and 3rd pl. *ekm* are said to be adformates of *edī edm* (see below); Bugge, Kuhn's Zeitschr. xxxii 75.

em 'am' Skr *ās-mi*, see § 493 p. 52. 2nd sing *es* for **es-si* (I § 559 p. 416), 3rd sing. *ē* following *berē* 'fert' for **bhere-ti* (*vice versa*, 2nd sing. *beres* follows *es*); 3rd pl *en* doubtless for Idg **s-enti* (Bugge, Kuhn's Zeitschr. xxxii 71), cp. § 1019

e-di 'I placed'. Skr *ā-dhā-m*, see § 493 p. 53; 2nd sing. *e-dh-r* 3rd sing. *e-d* 2nd pl. *e-dh-ṛ* 3rd *e-dh-n*. *dh-* = Idg **dhē-* (I § 71 p. 62), and thus the strong stem has here passed into

1) Similarly, the forms with an *i*-determinative, *ās-i-š ās-i-t* 'eras erat' establish themselves in place of *ās* (Vedic for both persons); see § 574.

the plural The same is true of *e-tu* 'I gave': Skr. *á-dā-m*, see § 493 p. 53. 2nd sing *e-tu-r* 3rd sing. *e-t* 2nd pl. *e-tu-k* 3rd pl *e-tu-n*, *tu-* = Idg. **dō-* (I § 87 p. 84). But *ta-* = Idg. **dā-* is the stem of the present 1st pl. *ta-mk* 'damus', whence *a* appears instead of *u* in the singular *tu-m* (I § 109 a p. 101).

gom 'I am' is compared by Hubschmann (Arm. Stud I 25, 61) with Gothic *visa* 'I remain, tarry', and he conjectures that it is derived from **ues-mi*, Bugge (as cited, page 7) offers another explanation, but hardly improves upon this.

§ 502 Greek *τείν-* 'kill' = Skr *kṣan-*: 1st pl. *ἐ-κτα-μεν*, 3rd sing *ἀν-ἐ-ντα-το* = Skr *á-kṣa-ta*, 2nd sing. *ἐ-κτα-θης* = Skr. *á-kṣa-thās* (§ 503). The Homeric 3rd pl. *ἐκτᾶν*, conj 1st pl. *ντέωμεν*, partic *-ντᾶς* follow the analogy of roots in *-ā* (*ē-qān* etc), like *γέγαυα* (Pindar) from *✓γε-* etc. (the Author, Gr Gr.² p. 47) — With thematic vowel *ἐ-/ταν-ο-ν*.

Remark The Homeric 1st sing. *-εκται* and 3rd sing. *εκτα* are peculiar *a* is certainly short only in O 432 (*ναι*'), *ἐπὶ ἄνδρα κατέκτα Κυθήραια Λαδίοισι*. Is it possible that the original forms were *ἐ-ταν εκτα* with Aeolic *a*, which would be re-formates of the same nature as 3rd pl *ἐκτᾶι*? Or is *ἐκτᾶ* a re-formate like Skr *á-vṛk* beside *várk* (§ 499 p. 63), and *-εκτᾶν* due simply to the analogy of *ἐκτᾶ*?

✓ *bher-* 'ferre' 2nd pl *φι-ρ-τε* instead of **φρα-τε* **φαρ-τε*. Skr *bhár-ti* 2nd dual *bhṛ-tám*, Lat. *fer-t* (§ 505).

✓ *ger-* 'swallow' *ἐ-βρω* *ἐφαγην*, *ἔδαγε*, *διέσπασεν*, *βρω* = **gǵ-*, weak grade like *φῶ-* in *ἐ-φῶ*, § 497 p. 56.

é-l-mi 'I will go', Idg. **él-mi*, see § 493 p. 52, 2nd sing. *εἰ* for **ei-(σ)ι*, 3rd sing *εἰ-σι*, pl 1st person *ἔ-μεν* 2nd *ἔ-τε*; 3rd pl *ἴασι* either for **i-l-avri* (Idg. **i-l-enti*) or instead of **ávri* (Idg. **i-enti*) with *i* prefix following *ἔ-μεν ἔ-τε*. Pref. 1st sing. *ἦα* instead of **i_ha* for **i_hi-a* (Skr *áy-am*) following forms with a personal ending beginning in a consonant, such as *ἦ-μεν* (on the augment see § 480 p. 28, § 481 pp. 29 f.), unaugmented 3rd dual *ἔ-την*. Imperative *ἔ-θι*: Skr *i-hi* The old conj. and opt., answering to Skr *áy-a-ti* and *i-yá-t*, are not found. Partic. fem. *Ἐν-ιάσσω*, epithet of Demeter, for **i-at-ia*: Skr.

g-at-ti — With thematic vowel. indic. pres. *εἰσ-ίονται* pret. Hom. *ἔ-ε ἦ-ι ἦ-ομεν* Att. imper. *ἰ-ό-ντων* opt. *ἔ-ο-ι* partic. *ἰ-ό-ντ-* (cp. J Baunack, Curt Stud. x 96 ff., Rhein. Mus. xxxvii 472), and compare conj. *ἔ-ω ἔ-ω-μεν*.

φθι-ε- 'destroy' = Skr. *kṣay-* 3rd sing. mid *ἔ-φθι-το*. Skr. imper. *kṣi-dhi*. Conjunctive *φθι-ε-ται*; in Skr. we should expect **kṣay-a-tē* on the analogy of *kṣi-dhi* (cp. mid *kṣay-a-ti*). Partic. *φθι-μενο-ς*. — Whether *φθίω* (*εφθικεν*, Σ 446) is *φθι-ω* or *φθι-ι-ω* is not clear, cp. § 527 Rem

✓ *λεγ-* 'loose' mid 3rd sing. *λύ-το* *λῦ-το*, 3rd pl. *λύ-ντο* (cp. § 1068).

1st pl. *ἴδ-μεν* (Att. *ἴσμεν*) 2nd pl. *ἴσ-τε* may be connected with the sing. **med-mi* or *oīd-u*, it matters not which; see § 493 p. 52.

εἰμι 'I am', Idg. **és-mi*, see § 493 p. 52. 2nd sing. *εἶ* for **é(σ)ι* = Skr. *ási*, also *εἶς* (*εἷς*) and *έσ-οι*, see § 987. 1. 3rd sing. *έσ-τι* (*έσ-τι*). Skr. *ás-ti*. 1st pl. *εἰμὲν* (Dor. *εἰμῆς*) for **έσμεν* shows the strong stem for the weak (cp. O Icel. *er-o er-u* § 507), like the 2nd pl. *έσ-τε* and the 3rd pl. Ion. *έασσι* for **έσ-αντι*, Att. *έσμεν* follows *έσσι* in having *σ*. The 3rd pl. Dor. *έντι* Att. *έσσι* instead of **έντι* = Goth. *sind*, Idg. **s-enti* (§ 1020. 1); for the breathing compare *όντ-* instead of **όν-τ-* § 493 p. 53. With 3rd pl. Dor. *έντι* goes the participle Dor. *έντ-*, nom. pl. *έντ-ες* whose fem. *έσσα* is a transformation of **άσσα* (cp. Skr. *s-at-ti*) Pret. 1st sing. Hom. *ἦα* Att. *ἦ* for **έσ-η*, 3rd sing. Dor. *ἦς* for **έσ-ε*, 1st pl. *ἦμεν* for **ἦσ-μεν* (I § 565 p. 410), 2nd pl. *ἦσ-τε*, 3rd pl. Dor. etc. *ἦν* for **ἦ(σ)-εν* = Skr. *ás-an* (§ 1020. 1), also Boeot. *παρ-εἶαν* for **ἦαν* (§ 1021. 1); for the augment, see § 480 p. 28, § 481 pp. 29 f 1st sing. *ἦν* 2nd pl. *ἦτε* are re-formates caused by preterites like *έβλεην*, Class X, the point of contact being *ἦμεν*. The 3rd sing. Hom. *ἦεν* Att. *ἦν* is probably identical with 3rd pl. Dor. *ἦν* for **ἦ(σ)-εν*; the Indicative had adopted *-αν* (*-σαν*) in other forms in place of 3rd pl. *-εν* (§ 1021), and thus *ἦεν* ceased to be a clear plural, beginning with sentences like *ἄ δῆ τετελεσμένα ἦεν* (Σ 4), *ένθα μάλιστα μάχη*

καὶ φιλονικεῖ ἦν (N 789). In the dialect of Herodotus *ἦα* became *ἔα* (I § 611 p. 462), whence by analogy *ἔα-τε* cp. § 504. On *ἦσθαι* and Hom. *ἦσθαι ἔην ἔην*, see §§ 583, and 858 2. Imper *ἔσθι* for Idg. **z-dhi* with prothetic vowel (I § 626 p. 470), and Heracleus has *ἔσθι* with the strong stem introduced. The old conjunctive (Skr *ās-a-ti ās-a-t* Lat. *er-e-t*) was lost in the historic period, and in its place we find *καὶ τοιμερ δὲ ὠμεν* like Skr. *as-a-t* (Opt *ἔην* for *ἔσ-ἔην* or *ἔσ-ἔην* with the strong tense-stem (cp. § 943) — There is connexion between 1st pl *ἔμιν* in Callimachus, *th. Thess* 1st sing. *ἔμιν*, and Hom. inf. *μεν εὐεναί* either on the analogy of *ἔσσι τιθέσσι* (Dor *ἐντι τιθεσσι*) and of *ἔην τιθέην*, infinitives were formed to match with *τίθειται* and *τιθέμεν τιθέσθαι* (cp. Mess. conj. *ἦται* and Hom. conj. *μεν-ήσι* (§ 934) or the parallel forms *ἔσσι ἔσσι*, *εὐ ἔμιν* and so forth gave the impression that the two verbs were distinguished by having one *ε* and the other *ι* before the same endings and thus *ἔμιν* and *ἔμεν(αι)* came into existence on the analogy of *μεν* (1st pl) and *ἔμεν(αι)*. In any case *ἔμιν* was not made until after *ἔμεν* — The enclisis of *ἔμιν*, as of *φηναι*, is due to the fact that the finite verb was always enclitic in the original language: see I § 669 p. 534, and Wackernagel, *Kuhn's Zeitschr.* xxiii 457 ff. — On the thematic forms (**s-o-* and **es-o-*), see § 493 p. 53.

ἦ 'said' (with pr. Greek *η*) for **ἦα-τ* (I § 652.5 p. 496), cp. Skr. *āh-a* Lat. *ājō*. The ablaut in the root needs explaining (cp. Lat. *ad-āguum prōd-iguum*). In the mould of *φῆν φῆν*, *φῆν*, *φῆν* beside *φῆ ἔφη* (pr. Gr. *φᾶ-*) were cast *ῆν*, *ῆν*, *ῆν*.

ἔδωκεν 'place' *ἔδωκεν* etc., see § 493 p. 53. Similarly, from *ἔδωκεν* 'send forth, let go, sow' *ἔδωκεν* pr. Gr. **ἔ-(σ)ε-μεν* (cp. § 478 p. 26), unangmented *ἔδωκεν ἔδωκεν*, *ἔδωκεν*; Pick's comparison (Wtb I¹ 13 f.) with Skr. *sā-* in *āva-sā-* 'let go' (3rd sing. *āsā-t* 2nd dual *sī-tam*) is unsafe.

ἔδωκεν 'give' *ἔδωκεν* etc., see § 493 p. 53. Similarly from *ἔδωκεν* 'to be sharp, have one's wits sharpened by

'experience' (Gr *καὶ-νο-ς*, Lat. *cōs ca-tu-s*, O.Ir. *cath* 'wise')
-νο-μεν * *ἡσθόμειθα* and *λόρ εἰδός* Hesych., cp partic *δός*.

✓ *bhā-* 'show, make open, declare' *qṛ-ai* Doi *qā-mi*
 1st pl *φα-μὲν* 2nd pl imd. *φά-σθι*, cp. § 495 p 55

✓ *sth-* 'stare' *σθι-ν* *ε-σθη-μεν*, 2nd sing imd.-pas.
ε-σθί-θι (Skr *ā-sthi-thās*, § 503) etc., see § 493 p 54,
 § 495 p 55

§ 503 A number of forms of the 2nd sing pret imd. with the personal ending *-θι* = Skr. *-thās* were the foundation for the *θη*-aorist. *ε-στα-θι* = Skr *á-kṣa-thās* beside *σπ-έτατο* (§ 502 p. 64), *ε-τά-θι* = Skr *á-ta-thās* from ✓ *ten-* 'stretch', *ε-φθί-θι* beside *ἔ-φθι-το* (§ 502 p 65), *ε-σθί-θι* beside *ε-σθι-το* *ε-σι-το* (§ 504), *ε-τί-θι* = Skr *á-dhi-thās* beside *ε-θι-το* from ✓ *dh-* 'place' (§ 493 p 53), *ε-δό-θι* = Skr *á-di-thās* beside *ε-δο-το* from ✓ *dā-* 'give' (§ 493 p 53) *ε-στά-θι* = Skr *á-sthi-thās* from ✓ *sth-* 'stand' (§ 493 p. 54) See §§ 589 and 1049. 2

§ 504 Some preterite tenses of this sort form a subclass apart in having developed from the *-α* of the 1st pers sing and *-αν* in the 3rd plural, a flexion like the *s*-aorist (*-ον -σαν* etc.), in which the strong stem appeared instead of the weak in the active plural and dual and in the middle voice

✓ *qhey-* 'pou' *ε-χε(f)-α*, Aeol (Hom.) *ε-χε-ν* 3rd sing. and *ε-χυν-το χι-το* Skr 2nd sing *hū-ṣi* From this beginning we have *εχρος εχρεος εχε* *εχινε ἐχέομεν ἐχέομεν* and so forth, instead of **ε-χτι*, **ε-χεν* **ε-χυν-μεν*, and middle *ἐχέατο* ✓ *qhey-* 'set in motion, drive' (Gr *οσεf- οεf-*, I § 489 p 360) Aeol. (Hom.) *ἐ-σσευα σεῦα* unper. *σύν-θι* * *ιλθί* (Hesych.) 3rd sing. imd *ε-σθυν-το σν-το*. Hence *ε-σσευα*, and so on, also middle *σεῖατο* Similarly *δίατο* 'videbatur' doubtless is due to **ε-δεα* = **e-deh-gh* Skr. redupl. *á-dī-dē-t* imper *dī-di-hi* (*δοάσσατο* with the root-grade *doḡ-* is derived from some noun). Herodotus has *ίαι* and *ἴατε* from *έα* 'eram', see § 502 p. 66

Of the same sort are the reduplicated *ῥν-εργα ῥνεργας* etc., and *εἶν-α εἶπας* (*Feip-* = **ue-ug-*); see §§ 557, 569. Parallel to *ῥνεργα* is the form *ῥν-ερα*, which is not reduplicated, but is derived from another root and compounded with the preposition *εἰν-* (the Author, Idg. Forsch. I 174); *ῥνερα* too received the inflexion of the *s*-aorist.

It is easy to understand how this amalgamation with the *s*-aorist came about, if we may assume that the first step was to change the 3rd person singular active. This would become **ῥν-ει(κτ)*, and if in its stead was used a form with the thematic vowel, *ῥν-ει/ε* (beside *συν-ετείλεται* Hesiod), and similarly *ἔχ(F)ε* (from *ἔχ(ε)ον*) replaced **ῥ-χεν*, and *ἔσπενε* (beside *ἔσπενόμην*) replaced **ῥ-σεν*, and so forth, the rest followed naturally: for *-α* in the first and *-ε* in the third person brought the forms into direct relation with the *s*-aorist *ῥας ῥατε* are late, and copied straight from *ἔχου; ἔχ(ε)ατε*.

Remark According to Fick (Gott. gel. Anz. 1881, pp. 1432 f.) and others, in all these preterites the 2nd sing. (*-α-*), 2nd pl. (*-ατε*), etc. contain original dissyllabic roots ending with *ə* (= Gr. *α*), in which case they will belong to our Class IX. For instance, *ῥεφα-* in *ῥετα:* is connected by these scholars with Skt. *havi-* in *haviṣ-*. This view seems to me less probable. Even granting it, however, confusion with the *s*-aorist is not by any means excluded.

§ 505 Italic. A peculiarity of Latin is the combination of thematic and non-thematic forms to make up the persons of the present indicative. A first pers. sing. in Idg. *-mi* cannot be proved for Italic.

✓ *bher-* 'bear'. Lat. *fer-t* Skt. *bhár-ti*; 2nd pl. *fer-tis* imper. *fer-te* have taken the strong stem, like Gr. *πέτ-τε* (§ 502 p. 64), and like Skt. 2nd dual *bhar-tám* beside the regular *bhi-tám*. The 2nd sing. indic. *fer-s* and the 2nd sing. imper. *fer* both represent the Idg. injunctive **bher-s*: *fer* is regular (as *par* for **pars* and the like, I § 655 p. 506), but *fer-s* has had *-s* added again.¹⁾ In the pres. indic., *ferō*

1) That *fer* comes from **fere*, as Pauli asserts (Alt. Stud., IV 29), I do not believe. If *fere* in the Song of the Arval Brethren really means 'bring', this, and no other, would represent Idg. **bhere*; and *fere* would stand to *fer* as Marruc 3rd sing. pres. *fere-t* to Lat. *fer-t*.

ferimus ferunt have a thematic vowel. Umbr. *fertu* 'ferro' may be identical with Lat. *fer-tō*, or it may be the same as the thematic Gr. *φερε-τω* (see I § 633 p. 474).

✓ *uel-* 'wish'. Lat. 2nd sing. injunct. *uel* for **uel-s* (I § 655 p. 506), now a particle,¹⁾ 2nd pl. *voltis* for **ul̥-tes*. Skr. *á-vj-ta* etc., see § 493 p. 51. 3rd sing. *volt* instead of **vel-t*. 'On 2nd sing. *veis vis*, see below. Optative. *uel-i-m vel-i-mus*, like (both 1st pl. *vil-ei-ma* (1st sing. *viljan*), with strong stem,²⁾ as contrasted with Skr. 3rd sing. mid *run-i-ta* for **ul̥-i-to* (see p. 51 footnote), in consideration of *nōli nōlite nōlītō* (*nōlō* for *ne-volō* as *mālō* for **mag(e)-volō mavolō*, cp. I § 432 p. 322 on the word *avilla*), this irregularity may be easily explained on the supposition that there was an indic. **uel-(i)lō uel-i-s* (Class XXVI) which is represented by O.Π G. 1st sing. *willu* (both inf. *viljan* partic. *viljunds* OCSl *velja veli-si* etc. (§ 727) ³⁾ — With thematic vowel indic. pres. *volō, volumus volumus* (§ 530), *volunt*, for **ul̥-ō* etc. Umbr. *veltu* 'chigito' is as ambiguous as *fertu*, see above.

Lat. 2nd sing. *vei-s vi-s* (beside *in-vi-tu-s*), alien forms absorbed into the conjugation of *volō*. Skr. *ic̣-ti* 'presses on, arrives' 3rd pl. *vy-ānti*.

✓ *ei-* 'go'. 2nd 3rd sing. Lat. *ei-s i-s* and *i-t* ground-forms **ei-s* and **ei-ti*, see § 493 p. 51. The *i-* (also written *ei-*) of the present of the Latin finite verb, *i-mus i-tis i-tur i-te* etc., should strictly be *i-*, cp. Skr. *i-más* etc. This is doubtless not the (weak grade) *i* of Skt. *i-mahē* Gr. *ἰ-ο-μαι* (p. 52), but the strong grade *ei-*, cp. Pelign. *ei-te* 'ite'. The rare Lat. 3rd

1) Compare Umbr. *heris — heris* 'vis — vis' = 'vel — vel'. Originally it was no doubt a question. 'will you have this? will you have that?'

2) I do not consider that proof has been shown for deriving *velum* from **volim* by vowel assimilation. *vel* shows that Latin had the grade *uel-* in this root.

3) A different account of Lat. *nōli* may be seen in Knhns *Zeitschr.* xxx 313 (Wackernagel's), and Stolz, *Lat. Gr.*² pp. 378, 379.

pl. *int* was coined to complement *imus* on the strength of *sta-nt*. *stū-mus*, *ple-nt* *plē-mus* etc

Partic *iēns* like *prae-s-ēns* (II § 126 p 396, and IV p 50, footnote). With thematic vowel *eō* for **ei-ō*, *eunt*, partic *eunt-is* etc., and the conj. *eam* cp. Skr indic mid. *āy-a-tē*. *ambiū ambiunt* are doubtless not to be compared with Gr. *in eiō-fouan* etc (pp 52, 65), they must be a re-formation following *fūno*, the compound being treated like a simple word

✓ *es-* 'be' 3rd sing Lat *es-t*, Umbr *est est* Osc *est ist* Skr. *ās-ti*, § 493 p 52 2nd sing *es* for *es-s*, also *ēs*, the latter perhaps augmented (§ 480 p 28) Weak stem *s-* in the 3rd pl Umbr. *s-ent* Osc. *s-et* The 2nd pl Lat *es-tis* has taken the strong stem, like Gk *ἐσ-τε* Conjunctive Lat *eiō er-itis* etc with future meaning (§ 910) Optative 2nd sing. Lat *s-iē-s* *s-ī-s* Umbr *su si sei*, see § 946. To the the thematic stem *s-o-* belong 1st sing Lat *s-u-m* Osc *sūm sum* for *s-o-m*, the injunctive form, 1st pl Lat *sumus sumus* (so too *possimus possimus*, cp *volumus volumus* above) for *s-o-mos*,¹⁾ 3rd pl Lat *s-o-nt sunt* Falisc *sunt*, partic Lat *sōns sont-is* (cp. the Author, Bericht der Sachs Ges der Wiss., 1890, pp 230 ff.)

Remark 1 Side by side with *potis sum* (*potis* 'mighty, powerful, able' = Gk *ισχυρ-*), for which a plural *potis sumus* was formed instead of **potēs sumus* after *potis* had crystallised (cp. Skr *ātātāmus* 'we will be giving' instead of *ātātārah mas*, and like phrases), was a variant *pote sum* *pote* is an adverb (acc sing neut. for **poti*, or loc in orig. -e, see III § 260 p 160), cp *bene sum*, *tūto sum* *potissē potissē* are for *potis 'set* 'se', cp *sitist* for *situs 'st* But *potes potist potestis* come from *pote es* etc So also *possum possum* (whence *possem posse* by complementary analogy) come from **potsum 'potsum, poti-sum, pote-sum* It is doubtful, however, whether -(- disappeared by regular syncope, or whether *potest* 1st suggested **potsum sum* (I § 501 p 367)

✓ *ed-* 'eat' *ēs ēst ēstis ēste*, pass *ēstur* (on -st- instead of -ss- -s- see I § 501 Rem 2 p 368), with thematic vowel *edū edimus edunt*, also *edis edit* etc See § 480 Rem pp 28 f. § 494 pp 54 f. § 498 p 60 Optative *ed-ū-m ed-ī-mus* instead

1) I § 110 page 105 should be corrected by this statement.

of *d-ī-*, perhaps to distinguish this optative from the old optative of *dū-* 'give' (see below)

✓ *dū-* 'place' Lat *con-di-mus con-di-tis cēdūmus* for **-fa-mos *-fa-tes*. (Gk *ε-θη-μεν*, see § 493 p 53. The forms *-dō -dis -dit -dunt* are thematic

✓ *dō-* 'give'. Lat *da-mus da-tis red-dimus -ditis*. (Gk *ί-δο-μεν*, see § 493 p 53 1) Imperative *ce-do* (2nd pl *ce-tte* for **ce-date *re-dite*, I § 633 p 474), see § 957 The old optative stem **d-ē-* (cp Avest 3rd sing *d-yā-ē*) is found in Osc. *da-did dedat*¹, to this the comp *da-dad* Lat *de-dat* is related like Lat *ed-ā-nus ed-ī-mus* (see above) The old singular forms **dō-mi *dō-s *dō-t* are gone, we have instead *dō dās dat* The last two represent the stem used in composition for the conjunctive, *d-a-* (cp *-bās* for **bhu-a-s* mdu. beside comp *fu-a-s*, see § 578) and these created *dō* on the analogy of *stō stās flō flas* etc In composition we see the same inflexion as *legō* has *rēn-dō red-do -dis -dit -dimus -diti -dunt* But undoubtedly *-dimus -datis* are what *-damus *-datis* must regularly become (cp fin O Lat *reddibō* for **red-dabō*)

Remark 2 The compounds of *dū-* and *da-* were confused in Latin, beginning with the 1st and 2nd plural, *-di-* = **-fa-* **-dha-* and **-da-* **-dh-* Compare Darmesteter, *De comp Lat verbi dare*, Paris 1877 Postgate, *Dare*, 'to give' and *-dere* 'to put', *Trans Phil Soc* 1880—81 pp 99 ff. Thielmann, *Das verbum dare im Lat*, Leipzig 1882 the Author later *Centr* 1882 col 1389 ff

Whether the forms *stā-s stā-t* from ✓ *stā-* 'stand' are rightly placed here with the rest, as is suggested by Ski *a-sthā-t* and Gk *ε-στη* (§ 493 p 54) is very doubtful because of *stā-mus stā-tis*. One cannot see why an orig **stā-mus* (cp *dā-mus*) should have been altered (*εστημεν* as compared with *εδομεν* is quite a different thing, see § 495 p 55); and so it

1) Bréal (*Mém Soc Ling*, vii 326) thinks he may regard as an un-augmented preterite *dat* in Vergil's *cratera antiquom quom dat Solomus Dido* (Aen ix 266). Many points in Vergil's manner are in favour of Bréal's assumption (see Ladewig on Aen i 79, ii 275 Kühner Ausf G iii 90).

is preferable to refer the whole present of this verb *stō* to **stā-īō*; see § 584 Rem., § 706 This is supported by Umbr. *stahu* 'sto'

§ 506 Keltic *✓es-* 'to be',¹⁾ 3rd sing. O. Ir. *is* (O. Cymr. *iss* *is* for **es-ti*. 3rd pl. O. Ir. *it* O. Cymr. *int* for **s-enti* (II p 196, footnote). The *a-* of the Irish proclitic sing 1st pers. *am* 2nd *at* (3rd relat. *as*), plur 1st *ammi* 2nd *adub* (3rd rel. *ata*), is from *-e*. The form *am* then had no *-i* at the end; and since it is usually written *am* with one *m*. it seems to have had *m* spirant, like Mid Cymr *wyf* It must therefore not be derived from **esmi* The 2nd sing *at* Mid Cymr *wyt* may contain the pronoun of the 2nd person and may thus be explained as **es-t-t-* Mid. Cymr 1st sing *wyf* seems to be due to the analogy of the 2nd sing. Is Ir *am* the same? Others regard these forms as coming from the root *el-* 'go' The 1st pl *ammi* Mid Cymr *ym* may be **esmes*. In the 2nd pl. *adub*. *-b* is certainly an affixed personal pronoun, and *-di-* the ending of the 2nd pl = *-thi -the* (ground-form **-tes*, the suffix re-formed on the analogy of the 1st pl, see § 1014) This brings us back to an imaginary ground-form **s-e-tes* + *sv-*, which would be a re-formate following the 3rd pl **senti*. and so perhaps the 1st pl should be derived from **s-esmes*. a later contamination

Again, the Keltic *t*-preterite, as it is called is partly of the same kind In the 3rd sing of this preterite, the ending *-t* is said to represent the middle ending **-to* (Strachan, Bezz Beitr xiii 128 ff, and Zimmer, Kuhn's Zeitschr. xxx 204 ff.) e. g. O. Ir. *as-bert* 'dixit' Mid. Cymr. *kymerth* 'sumpsit' for **kynberth* from *✓bler-* When *-t* ceased to be understood as a personal ending, the other persons which completed the tense were formed on the model of stems ending in *-t* O. Ir. sing.

1) Compare Zimmer, Kelt. Stud ii 133, Stokes, The Neo-Celtic Verb Subst., 43 ff, Kuhn's Zeitschr. cxviii 93 ff., d'Arbois de Jubainville, Mém. Soc. Ling., v 239 f., Strachan, Bezz Beitr xv 114 ff. In the text I follow chiefly information received from Thurneysen

1st pers -*burt* 2nd -*birt*, plur. 1st -*bartmar* 2nd -*bartid* 3rd -*bartatun*. Compare Lith. *eilù* 'I go' formed from *eĩ-t* 'he goes' = Skr *ē-ti* § 686 Rem 2, Gr *ἔδδθη* from *ē-dō'-gēs* = Skr *ā-dī-thās* § 589. In forms like *as-bert* Strachan sees root-aorists of this class, Zimmer *s-aorists* (**ber-s-to*). As a matter of fact, both these aorists may have been the source for some preterites such as these. To our Class I belong O.Ir. *ro-ēt* 'he took' for **em-to*, Mid. Cymr. *gwan-t* 'percussit. feruit'.

§ 507 Germanic *√wel-* 'wish' opt. Goth. *viljan* pl. *vilei-mu* O.H.G. 2nd and 3rd sing. *uili* O.Icel. 1st sing. *vilja*. The strong stem (cp. Skr. *ur-iyā-t* *ur-ī-ta*), like that of Lat. *velim*, is due to a confusion with the indie. **wel-(i)lo-* **wel-ī-* (O.H.G. *willu* O.C.Sl. *velja*). See § 493 p. 51, § 505 p. 69, § 928.

√gem- 'go, come'. opt. A.S. *cyme* = Goth. *kumjan*: Skr. *gam-yá-m*, see § 493 p. 51.

√es- 'to be', see § 493 p. 52. The multiplicative forms are Goth. *im*, *is*, *ist*, *sijum sum*, *siup siup*, *sumt*. O.H.G. *bim* (*bist bis*), *ist*, *birum*, *brut sint*, O.Icel. *em*, *est*, *es* (Run. *is*) from *erum*, *erod erud*, *eio eru*. First it must be mentioned that the O.H.G. 2nd sing. *bist bis* belongs to a present to be described below in §§ 707 and 722, formed from *√bhey-*, namely 1st sing. **bheg-ijō* 2nd sing. *bheg-ī-si* etc. (A.S. 1st sing. *béo* 2nd sing. *bis* 3rd sing. *bidd*, O.Ir. *bim* etc), and that the similarity of *bis* and **is* (= Goth. *is*) produced *b-im* *b-urum* *b-brut* 1st sing. (Goth. *im* O.H.G. (*b-*)*im* for **imui* **isui* = Skr. *ás-mi* (I § 582 Rem 2 p. 436) O.Icel. *em* instead of regular **im* following the plural forms which begin with *e*, whence also the *e* in *est* and *es*. Whether the 2nd sing. Goth. *is* comes from Idg. **es-i* or **es-si* (see § 984 1) cannot be decided, O.Icel. *est* like O.H.G. *bist* has -*t* on the analogy of the preterite (§ 990 3), on the very rare O.Icel. 2nd sing. *es*, see Noreen in Paul's Grundr. I 515. The 3rd sing. Goth. O.H.G. *ist* is for Idg. **es-ti*, O.Icel. *es* (Run. *is*) A.S. O.Sax. *is* are doubtless the old injunctive Idg. **es-t*: the 3rd pl. O.Icel. *er-o* is also injunctive (other explanations are suggested by J. Schmidt, Kuhn's Zeitschr. xxv 593, von Fierlinger, *ibid.*

xxvii 140 footnote 2, Noreen, *loc cit* (Osthoff, *Perf* 428 f.) In the plural, the weak stem is seen in (Goth. *s-ind* O.H.G. *s-int* = Idg. **s-enti* O.Icel. *ero era* is pr (Germ. **iz-unþ* (§ 1025 1 b), an injunctive in which the strong stem has taken the place of the weak (cp Gk *έρον*, § 502 p 66) As the ending of **iz-unþ* agreed with the so-called pretente-presents such as Goth *mun-un* (§ 508), on their analogy the 1st pl O.Icel. *erom* O.H.G. (b-) *irum* and the 2nd pl O.Icel. *erod* O.H.G. (b-) *irut* appeared These forms then produced O.H.G. Frank. *sind-un* O.Sax. A.S. *sind-un* (Goth. *syau syuþ* are probably transformed from **iz-um* **iz-unþ*, caused partly by *sind*, partly by the feeling that the opt *syau syaus* etc. should contain a stem *sy-*. — The optative has always a weak root 1st sing (Goth. *syau* O.H.G. *sa* O.Icel. *syā*, on the inflexion, see § 947 — Partic **s-and-* = Idg. *s-at-* in Goth. *sumis* 'true' for **sund-ja-* = Skr. *sat-yā-* 'true', also thematic **s-o-nt-* in *sunþ-a-* 'true, truthful' A.S. *sōð* O.Icel. *sumr* (cp § 493 p 73)

O.H.G. *tuom* 'I do' (O.Sax. A.S. *dō-m*) must be derived from *√dhē-*, along with the pret *te-tu* and the subst *tā-t* (Goth. *ga-dē-dē-*) and others, but its vowel makes it impossible to derive the word from *√dhē-m* Perhaps it contains **dh-ā-* (Class X, § 585), found in other parts of the verb as a conjunctive stem (Lat. *con-da-m -dā-mus*) cp Lat. 2nd sing *d-ā-s* 'thou givest' = conj. *(red-)dās* (§ 505 p 71 § 937)

Remark On O.H.G. *stām stem* 'I stand' and *gām gam* 'I go', see § 708 They certainly do not belong to this class of presents

§ 508. Some Pretente-Presents may also be placed in this class. Goth. *mun-un* 'they think', opt 1st pl *mun-ei-ma* Ski. ind. 3rd sing *ā-ma-ta* partic *mun-ānā-s*, *√men-* 'think mean' Goth. *ga-dair-s-un* O.H.G. *gi-turum* 'they dare', opt Goth. *ga-dair-s-ei-ma* O.H.G. *gi-turi-ī-m* • Skr. partic *dhys-ānā-s*, *√dhers-* 'dare' Goth. *ut-un* O.H.G. *wizz-un* 'they know', opt Goth. *ut-ei-ma* O.H.G. *wizz-ī-mēs* Skr. *ut-ti* opt *vid-yā-t* etc, see § 493 p 52, the weak forms of this verb were present and perfect at the same time

If this view be right, Goth *mun-un ga-daúrs-un vit-un* were originally injunctive, like Icel *er-u er-u* (§ 507 p. 73). We shall meet again with present forms among the preterite-presents (§§ 646, 887, 893).

§ 509 Connected with Ski *ti-tē* imper. Avest *ar^h-šou* (Gr. *ᾄq-σo*), which point to an Idg. mid. pres. **ǵ-tai* (mentioned above, § 497, page 57) are AS 2nd sing. *ear-ā ar-ā ear-t* 'thou art' pl *ear-un ar-un* with *ar-* = Idg. **ǵ-*. For the meaning cp. Gr. *ᾄq-σq-σ*, which in late Greek had also the meaning 'I am'. On the 2nd sing., see § 990. 3

Remark. Germ *ar-* was probably not a perfect stem, which would have been *ōr-*. This is said to correct the note in Idg. Försch. 181.

Von Fierlinger (Kuhn's Zeitschr. xxvii 436 ff.) deduces some other presents with weak stem and secondary accent, from thematic forms with peculiar vocalism. Thus, for Goth *fara* 'I fare, go', *þ^{er}-per-* (in Gr. *περάω* 'I pass through' etc.), he assumes an older present stem **pǵ-*, 1st pl. **pǵ-més* (cp. Skr. 2nd sing. *pṛi-ṣi*).

§ 510 Balto-Slavonic. To Idg. **weid-mi* 'I see' belong Lith. *reizd-mi*, and imperative Lith. *reizdi reizdi* (O.C.Sl. *viždŭ*, — the imperative forms have non-original strong stem, and the O.C.Sl. form has *ž* instead of *z*, see § 493 p. 52, §§ 949, 962. An undoubted re-formate is Lith. *pa-výždami* instead of *pa-výdžm* 'invideo', also used (cp. § 511).

Idg. **es-mi* 'I am', see § 493 p. 52. The Lithuanian forms here to be cited are scattered over various dialects. 1st sing. Lith. *es-mi* O.C.Sl. *jes-mŭ*, on the analogy of thematic verbs with *-u* Lith. *esmū* (like Lett. *esmu* Pruss. *asmu*), and then a 2nd person *esmi* was made on the analogy of *sukl sukū*. 2nd sing. Lith. *esi* (Pruss. *assai assei asse essei*) O.C.Sl. *jesi*, see § 991. 3rd sing. Lith. *ēs-ti ēs-t* (Pruss. *ust est*) O.C.Sl. *jes-tŭ*. The 1st and 2nd pl. may have taken *es-* instead of *s-* in pr. Balto-Slav. Lith. *ēs-me ēs-te* (Pruss. *usmai. ustar usti ester*) O.C.Sl. *jes-mŭ jes-te*. Partic. Pruss. *-sins* dat. *-sentismu* cp. Lat. *-sens* and Gr. Dor. *ivr-ες* (p. 50 footnote). —

*s-o- in O.C.Sl. 3rd pl. *sqtŭ* partic. Lith *sŭs sanczo* O.C.Sl. *sy sasta*. *es-o- in Lith. 1st sing. *esù* 1st pl *ėsame* 2nd pl *ėsate* partic. *ėsŭs* It is not clear whether Lith opt (permissive) 3rd sing. *tesč* 'sit' is to be analysed *te-sč* (cp Pruss 2nd pl opt *sei-ti*) or as *t-esč*. With augment pr Balto-Slav. **es-o-m* etc.. in O C Sl. this occurs in the imperfects *nesč-achŭ -aše -aše* pl. *-achomŭ -ašete -acha*, unthematic 2nd pl *-as-te* also found (so too the dual has both *-asta -aste* and *-ašeta -ašete*), see § 903. in Lith. the preterite *ē-* passed into the present, *esù esi ėsa ėsame ėsate* partic *ėsŭs*, see § 480 p 28 — On Lith. 3rd sing. *yrà*, which comes from the root of Skr *ṛi-tē* Avest. *ar'-šra* (tr *óp-wp-a* A S *ear-d*, see J Schmidt in Kuhn's *Zeitschr* xxv 595 f

The present of *✓ed-* 'eat' was in pr Balto-Slav **ēd-mi* for its *ē* see § 480 Rem. pp. 28 f., § 494 p 54. Lith sing 1st pers. *ėmi* 'I devour' 3rd sing *įsti ėst* pl 1st *ėme* 2nd *ėste* dual 1st *ėdva* 2nd *ėsta* (on *ėdmŭ ėdme* see I § 547 p. 401) O.C.Sl. sing. 1st pers. *jamŭ* 2nd *jasi* 3rd *jasiŭ* pl. 1st *jamŭ* 2nd *jaste* 3rd *jad-čŭ* (on 1st dual *javě* instead of **jadvě*, see I § 547 Rem 3, p 401) — Also thematic Lith *ėdu ėdi* etc Pruss. opt. 2nd pl *idanti* O.C.Sl. partic. *jady jadąša*

Other presents of this class are found in one only of the two branches, Baltic or Slavonic, not in both

§ 511. In Lithuanian there is a fine array of present forms of this class, but nearly all are defective and have only one or two persons left, chiefly the first and third. Some of them have come into this class quite late Compare § 496 p. 56. Lists of *mi*-forms may be found in Schleicher pp. 250 ff., Kurschat pp 304 ff, Bezzenberger Beitr. lit. Spr 198 ff. (a few more come from the dialects)

We begin with those which may be regarded as representing Idg. originals.

pa-velmi 'I will' 2nd sing. *pa-velt*, refl. 1st sing. *velmė-s* Skr. *á-vr-ta* etc., see § 493 p 51

ei-mi 'I go': Skr *ē-mi* etc., see § 493 p. 51. 2nd sing *ei-si* 3rd sing. *ei-ti ei-t*. The strong stem passes into the

plural 1st *eĩ-me* 2nd *eĩ-te*; but 2nd pl. High Lithuanian *eĩste* on the analogy of *ėste. ėme, dūste: dūme*. Old injunctives are *ei* 'let him go' (*te ne ei* 'let him not go') *ei-mē* 'let us go' (dual *ei-vā*). Imper. *eĩ-k* = Lat. *i* (§ 957). Indic. now usually *ei-nū*, as Class XIII (§ 615) Pruss. 2nd sing. *ēi-sei* 3rd sing. *ēi-t* 1st pl. *ēi-mai*. Partic. Lith. *ent-* 'going' (in old printed books) doubtless stands for **i-ent-*, first in compounds with prefix ending in a consonant, such as *isz-ent-* (I § 147 p. 132), cp. p. 50 footnote; but it is possible that it comes from **iē-nt-*, Class X; see § 593. — **i-o-* appears to be contained in Pruss. opt. 2nd sing. *jēis* 2nd pl. *jēti*.

lek-mi 'I remain' 3rd sing. *lēk-ti* *lēk-t*. Skr. 2nd dual *rik-tam* 2nd sing. mid. *rik-thās*, *√leig-* 'linquere'.

rāuľmi 'I lament' (regularly **raumī*, I § 547 p. 401). Avest. 3rd sing. mid. *raostā* with irregular strong stem (cp. § 499 p. 62), *√reud-* 'rudere', cp. Skr. *rōdi-ti* pl. *rudi-mas* § 574

deg-mi 'I burn'. Skr. 2nd sing. *dhákśi*, see § 493 p. 53

sēľmi 'I sit' 3rd sing. *sēst* 1st pl. refl. *sēdmē-s* Skr. 2nd sing. *śat-si*, *√sed* 'sedere', see § 494 pp. 54 f

jā's-mi 'I gird' (beside *jā'sni*). Avest. 3rd sing. *yās-ti*, stem *jōs-* Compare § 656

The imperatives *dē-k* 'lay' (inf. *dē-ti*, *√dhē-*) and *dū-k* 'give' (inf. *dū-ti*, *√dō-*), of which the latter must be compared with Lat. *ce-do*, show the same formation as *eĩ-k* (= Lat. *i*) O Lith. *dū-di* *dū-d* 'give' doubtless = **dō-dhi*. See I § 547 Rem. 1 p. 401, IV §§ 546, 957, 962

Some other presents of the same sort, to which there is nothing which answers outside the Baltic group, may here be named *bar-mi* 'I scold' 3rd sing. *ap-bart*, *√bher-* (Lat. *feriō*), *bar-* for **bhř-*; *snēk-ti* 'it snows', *√sneigh-*; *mēg-mi* 'I sleep' 3rd sing. *mēkte* 2nd pl. *mēkte*; *rāug-mi* 'I belch', *√reug-* (Gr. *ῥεῦγμα*);¹⁾ *sērg-mi* 'I protect, watch' 3rd sing. *sērkti*; *kōsmi* 'I cough' (Skr. *kās-a-tē*)

1) On account of a form *rāugmi*, Wiedemann (Lit. Praet 186) derived this word from a groundform **rēug-mi* (cp. § 494 pp. 54 f.), which is very dubious.

All these verbs have in Lithuanian, beside this present formation, another with the same meaning, which in High Lithuanian is almost the only one. It is certainly no mere chance that in so many presents of the *m*-class, the by-form is a verb in *-u* with accentuated root (1st pl. *-i-me* Class XXVI § 727), as *sėdėiu*, *sėrgiu*, *kósiu* *žydėiu* (*žydūnu* 'I bloom'), *čiaudėiu* (*čiaudūnu* 'I sneeze'), *stóiu* (*stóūnu* 'I stand'), *mėrdėiu* (*mėrdūnu* 'I lie a-dying') etc. With these verbs in *-u*, the 2nd and 3rd sing ran together and became indistinguishable in form (2nd sing *-i* for *-u*, 3rd sing *-i* for **-i-t*) and it is probable that it was a wish to keep these persons distinct which first produced the non-thematic forms in most of these verbs. Perhaps on the analogy of *sėsti(i)* (*sėdūnu*) beside *sėdėiu* was formed *sėrkti(i)* etc.

Observe also *tenkūni* instead of *tenkū* 'I last' (pret *tekaū* inf. *tėkti*), and the 2nd pl *gėl̃bste* (*gėlp̃ste*), from *gėl̃būnu* 'I help' 3rd sing *gėl̃bt(i)* *gėl̃pt(i)*, — for its *s*, compare that of *eĩ-s-te* § 511 p. 77.

§ 512. Slavonic. The form only without parallel in Lithuanian is *se-tŭ* 'inquit', explained in § 493 p. 52.

Class II Root + Thematic Vowel forming the Present Stem

§ 513. This class of present stems, invariably the largest in all Indo-Germanic languages, falls into two divisions, according as the accent falls (A) upon the root syllable or (B) upon the thematic vowel. When the root carried the accent, it was of the strong grade (1st strong grade in the *e*-series), but weak grade if the accent fell upon the thematic vowel. *e g* (A) **bhēydh-o-* = Skr. *bōd̥h-a-* (Gr. *πῆθ-ο-* (*bōd̥h-a-ti* *πῆθ-ο-μαι* *πῆθ-ε-σθαι*); (B) **bhudh-o-* = Skr. *budh-a-* (Gr. *πυθ-ο-* (*budh-a-nta* *ἰ-πύθ-ι-το* *πυθ-ε-σθαι*), from *√bheydh-* 'wake, notice, learn'. The indicative often gives both forms from the same root, particularly often in Aryan and Greek. This we see in the above example; others are Skr. *tār-a-ti* : *tir-á-ti* 'oversteps, passes',

kārś-a-ti *krś-d-ti* 'draws, ploughs'. *sāp-a-ti* 'crawls' *ā-sp-a-ti*, (Gr. Att. *τελπ-ω* Dor *τεάπ-ω* (instead of **τεαπ-ω*) 'I turn', *λείπ-ω* 'I leave' inf *λείπ-εσθ* *ι-τιπ-ο-ν* inf *λιπ-εῖν*, *εχ-ω* 'I have' inf *ἐχ-αιρ* *ι-οχ-ο-ν* inf *οχ-εῖν* Lat *ic-ō* *ic-ō*, *rūd-ō* (O H G *runzu*) *rud-ō* (**reud-*?) Goth *veihō* 'I fight' pr (Germ *nēiχ-ō* O Icel *veg* 'I compel' pr (Germ **uiz-ō*, Goth *tud-a* 'I tread' O H G *trit-u* O C Sl *der-a* 'I tear' Czech *dr-u* Serv *-dr-em* O C Sl *žid-a* 'I want' (Lith *geidžiū*) *žid-a*, Lith *mōlē-u* 'I milk' O C Sl *mōlž-a* The two kinds are often found in different languages with the same root, as from **dhreugh-* 'hurt, deceive' Aryan has only **drughō-*, Skr 2nd sing *duh-a-s* etc and Germanic only **dhreughō-* O H G *truugu*

To decide the historical relation of these two kinds, two facts have to be taken into account. First that in Aryan and (Greek. Type *B* constantly expressed aorist action, and *A* present action ²⁾ Secondly that type *A* is conjunctive to indicative forms of Class I, and *B* often occurs as a variant indicative stem along with stems of Class I, no distinction being drawn between these two present stems in meaning, see §§ 493 ff. How these facts are to be explained is still obscure. Only thus much may be called probable that Type *A* had originally both indicative and subjunctive meaning (cp § 489 pp 47 f, §§ 578, 910)

Remark Because of the frequency with which these two types (II *A* and *B*) are found in the same verb, many scholars, among them Fick and Paul, have supposed that from different persons of the same stem, we have the two stems *bhégdh-o-* *bhéydh-e-* and *bhudh-o* *bhuth-é-* by levelling originally, they assume, the varying accent produced **bhéydh-o-* and *bhudh-é-* (e.g. 1st pl **bhéydh-o-mos* but 2nd pl **bhudh-é-te*), then, by levelling, we have 2nd pl **bhéydh-i-te* beside **bhudh-é-te* following **bhéydh-o-mos*, and *ic-i* *ic-sa* we have **bhudh-ó-mos* beside

1) I here assume that *icō* comes from **eicō* and *iñlō* from **rouddō* **reudō*. But this is not certain for *i* and *u* may represent Idg. *i* and *u*

2) Type *B* is found distinguishing the aorist sense from other present stems, and not only those of the *A* type as Skr *āchid-a-ti* Lat *scidi-t* (§ 528), but pres. Skr. *chinat-ti* opt *chindē-ta* Lat *scindū*

**bhēydh-o-mos* following **bhūdhi-é-te*, and so on.¹⁾ This must have happened, if it did happen, in the protothmic language, because even then the type **bhūdhi-* had become associated with aoristic action, and **bhēydh-* with the meaning of the conjunctive

To explain the relation of II *A* and *B*, others call attention to the change of accent in the Balto-Slavonic present indicative, as Lith. *vedù vedì* *veda*. But the original accent of the Balto-Slavonic verb, which is the important point, has not yet been made out for certain; the only certain point is that the 1st sing. accented its final, Lith *vedù suhì* = Russ *vedú skú*. And even if the accentuation varied then in the different persons, how can it be proved that this mode was older than the Sanskrit?

The same double forms are seen in Class XIII (as Gr *δύλωμαι* : *βύλωμαι*, § 607), and Class XXVI (as O.H.G. *win(k)u* Goth. *vairhju*, § 705). What may be the cause of the difference is no less dark in these than in the other.

§ 514. Class II *A*. the Root Syllable accented and in the strong Grade. Some forms are used as both indicative and conjunctive, as. indic. Skr *áy-a-tē* Lat *eō eunt*. conj. Skr *áy-a-ti áy-a-t* (beside indic *é-ti*), see § 493 ff. Here we confine ourselves to *o*-forms with indicative meaning.

Pr. 1dg. *bhér-ō* 'I bear' 3rd sing. **bhér-e-ti* Skr *bhár-āmi bhár-a-ti*, Arinen. *ber-em* (§ 978) *berē* for **ber-e-ti* (I § 48) p. 357), Gr. *γέρ-ω*, Lat. *fer-ō*, O.Ir. *-biur* for **ber-ō ber-i-d*, Goth. *bair-a bair-i-p*, O.C.Sl. *ber-e-tŭ*; pret. 3rd sing. **é-bher-e-t* Skr. *á-bhavi-a-t*, Armen. *e-ber*, Gr. *ἔ-φερ-ε*, imper 2nd sing. **bhér-e* Skr. *bhár-a*, Armen. *ber*, Gr. *φέρ-ε*, O.Ir. *beir*, Goth. *bair*; opt 2nd sing. **bher-o-i-s*, Skr. *bhár-ē-ś*, Gr. *φέρ-ο-ι-s*, Goth. *bair-á-i-s*, O.C.Sl. *ber-i* **gén-ō* 'I beget' Skr. *ján-āmi*, Gr. 'pret. *ἔ-γεν-ό-μην* (§ 518), O.Lat *gen-ō*. *μῑξ-ō* Avest *vay-ēmi* 'I drive, scare off', Lith *vej-ù* 'I pursue' **pléy-ō* 'I swim, flow, sail' Skr. 3rd sing. mid. *pláv-a-tē*, Gr. *πλέ(F)-ι-ν*, Lat. 3rd sing. **plor-i-t* (imperf. *plorēbat* Petron, inf *per-plovere*

1) Such levelling as this would not be extraordinary. For instance, the present of Lat. *vincō* becomes in O.Fr., regularly, *venge venches venchet* *venjons vengiez venchent*, from this we have two series derived, (1) *venge venjes venget venjons vengiez vengent*, and (2) *venches venche venchet venchons venchiez venchient* (Neumann, Zeitschr. Rom. Phil., XIV, 562).

Fest.), O.C Sl. 3rd sing. *plac-e-tū* 'vért-ō 'verto'. Skr. *rárt-āmi*, Lat. *cert-ō*, Goth. *airp-u*. **léngh-ō*. Skr. 3rd sing. mid. *rāh-a-tē* 'hastens, accelerates', O.Ir. *lingud* 'springs up' (R Schmidt, Idg. Forsch. 1 48 ff., 76), O.H.G. *gi-lingu* 'I have good progress or result'. **nés-e-tai*. Skr. *nás-a-tē* 'approaches lovingly, joins company with some one'. Gr. *vé(σ)-ε-ται* 'returns home', Goth. *ga-nis-a* 'I am saved, survive, recover' *gēys-ō* 'I taste, try, enjoy' Skr. *jōś-āmi* Gr. *γεί-ω γεύ-ο-μαι* (cp. the Author (Gr. Gr² p. 31), Goth. *kus-a* 'végh-o 'veho'. Skr. *vāh-āmi*, Gr. Pamphyl. imper. *φε-ι-τω* (?), Lat. *veh-ō*, Goth. *ga-viga*, Lith. *vež-ù* O.C Sl. 3rd sing. *vez-e-tū*. **ség-e-tai* 'is with, follows'. Skr. *śac-a-tē*, Gr. *ἐπ-ι-ται*, Lat. *sequ-i-tur*, O.Ir. *sech-ídir* (now a weak verb), Lith. *seh-ù*. 'pég-ō 'I cook', Skr. *pác-āmi*, Lat. *coqu-ō* for 'quequ-ō *pequ-ō (I § 336 p. 267), O.C Sl. 3rd sing. *peč-e-tū* **ág-ō* 'I drive, lead': Skr. *áj-āmi*, Armen. *ac-em*, Gr. *αγ-ω*, Lat. *ag-ō*, O.Ir. *ag-im*, O.Icel. infin. *aka*

On present forms with Idg. *ē* in place of *e*, as Gr. *μῆδ-ο-υαι* Lith. *bég-u* Skr. *sāh-āmi mārj-āmi*, see § 471 p. 16, § 480 Rem. pp. 28 f., § 494 pp. 54 f. To the same list perhaps belongs the West-Germ. 2nd sing. pret., as O.H.G. *māzi* AS. *māte* 'measrest' (Gr. mid. *ἐ-μῆδεο -ov*), O.H.G. *āzi* 'atest' (Lith. *ėd-u* 'to eat', but cp. the augmented Skr. *ád-a-s* Gr. *ῆδ-ε-ε*), see § 893.

§ 515. Aryan. Skr. *bhár-a-ti* 'fert' Avest. *baraiti*, pret. 3rd pl. Skr. *á-bha-ra-n* Avest. *bar-e-n* O.Pers. *a-bar-a*: Armen. *ber-em* etc., see § 514 p. 80 Skr. *nám-a-ti* 'bows' Avest. *nemaiti*, √ *nem-*. Skr. *náy-a-ti* 'leads' Avest. *nayeiti* O.Pers. pret. 1st sing. *a-nuy-a-m*. Skr. *cyáv-a-tē* 'raises itself, stirs' Avest. *šavaitē* O.Pers. pret. 1st sing. *a-šiyav-a-m*. Gr. Acol. *σείω*, √ *queu-*. Skr. *párd-a-tē* 'farts': Gr. *πέρδ-ε-ται*, O.H.G. *firz-u*, Lett. *perd-u*. Skr. *śás-a-ti* 'utters solemnly, praises' Avest. *sənghaiti* Gothic *sēnghaiti* 'speaks, teaches', √ *kens-*. Skr. pret. *á-bandh-a-t* 'he bound' Avest. *bandanti*. Goth. *bind-a*, √ *bhendh-*. Skr. *bhéd-a-ti* 'splits': Goth. *beit-a* 'I bite', √ *bhejd-*. Avest. *snəž-aiti* 'it snows' (I § 454 p. 335) Gr. *σιγ-ει*, Lith. dial. *snėg-a* Lett. *snig*, √ *sneigh-*. Skr. *bódh-a-ti*

'wakes, awakes, is observant' Avest. mud *baodantē* Gr. *πεύθ-ε-ται* 'learns, discovers', Goth. *ana-biuda* 'I bid, command', O.C.Sl. *bljud-e-tŭ* 'observes', with secondary (*b*), $\sqrt{bheydh-}$ Skr. *pát-a-ti* 'flies' Avest. *pat-e-uti* 'they fall, run' O.Pers. *ud-apatatā* 'he raised himself' Gr. *πέτ-ε-ται* 'flies', Lat. *pet-ō*. Skr. *áj-a-ti* 'loads, drives' Avest. *azanti* Armen. *acem* etc., see § 514 p. 80. Skr. *árh-a-ti* 'earns, deserves' Avest. *ar^hjanti* (ir pret. *ēlq-ō-v* 'I earned', $\sqrt{algh-}$

§ 516 Sanskrit had so many presents of Class II A with *á* in the root syllable, that other stems which had originally *a* unaccented in the root, accented it on their analogy; e.g. **dāñh-é-ti* 'bites' properly becomes *dāśáti*, but what we find is *dāśati*, cp. also *daś-a-ti* from **denh-e-ti*. See I § 672 p. 537. But this retraction of accent is found with other root vowels as well, not *a* only. as *gírāmi* beside *gurāmi* (§ 525), cp. *hínv-a-ti* *hí-nv-a-nti* in contrast with *hú-nō-ti* *hú-nv-ánti* § 651.

§ 517 Armenian *berem* 'I bring, carry'. Skr. *bhárāmi* etc., see § 514 p. 80. *celem* 'I split', beside Lith. *skelù* (*skel-zù*) 'I split'. *e-ker* 'he ate'. Skr. 3rd sing. *gar-a-t* (should be **jar-a-t*, but follows *gurá-ti* and others), $\sqrt{ger-}$ *e-tes* 'he saw' (*tes-* for **ters-*, I § 263 p. 214) Skr. *á-darś-a-t*, Gr. *δέω-ε-ται*, O.Ir. *con-derai* 'conspicitur', $\sqrt{derh-}$. *liz-em* 'I lick' (ir *leix-ō*).

Remark Whether the *i* of *gitem* 'I know' was Idg. *e₁*, which would connect the verb with Skr. *vēd-a-tē* Gr. *εἰδ-ε-ται*, or Idg. *oi₁*, which would make it a transformation of the perfect (Gr. *οἶδα*), is not to be decided, Bartholomae's efforts notwithstanding (Bezz. Beitr. xvii 94 f.). The meaning does not prove a perfect origin for it.

§ 518. (Greek *δέω-ω* 'I flay', Goth. *gu-taira* O.H.G. *zīr-u* 'I tear to pieces, I destroy', O.C.Sl. *der-e-tŭ* 'tears to pieces' στέν-ω 'I groan, bewail' Skr. *stan-a-ti* 'thunders, roars' ῥέ(φ)-ει ῥεῖ 'flows' Skr. *sráv-a-ti*. ῥέ(φ)-ω 'I run' Skr. *dhav-a-tē* 'streams, flows' (on *dhāv-a-ti* see § 480 Rem. p. 29). τέρε-ω 'I satisfy, please' Skr. *tárp-a-ti*. ἀμέλγ-ω 'I milk' O.H.G. *malch-u*, Lith. *mélž-u* εἶδ-ο-μαι 'I appear, am like': Skr. *vēd-a-tē*. πείθ-ω 'I persuade'. Lat. *fīd-ō*, Goth. *beid-a*

'I await' *εὔ-ω* 'I burn' Ion *εὔ-ω* (cp. the Author, Gr. (Gr.² p 31). Skr *ḁś-a-ti*, Lat *ūr-ō*, *√eys-*; *εὔ-ω* for **εὔhō* as *εἰπόμην* for **ἐλεπόμην*, see § 478 p. *ἐρενύθ-ω* 'I redden, make red'. O.Jcel *rjūd* (inf *rjōdā*), *√reydh-*. *στ.γ-ω* 'I cover'. Skr. *sthaḡ-a-ti* (grammarian's word), Lat. *teg-ō*. *ιχ-ω* 'I hold, have': Skr. *sāh-a-tē* 'overcomes' (on *sāh-a-ti* see § 480 Rem p 29) *ζέ-ω* 'I seethe, boil' Skr *a-yas-a-t*. O.I.L.G. *γισ-u* *γισ-u*, *√jes-* *αἴθ-ω* 'I burn', *√aqdh-* (I § 93 p 87, § 318 p. 237) *τήκ-ω* 'I melt' Dor *τῆκ-ω*, *λήγ-ω* 'I cease', *√slēg-* (I § 365 p 423).

Since the preterites *ἐγενόμην* 'I became' *εἰσέρον* 'I struck' *εἰλον* 'I seized' were used as aorists, their infinitives and participles were accented like forms of Class II *B* *γενίσθαι*, *ἐλών*, *εἰσών* instead of **γίνεσθαι*, **ἐλων*, **εἰσέρον*. As regards the aorists *έτερον* 'I bore, begot' and Dor Lesb *ιπερον* 'I fell' (*τερεῖν*, *πετών*), these may possibly belong by rights to II *B*, and may have exchanged their *ə* for *e* (cp Bartholomae, *Beitr* xvii 109) Compare § 527

§ 519 Italic. Lat *fer-ō*, cp. Umbr conj. *ferar* 'let him bear' (fertu 'ferro' for **fere-tōd*?) Skr. *bhār-a-ti* etc., see § 514 pp 80 f.) *col-ō* for **quel-ō* (I § 172.3 p. 152) Skr *cār-a-ti* 'moves, goes'. (Gr *πέλ-ε-ται* 'is in motion, versatui' (this should really be *τελ-*, but follows the analogy of *ε-πλ-ε-το* etc., see I § 427 *b* with Rem 1, pp 313 f.), *√qel-* Lat *sonō* (inf. *sonere*) for **suen-ō* (cp *colō*) Skr *svān-a-ti* 'sounds, echoes' *trem-ō* (Gr *τρίν-ω* 'I tremble' (cp § 488 p 47). *ex-uō* for **-onō* **-emō* (cp. Umbr *an-onihumu* 'indumino' § 716). *serp-ō* Skr *sārp-a-ti* (Gr. *έρπει* 'crawls' *deu-ō* *dic-ō*, Umbr *deitu* *teitu* 'dicito' (I § 502 p. 368), cp Osc *deicans* 'dicant' Goth. *ga-teiha* 'I announce, inform', *√deyh-* Lat. *mējō* probably for **meyhō* (I § 389 p. 291, § 510 p. 374) Skr. *mēh-a-ti* Avest. *maezaiti*, Armen *miz-em*, A S. *mīz-e*, *√meygh-* *doucō* *dūcō* for **deyh-ō* Goth. *tuk-a* 'I draw' *√deyh-*. *ed-ō*: (Gr. *εδ-ω* Goth. *ut-a* (on Lith. *ėd-u* see § 480 Rem pp. 28 f.). *ter-ō* Skr. *tāk-a-ti* 'makes'; Gr. *τέκτωρ* prevents our deriving the

present from **tek-se-ti*, and putting it in Class XX, see I § 554 p. 408, Kretschmer, Kuhn's Zeitschr. xxxi 433. Lat. *ag-ō*, Umbr. *aitu antu* Osc. *actud* 'agito' (I § 502 p. 368). Skr. *āj-a-ti* etc., see § 514 p. 81. Lat. *scab-ō*. Goth. *skab-a* 'I scrape, shave' (I § 346 p. 271).

§ 520. Keltic. Irish Presents of the 1st and 3rd conjugations (*o-* and *io-*stems) are so often confused that the distinction between them cannot be made of any practical use. This makes it quite uncertain whether the following specimens belonged to Class II originally or not.

O.Ir. *-buir ber-im* 'I bear, bring': Skr. *bhār-a-ti* etc., see § 514 p. 80. *cel-im* 'I hide': O.H.G. *hil-u* 'I hide' (it is doubtful whether to add Lat. *oc-culō*, as being for **celō*, or to place it in II B). *mel-im* 'molo', *√ mel-* (O.C.Sl. *mel-jā* inf. *mlě-ti*). *con-dercar* 'conspicitur': Skr. *á-darś-a-ti* etc., see § 517 p. 82. *reth-im* 'I run': cp. Lith. *rit-ù* 'I roll' (II B). *ē-rig* (Mid.Ir.) imper. 'raise yourself, rise': Gr. *ὀρέγ-ω* 'I reach', Lat. *reg-ō*. *lengim* 'I spring' 3rd sing. *lungid*: Skr. *rūh-a-tē* etc., see § 514 p. 81. *scendim* (Mid.Ir.) 'I spring', Mod. Cymr. *cy-chwynnaf* 'I spring up', pr. Kelt. **skwend-*: it appears to be connected with Skr. *skánd-a-ti* 'springs' Lat. *scandō*, but the vowels are not clear (cp. Kretschmer in Kuhn's Zeitschr. xxxi 379, R. Schmidt Idg. Forsch. I 75 f.). *tiag-im* 'I go'. Gr. *σείξ-ω* 'I go', Goth. *steig-a* 'I climb', *√ steigh-* *fed-im* 'I lead': Lith. *ved-ù* 'I lead' O.C.Sl. *ved-e-tū*, *√ vedh-*. *tech-im* 'I flee': Skr. *tak-a-ti* 'runs, pushes, shoves' (in the grammarians), Lith. *tek-ù* 'I run, flow' O.C.Sl. *teč-e-tū* 'runs, flows'. *can-im* 'I sing': Lat. *can-ō*.

§ 521. Germanic. Goth. *ga-taira* O.H.G. *zir-u* 'I tear, destroy'. Gr. *ῥέφ-ω* etc., see § 518 p. 82. O.H.G. *brum-u* 'I growl, roar'. Lat. *frem-ō* (cp. Osthoff, M. U., V 93 ff., Per Persson Stud. zur Lehre der Wurzelerweiterung, 288). Goth. *ga-pairsu* 'I dry up': Gr. *τέφσ-ε-ται* 'dries'. O.H.G. *wirr-u* 'I mix up, confuse' (instead of **wirs-u* by analogy of *gi-worran* and other such, where *-rr-* comes from *-rz-*, cp. I § 582 Rem. 1 p. 435): Lat. *verrō* for **vers-ō* (also *vorrō*). O.H.G.

smīl-z-u 'I melt' Gr. μέλδ-ε-ται 'melts, liquefies' Goth *bind-a* O.H.G. *bint-u* 'I bind' Skr. *á-bundh-u-t*, *√ bhendh-*, see § 515 p 81 Goth. *leihv-a* O.H.G. *līh-u* 'I lend' Gr. λείπ-ω Lith. *lek-ù* 'I leave', *√ leig-*. O.H.G. *sīhu* 'I strain, filter' Skr. *sēc-a-tē* 'pours', *√ seṣ-* Goth *vis-a* O.H.G. *wis-u* 'I remain, linger'. Skr. *vās-a-ti* 'lingers, dwells' Goth. *qīp-a* O.H.G. *quid-u* 'I say, speak'. Goth. *skáid-a* O.H.G. *sceid-u* 'I sever', *√ skhajt-* *skhaid-* scindere ¹⁾ Goth. *ánk-a* 'I increase (trans or intr.)', *√ aug-*. Goth. *lēt-a* O.H.G. *lāz-u* 'I leave' cp Gr. ληδεῖν· νοπιᾶν, γεμυγέιναι Hesych (Sutterlin. Habilitationsthesen p. 3) and Lat *lassu-s*, the *d* of *lēd-* is perhaps a root-determinative (§ 699)

§ 522. Balto-Slavonic Lith. *gen-ù* 'I drive', O.C.Sl. *žen-e-tū* 'drives' Skr. *han-a-ti* Avest. *janauti* 'strikes, kills' (§ 498 p 58), Gr. ἔ-θεν-ο-ν θει-εῖν 'striko' (§ 518 p. 83). O.C.Sl. *pīje-tū pīje-tū* 'drinks' (inf *pi-ti*) probably for **pej-e-ti* (cp. *poj-ti* 'to give to drink') Skr. *páy-a-tē* 'swills, strains', cp § 535. O.C.Sl. *sloi-e-tū* 'is called' for **slev-e-tū* Gr. λέ(φ)-ι-τοι 'celebratur', *√ kleu-* Lith. *keit-ù* 'I hew' Skr. *kartati* 'cuts' (instead of **cart-a-ti*, following *kṛt-a-* *kṛnt-a* etc), *√ get-* O.C.Sl. *brězetū* 'cares for, tends' for **berg-e-tū* (I § 281 p. 224, § 464 p. 340). Goth. *baīrg-a* 'I keep, preserve' O.H.G. *bug-u* 'I save, hide', *√ bhergh-*. Lith. *bred-ù* 'I wade', O.C.Sl. *bred-e-tū* 'wades'. Lith. *vetk-ù* 'I drag, pull', O.C.Sl. *vlěc-e-tū* 'drags, pulls' (like *brězetū* above). Gr. ἵλν-ω 'I drag, pull', *√ svelq-* *velq-*. Lith. *les-ù* 'I pick' Goth. *lis-a* 'I pick, gather'. Lott. *stīg-u* 'I sink in' (= Lith. **strėg-ù*), O.C.Sl. *striž-e-tū* 'shears, shaves'. O.H.G. *strihh-u* 'I strike, stroke', *√ streig-*. Lith. *lech-ù* 'I leave' Gr. λείπ-ω etc, see § 521 p 85. O.C.Sl. *ěid-e-tū* 'waits' cp. Lith. *geidžiu* 'I desire after' (Class XXVI). O.C.Sl. *blyud-e-tū* 'observes'. Skr. *bōdh-a-ti* etc, see § 515 pp. 81 f. Lith. *deg-ù* 'I burn', O.C.Sl. *žež-e-tū* 'burns' for

1) Not *sqhajt-*, as assumed in I § 553 p. 406 See Hübschmann, Zeitschr. deutsch. morg. Ges., xxxviii 424 f, Burg, Kuhn's Zeitschr. xxix 367.

**geg-e-tū* and this for **deg-e-tū* (cp. Russ *iz-gaga* 'heart-burn':¹⁾ Skr. *dáh-a-ti* 'burns', √ *dhegh-* Lith. *pesz-ù* 'I pluck' Gr. *πέκ-ω* 'I shear'. Lith. *kós-u* 'I cough'. Skr. *kás-a-tē* 'coughs'.

§ 523. Class II B. the Accent falls upon the thematic Vowel, and the Root is Weak.

This class may have been produced by adding a thematic vowel to forms of Class I with the weak stem; see § 491, page 50.

Pr 1dg. **gyr-ō* 'I swallow' 3rd sing. **gyr-é-t(i)*, √ *ger-*. Skr. *gir-āmi gul-āmi*, O.C.Sl. *žir-e-tū*. **mł-ō-* from √ *mel-* 'grind' (O Ir. *melum*, II A, § 520 p 84). Armen. *mal-em* 'I shatter, crush', Lat. *mol-ō*, Mod Cymr. *mal-af* 'I grind'. **gm-m-ō-* **gm-ō-* from √ *gem-* 'go, come' (Goth. *qim-a*). Skr. opt. *gam-ē-t* Avest. *g'm-a-h ym-a-h* O.Pers. mid. *a-gm-a-tā*, O.H.G. *cum-u* (I § 227 p 193); whether Lat. conj. *ad-venat* (properly *-*ven-ā-t*, but changed by analogy of *venū -ventu-s*, see I §§ 207, 208 pp. 174 f) and Osc. indic. *kūmbened* 'con-venit' (-*n-* instead of -*m-* as in Latin) should be placed here or in Class II A is uncertain; — and a parallel stem, Idg. **gém-ti* § 493 p. 51. **uyn-ō-* from √ *uen-* 'win, love' Skr. opt. 1st pl. *van-ī-ma* (conj. *van-ā-ti*), Goth. *un-runands* 'not rejoicing'.²⁾ **ym-ō-* from √ *nem-* take Lat. *emō*, Lith. *imū* O.C.Sl. *imā*, see I § 219 Rem 2 p. 187, § 238 p. 199; Solmsen in Kuhn's Zeitschr. xxix 81, Brückner, Arch. slav. Phil., x 183 (not so Fick, Wtb 1⁴ 363, Wiedemann Lit. Pract. 118) **bhuu-ō-* *bhu-ō-* from √ *bheh-* 'become, be'. Skr. 3rd sing. *á-bhuu-a-ti bhúv-a-t* (for the accent, see § 525)

1) Vol. I § 379 Rem p 286, should be corrected. It can hardly be right to separate *žegā* from *degū*, as Miklosich does (Etym. Wörterb. 407).

2) A comparison of *un-runands* with forms like *kunnum* = Idg. **qy-nu-més* (§ 646) shews that *n* and *m* following *q* and *ṛ* as transition-consonants or consonant glides were pronounced more weakly than when they had their ordinary value. Thus it would be better to write **qyⁿ-u-*, and on the same principle **bhuⁿ-o-* (= Skr. *bhúv-a-t*), **duⁿ-ō* (= Gr. *δύω*) rather than **bhuu-o-* **duu-ō*. The difference is seen in pr. Gr. **hekⁿ-etai* = ἡκεται and (h)ikyas = ἵκνται.

Avest. 3rd sing. *bi-a-p* 3rd pl. *bān* i. e. *bui-e-u*, Lat. aor. (perf.) *fui-t* (compare conj. Osc. *fuid* = **fui-ē-t* and O Lat. *fui-ā-s*) fut. *-bō-* *bunt* for **fui-o* (§ 899) Osc. indie aor. aa-mana-ffed 'mandavit' = Avest. *bv-a-p* (§§ 874, 899), O.Ir. *no charub* for **cara-b(u)ō* (*cara-*? § 899), O.C.Sl. 3rd pl. injunct. *bq* for **bui-o-nt* (§ 727); it is not certain that Gr. *φύω* belongs to this class, as it may be derived from **φv-īō* (we have in Aeolic *φύω* § 527 Rem., § 707) **qyt-ó-* from *✓ qet-* 'cut'. Skr. *á-hyt-a-t*, O.C.Sl. *črūt-e-tū*. **dġl-ó-* from *✓ derġ-* 'sec' Skr. 3rd pl. *á-dġś-a-u* opt *dġś-ē-t*. Gr. *ἐ-δρα/-o-ν* inf. *δρα/-ε-ῖν* **mġl-ó-* from *✓ melġ-* 'stroke, milk' Skr. *mġj-á-ti* 'strokes off, cleans', Mid Ir. *blegam* 'I milk', O.C.Sl. *mlüz-e-tū* 'milks' **dñl-ó-* from *✓ denl-* 'bite'. Skr. *dás-a-ti* (for the accent, see § 516 p. 82, § 525), Gr. *ἐ-δα/-o-ν* (I § 224 p. 192). *rud-ó-* from *✓ reyð-* 'lament': Skr. *rud-á-ti* Lat. *rud-ō* O.II G. 2nd sing. pret. *rugg-z* for **rut-u-z* (§ 893). **rud-ó-* from *✓ ueyð-* Skr. *á-vud-a-t* 'he found' Avest. Gathic *vūd-u-p*, Armen. *e-gnt* 'he found', Gr. *ἵδ-ον* Lesb. *ε-vid-o-ν* 'I saw' inf. *ἰδ-ε-ῖν*, inf. (Goth. *ut-an* O.H.G. *wizz-an* 'know' **s-ó-* from *✓ es-* 'be' Lat. *s-u-m s-u-mus s-u-nt*, partic. Gr. *ὢν* Lat. *sōns* O.Icel. *sanm* Lith. *sąs* O.C.Sl. *sy*, see § 493. **dh-ó-* from *✓ dlhē-* 'ridērai' Skr. *dh-a-t*, Lat. *con-dō*, see § 493 pp. 52 f. Goth. *magan* 'be able' partic. *magands*, O.C.Sl. *moga* 'I can', beside Gr. *μῆ/ρς* 'help, remedy' (*η* = *ā*), cp. § 887.

§ 524. Aryan. Skr. *sphur-á-ti* 'pushes away, accelerates', *✓ per-*; Avest. *sparati* may belong either to II A or II B (cp. I § 290 p. 232). Skr. *tur-á-ti tur-á-ti* 'presses or passes through', *✓ ter-*. 3rd pl. *r-a-ntē*, *✓ er-* 'set in motion'. Imperative. *jñ-a*, *✓ ġen-* 'know' Optative *san-é-t*, *✓ sen-* 'win', cp. I § 231. *kśiy-á-ti kśy-á-ti* 'hngers, dwells'. *a-khy-a-t* 'he looked' (in composition), variant stem *khy-ā-* § 736. Optative 1st pl. *huv-ē-mu*, pret. *á-hv-a-t* from *hñ-* 'call to', *✓ ġhey-*. *dhuv-a-ti* 'shakes' is Gr. *θίω* 'I offer' the same as this, or does it come from **θi-īō*? see § 527 Rem. *sv-á-ti sv-á-ti* 'begets creates'. *syj-á-ti* 'sends forth', Avest. *her'z-a-ti*. Skr. *bhġj-á-ti* 'roasts' (perf. *babhrāja* and *babhárja*): Gr. *φρῆ-ω* Lat. *frig-ō*,

Idg. **bhr̥g-é-ti* or *bhr̥g-é-ti* (cp. Thurneysen, Kuhn's Zeitschr. xxx 353) *á-vrt-a-t*, *√vert-* docs Lat. *vortō* (beside *vertō*) come from pic-Italic **urt-ō*? 3rd pl *spūrdh-ā-n* beside *spārdh-a-tē* 'strives', *spūrdh-* = **sp̥rdh-*, cp partic *spūdh-ānū-s*. 3rd sing. (aor) *bhrās-a-t* 'fell' beside pres. *bhrāś-a-tē*. *viś-ā-tē* 'enters', Avest. *viś-aūtē* Skr. *á-sic-a-t* 'he poured out' O.H.G. *sīg-u* 'I fall down, trickle' pr Germ **sikō*, *√seiq-* Partic. *diś-ā-māna-s*, *√deik-*. cp. O.Icel *tegu* 'to show' (beside *tjā* = Goth *teihan*, II A). *bhuj-ā-ti* 'hends, pushes away', Avest. *būj-a-p* 'pushed away' Gr *ἔφυγον* 'I fled' inf. *φυγ-ειν*, A.S. *būg-e* 'I bow', *√bheug-* *bheug-*. Skr. 2nd sing. *druh-a-s*, Avest. *dru-šaiti*, *√dhreugh-* 'deceive, lie'. Skr. *gūh-a-ti* 'hides' (for accent see § 525) 2nd sing. *guh-a-s*, Avest. mid *ā-guz-ē* From *√dō-* 'give' Skr. *āda-t* (*ā* + *a-d-a-t*), Avest. 2nd sing. opt *dōi-š*. Lat. *red-dō*, see § 493 pp 53 f From *√stā-* 'stand' Skr. *astha-t* Avest. *a-xšt-a-p*, see § 493 p 54 Skr. *-h-a-ti* in *ṇha-ti* 'lets go' for **ud* + *jhati*, beside *jū-hā-ti* 'leaves'.

§ 525 Many forms of this class have in Sanskrit the accent of II A as *dāś-a-ti* *√deñh-*, *gír-āmi* beside *gir-āmi* (§ 523 p 86), *bhūv-a-t* (p 86) *līp-a-tē* 'laments'. Compare § 516 page 82.

Remark After what has been said in I § 313 p 251 and other places, it must seem doubtful whether such a word as Skr *pác-a-t* 'coquit' represents original **pēq-e-ti* (II A), or orig. **peq-é-ti* (II B) with weak grade stem and secondary accent, the word accent having been afterwards retracted. I hold that Bartholomae is right in allowing only, as the weak grade with secondary accent for roots of the form *peq-* (Bezz Beitr., xvii 109 ff), which brings presents like *pác-a-ti* under II A Bartholomae, page 117, conjectures that an A1 **sid-ā* = **səd-ā-* from *√sed-* 'sit' is contained in Avest. *hiđ-a-itī*.

§ 526. Armenian. *mal-em* 'I crush, shatter' *√mel-*: Lat. *mol-o* etc., see § 523 p. 86. *barj-i*, 'I raised' (pres. *barnam* for **barj-na-m*) Skr. *bṛh-a-ti* 'strengthens, lifts up', *√bhergh-*. *e-gut* 'he found' (pres. *gt-anem*) · Skr. *á-vid-a-t* etc., see § 523 p. 87 *e-hk* 'he left' (pres. *lk-anem*): Gr. *ἔλιπον* *o-r* inf *λιν-ειν*, *√leiq-*. *e-fuk* 'he spewed' (pres. *tk-anem*).

§ 527 Greek Here the original distinction of accent between II *A* and II *B* is seen in the infinitive, but hardly anywhere else, e. g. *λείπ-ειν* *λείπ-ῃν* (cp. I § 676 Rem. 1 p 541) But in Greek this distinction was seized upon and connected with the distinction between present and aorist, so much so, that when verbs of II *A* were used as aorists, or verbs of II *B* for the present, their accent was changed, thus we have *γερ-ί-σθαι*, not **γέρν-ε-σθαι* (see § 518 p 83), and *γρόφ-ε-σθαι* *γλύφ-ε-σθαι* instead of **γροφ-ί-σθαι* and **γλυφ-έ-σθαι* (cp. § 775 Rem.) In the finite verb, the original accent of II *B* remained in a few imperatives like *ἰδ-έ*, see § 958 It is difficult to judge whether the old accent remains in words whose root has ceased to form a separate syllable, as 3rd sing *σχε-έ-το* conj *σχ-ῶ* from *√segh-*, because the accent must rest on this syllable in any case (cp I § 676 Rem. 1 p 543)

Remark 1 The same cause which changed **γομφον γομφειν* to *γομφων* and *γρόφειν*, acted upon all other classes of thematic stems where the thematic vowel originally carried the accent, causing a change of accent whenever these stems were used as imperfect-presents Thus we have *δάκνων* instead of **δαν-ων* cp Skt *gṛ-nā-ta* (§ 611), *εἶπω* instead of **τινω* **τινω* cp Skt *ḡ-nā-ti* (§ 652), *ἰσχω* instead of **ισνω* **φιν-ακω* cp Skt *ḡ-clā-ti* (§ 673), *βούρω* instead of **βου* **βιν-ῶν* op Skt *-ḡam-yā-tē* (§ 713), *ἔττω* instead of **ἔττω* **φαί-φιν-ῶν* cp Skt *vē-vi-yā-tē* (§ 730), *λαίρω* instead of **λι* *-αι-ῶν* op Skt *iś-an-yā-ti* (§ 743) This applies to all denominative verbs (Class XXXI), as *ὄραω* *ὄρω* *φιλῶ* *φιλῶν*¹) *ροῖω* *φτύνω* *ὀνομαζῶ* *ἄγγελλω* instead of **ὄραω* **φιλῶ* etc., compare Skt *ḡṛtānī-yā-ti* *vasnā-yā-ti* *avati-yī-ti* *gñīti-yī-ti* *vṛṣan-yā-ti* *adhiyā-yā-ti*. For these denominatives another fact has to be taken into account In protohmic Greek, verbs in *-ω* like *φιλῶ* had become indistinguishable from verbs of Class XXXII, in *-ῖω*, as *φορέω* = Skt *bhārāyāmi* (§ 801), and even before the accent was seized upon to help in distinguishing aorist from present, **φιλῶν* may have become *φίλω* by analogy of *φορέω*, and then the verbal nouns of other denominative classes may have been drawn into the same circle of attraction

έ-πταρ-ο-ν 'I sneezed' *πταρ-εῖν* from *√pster-*. *έ-βαλ-ο-ν* 'I threw' *βαλ-εῖν* from *√gel-*. *ι-πλ-ι-:-πλ-ε-το* 'versabatur' from

1) Observe that the circumflex of these contracted nom sing. masc forms, *ὄραων φιλῶν*, supports the theory of a change of accent here set forth The old accentuation of the thematic vowel would have produced **ὄρων* **φιλῶν* like *ἔστω*; for *ἔστω*,

✓*qel-*. ἴ-ταμ-ο-ν 'I cut' ταμ-εῖν from ✓*tem-*. ἐ-θαν-ο-ν 'I died' θαν-εῖν instead of *θαί-, beside ἐ-θρυο-ν from ✓*ghen-* (I § 429 Rem. 1 p. 317) Russ *ѣну* 'I cut off' for **gñ-a*, see § 534. ἴ-κταν-ο-ν 'I killed' κταν-εῖν from κτεν-, beside 1st pl. ἔ-κτα-με-ν Class I § 502 p. 64. ἀν-οίγω 'I open' for **ó-Fiγ-ω*, cp Hom. ἀν-ίγ-νυ-ι-το and Lesb. inf. ὀ-είγ-ι-ν (§ 643) ἔ-πι-ο-ν 'I drank' πι-εῖν beside πῖ-θι Class I, ἰ-ι-ω 'I hear' beside ἰ-ῖ-θι Class I, § 498 p. 59 (cp. W. Schulze, Kuhn's Zeitschr. xxix 240), it is not certain, I freely admit, that these stems in -ι-ο- and -υ-ο- are rightly classed here, see the Remark. βροσ-κ-εῖν 'συνίεναι' (grasp') Hesych. Skr *mṛś-á-ti* 'touches, grasps'. γράφ-ω 'I scratch in, incise, write'. ✓*gerph-* (A.S. *ceorfan* 'cut, carve' Mid.H.G. *kerben* to notch, indent' *kerle* 'a notch') Dor τραπέ-ω 'I turn' (Att τρέπ-ω II A), Att ε-τραπ-ο-ν τραπ-εῖν. ἰάσθ-ω 'I dry up, wither', beside Lith *skreb-ù* 'I grow dry' ε-λαλ-ο-ν 'sounded, cried, spoke' λαλ-εῖν: Lat *loqu-or* (cp Baitholomae, Bezz. Beitr. xvii 121). ἐ-παθ-ο-ν 'I experienced' παθ-εῖν beside πείθ-ο-ς ε-πιθ-ε-το 'he obeyed, listened to' πιθ-ε-σθαι, ✓*bhejdh-*, on Gtth *us-bīða* (Romans 9. 3), see § 722 ἰ-ε-σθαι 'to arrive' beside pres. ἵκ-ω. ἐ-σπιχ-ο-ν 'I climbed, went' σπιχ-εῖν, ✓*steigh-*. γλύφ-ω 'I dig in, engrave incise'. A.S. *clūf-e* 'I cleave, split' (O.H.G. *ihlhub-u*, II A); on Lat. *glāb-ō* see § 529 ἰ-πύθ-ε-το 'he learnt' πυθ-ε-σθαι. Skr 3rd pl *budh-á-nta*, ✓*bhejdh-* (§ 513 p. 79). ἦλθ-ο-ν aor 'I came' beside fut. ἔλ-τι-σομαι ἑλθ-ε 'he hid' beside ἔ-βη-το. ἰ-σχε-ο-ν 'he held, had' σχ-εῖν, beside ἵχ-ω, ✓*seigh-*. ἰ-πτε-ε-το 'he flew' πτε-ε-σθαι beside πτε-ε-ται Partic μάλ-ιον 'bleating, crying' beside μιγρόμεναι.

With the secondary ending of the 2nd sing middle ἰ-σχε-ῖ-θης beside ἰ-σχε-ε-το, ἰρρέθης σιγείθης 1 e **e-ur-e-thēs* from ✓*uer-* 'say' (εἶρω), see § 589 Whether these very forms were some of the original types which produced the whole series of aorists in -θην, is of course doubtful, -thēs seems originally to have belonged only to non-thematic stems (§ 1047. 2).

Remark 2. It is hard to classify forms in -ω -ιο-ν and -υο-ν, along with which forms in ι and υ are common. There is nothing *a priori*

against assuming that these have the suffix *-lo-* (Class XXVI), and that *-t-* fell out between vowels, indeed, this must be done for forms like Lesb *φύλω* (I § 130 p 118) *πίδωμι* *πείμην* beside *πιδάμι* *πεινάω* may be illustrated by Skr. *pī-yā-tē*, *pī-m* beside *pī-m* by Skr *dhā-yā-tē*, *dhā* beside *dhā* by O.Icel *lǿ-ja* 'destroy, crush' (see § 707, and Osthoff, M. U. IV 12 ff). But *i* and *o* may come from forms of Class I, by presents passing from this class into the thematic conjugation, op for example *πεί-μεν* thematic and *πεί-θι* non-thematic, *λίων* thematic and *λύν-το* not (also *λύ-το*, for *λίων* cp. Lat *luō so-luō so-litō*), *ω-ρῶ* 'I roar' (also variant *ωρεῶ*, cp. Skr. *ruv-ā-ti*) but Skr opt *ιῦ-γῦ-τ* (Lat. *rū-mor* Goth. *īū-na*) Then these *r-* and *p-*forms would naturally be compared with *ἀραιό* beside *ἀρῶ*, *ῥ-μολό-ν* beside *ῥ-βλῶ*, and other such, see § 497 p. 57 Another possibility is that the long vowel came in by analogy of other tenses, *λίων* following *λύ-νω*, *δύνω* following *δύ-νω*, just as we see Att *γύνω* (not **γύνω*) by analogy of *γύν-ω* (the Author, Gr. Gr.² p 31), and Lesb. *ἀδύκῃ* (instead of *ἀδύκῃ*) by analogy of *ἀδύκῃ-ω* (§ 775).

§ 528. Italic. Lat *vol-ō vol-u-nt*, *✓vel-*, see § 493 p. 51. *mol-ō* Armen *malem* etc., see § 523 p 86 *tul-ō* (O Lat., *✓tel-*. *-bō*, future ending, for **bhū-ō*, see § 523 pp. 86 f. *lu-ō so-luō so-litō*. cp. (Gr. *λύ-ω* 'I loose' § 527 Rem. *currō* doubtless for **cors-ō*, cp *ac-cersō* § 662. *nivit* (O Lat.) for **nigv-i-t* (with variant *ningu-i-t*, Class XVI). Gr. *νίγ-ει* 'it snows' (also *νέιγ-ει*, II A), O.Ir *snigid* 'it drops, rains', *✓sneigh-*.¹) *dī-vidō* (Umbr vetu 'dividito' II A, see the Author, Ber. Sachs. Ges. Wiss., 1890, p. 211), beside Skr. *vidh-* 'to become empty of, to lack' pres *vindhā-tē* Class XVI *rudō*. Skr. *rud-ā-ti*, see § 523 p. 87. *sūg-ō*. O Ir. *sūg-im* O.H.G. *sūg-u* A.S. *sūg-e* *sūc-e* (O.Sl *sūsū* 'I suck', we must suppose a root *seyl-* or *seuḡ-*.²) Lat. Osc *s-u-m* Lat. *s-u-mus s-u-nt*, *✓es-*, see § 523 p. 87 *co-inquō* probably for **in-squō*, beside *secare*. *pac-i-t* O.Lat. (beside *pang-ō* Class XVI), *✓pāk- pāg-*; *tag-i-t* (O.Lat. (beside *tang-ō* Class XVI), cp. *te-tigi-t* (Gr *τε-ταγ-ών* 'grasping' Class VI (§ 564).

1) Since only the 3rd sing *nivit* occurs, there is the possibility of its being a denominative *nivē* (Thurneysen, Über die Herkunft und Bildung der lat. Verba auf *-iō*, p. 8).

2) The *✓ueg-*, disowned by Osthoff in Paul-Braune's Beitr. VIII 279 f, must be kept quite distinct.

Then again, it is probable the 3rd sing and 1st pl of certain Latin perfects, which were originally thematic aorists, belong to this class of forms *tul-t tul-mus*, see *tulō* above. *fid-t fid-mus* Skr. opt. *bhidēy-am* beside *á-bhēt* 'he split'. *scidi-t scidi-mus* Skr. *á-chad-a-t* 'he cut off'. Compare § 867

§ 529. In Italic it is often doubtful whether a verb belongs to II A or II B, as in the following instances. Lat. *oc-culō*, which may represent either *-*celō* (cp O Ir. *cel-rn* O.H.G. *hul-u* § 520 p 84) or *~cllō*. *ad-venat* Osc *kím-bened* 'convēnit', see § 523 p 86 Lat. *glūb-ō*, cp O.H.G. *chlubv* and A.S. *clāfe* § 527, p 90 (cp p. 79 footnote 1, on *icō rūdō*) This doubt is most common with verbs in *-uō*, because *-uō* in unaccented position may come from *-*ouō* (*-*euō*) or from *-ayō* (I § 172 I p 152). Thus *clu-ō* 'I am called, pass for' (Gr. *λέω* and *λέ(φ)ουαι*), *ru-ō* 'I snatch, tear, carry off, root up' (Gr. *ῥύω* 'pull, draw' O.C Sl. *rǔv-e-tŭ* 'evellit' and Skr *rāv-a-ti* 'he dashes to pieces'), *nu-ō* (Skr *nāv-a-tē* 'moves'), *clu-ō* 'I purify' (Skr *śiv-a-ti* 'melts'), *m-gruo* (Litt *grīuŭ* 'I break down' § 535). *plu-ō-t* (cp. *plovē-bat* § 514 p 80) Lastly, some verbs may belong to the 20-class, as *suō* cp Goth *siu-ja* etc. § 707

§ 530. The quality of the thematic vowel should be observed in the 1st pl. *sumus sīmus* (*possumus possīmus*), *volumus volīmus*, *quaesumus* as contrasted with *ferīmus* etc. In these *u* and *i* are used to represent a sound between the two (as in *māgnificus māgnificus*, *maximus macimus*), which was here the regular descendant of Idg. *-o-* (cp Gr *q'ē-o-μεν*). The assumption that *-i-* in *leg-i-mus* is due to the analogy of *leg-i-tis*, and replaced *u* *i*, is not supported by *ferimus* beside *fertis* as compared with *volumus* : *vultis*. *sumus* must in time have got a distinct *u* (by analogy of *sum* and *sunt*, where *u* is regular for *o* in a closed syllable), for the Romance languages show sometimes a form which must come from *sumus* (Span. Port. *somos* etc.), sometimes one which must come from *sīmus* (Roumanian *semū* etc.) On the whole subject see L. Havet, *Mém. Soc. Ling.* vi 26 f.

§ 531. Keltic. Compare the general remarks in the beginning of § 520, on page 84, whence it follows that some of the examples here given may really belong to the *yo*-class (§ 719).

O.Ir *marim* 'I remain' (also conjugated in the *ā*-class), ground-form **sm̥r-ō* *✓smer-*. *ad-gaur* 'convenio' *for-con-gur* 'I command', ground-form **grr-ō*, cp. Skr. *gir-* 'voice'. Mod. Cymr. *malaf* 'I grind, grind to powder' *✓mel-*: Armen. *malem* etc., see § 523 p. 86).¹⁾ Mid Ir. *blegam* 'I milk': Skr. *m̥j-* *-ā-ti* etc., see § 523 p. 87. O.Ir *dligim* 'I earn, have a claim', cp. Goth. *dulg-s* 'debt, guilt'. *ar-fuch* 'I fight' for **ukō*, cp. O.H.G. *upar-wihut* § 532. *ngim* 'I wash' *do-fo-nug -nuch* 'I wash off', cp. Gr. *νίω* 'I wet, wash', Class XXVI, *✓neig-snigi-d* 'it drops, rains': O.Lat. *nivi-t* § 528 p. 91.

§ 532. Germanic. In pr. Germanic the accent still lay upon the thematic vowel, which is proved by a number of forms like O.Icel. *veg* as contrasted with Goth. *veiha* from *✓ueiq-* (§ 513 p. 79). Also the West-Germ. ending of the 2nd sing. O.H.G. *-is* A.S. *-es* as contrasted with Norse *-r* (for *-z*), and the A.S. ending of the 3rd sing. *-eð*, which point to pr. Germ. **-i-si* and **i-þi*, are in some cases to be referred to verbs which in pr. Germ. belonged to Class II B; see § 990. 1. § 998. 1.

Goth. *skulan* O.H.G. *solan* 'to owe', partic. Goth. *skulands* O.H.G. *scolant-i* (indic. *skal*).²⁾ Lith. *skyti* 'fall in debt' instead of **skil-ū* (§ 535), *✓skel-* in Lith. *skelū* (i. e. **skel-iti* 'I owe something'. Goth. *vulands* 'seething, boiling', cp. O.H.G. *walm* 'heat, glow'. O.H.G. *cum-u* O.Icel. *kom kem* (inf. *koma*) 'I come'. Skr. opt. *gam-ēt-t*, *✓gem-*, see § 523 p. 86. Goth. A.S. *munan* 'to think' (indic. *man*). Lett. *ūf-munu* 'guess at, hit upon', *✓men-*.

1) For Cymric, much the same is true as for Irish (above, § 520 p. 84). Cymric does not enable us to decide whether **malō* or some such form as **malnō* was original.

2) The latest discussion of forms with *s-* instead of *sk-*, as O.H.G. *sulen*, is by Johansson in Paul-Braune's *Beiträge* xiv 295.

Goth. *un-vunands* 'not pleased' Skr. opt *van-ē-ma*, *√ven-*, § 523 p 86. O.H.G. *chunt-a* 'I chew' O.C.Sl. *čiv-e-tŭ* 'chews' for **gŭv-e-tŭ*, groundform *˘gŭv-ō*. Goth. *trud-a* O.Icel. *trœð* (inf. *trœða*) 'I step, tread' as contrasted with O.H.G. *trit-u* II A. Goth. *ga-dairsan* 'to dare' (indic. *ga-dars*): Skr. *dhṛś-ā-nt-* 'daring', *√dhers-* O.H.G. *scalt-u* 'I thrust, hit' ground-form **skŭdh-ō* as opposed to O.H.G. *scult-u* 'I scold' II A. Goth. *gagga* O.H.G. *gangu* 'I go' ground-form **gŭggh-ō*, cp. Lath. *ženg-iū* 'I stride'. Goth. *blanda* O.H.G. *bluntu* 'I mix' ground-form **bhlŭdh-ō*, cp. Goth. *blind-s* 'blind', Lath. *blendzŭ-s*(*o*) 'I darken myself' (of the sun); O.C.Sl. *bled-a* 'I wander' for **bhlendh-* or **bhlŭdh-* (§ 535). O.H.G. *upar-wihit* 'exsuperat' inf. *-wehan*, O.Icel. *veg* 'I conquer, kill' inf. *vega* (pret. *vā*, transferred to the *e*-series) O.H.G. *ai-fuch* 'I fight', *√wieg-*, cp. Goth. *veih-a* 'I fight' II A. the O.H.G. is a contamination of **uiz-ō* and **uēz-ō* Goth. *vitau* O.H.G. *wizzan* 'to know' partic. *vitands wizzanti*. Skr. *ā-vid-a-t* etc, see § 523 p. 87, add 1st pl. injunctive A.S. *wuton* for *˘witon* followed by the infinitive = 'let us . . .', cp. *witan* 'to take heed, follow a direction, prepare to start' (O.Sax. *wita* § 1029) Goth. *bi-leiba* O.H.G. *bi-libu* 'I remain' Skr. *ā-lip-a-t* 'he anointed, smeared', Lath. *li-pū* 'I clumb, clamber' O.C.Sl. *pr-i-ŭpŭ* 'adhaesi', *√leip-* O.Icel. *sef sef* 'I sleep' inf. *sofa* cp. A.S. *swefan* II A, *√suep-* Goth. *lūk-a* O.H.G. *lūhh-u* 'I shut' Skr. *ruj-ā-ti* 'breaks open, breaks to pieces' O.H.G. *brūhh-u* A.S. *brūc-e* 'I use, enjoy': Lat. *fruor* for **frugv-ōr* A.S. *āūt-e* 'I utter a sound': Skr. *tud-ā-ti* 'pushes'. A.S. *sōð* O.Icel. *sanur* 'true' pr. Germ. **s-a-np-u-*, beside indic. **es-ti* 'is', see § 523 p 87 O.Icel. *tek* 'I take' inf. *tuka*, cp. Goth. *tēh-a* II A. O.H.G. *bakh-u* 'I bake', cp. Gr. *φωγ-ω* 'I roast' II A. O.H.G. *nat-u* O.Icel. *veð* (inf. *vaða*) 'I wade', cp. Lat. *vād-ō* II A 1)

To this class also belongs the West Germ. 2nd sing. preterite. — O.H.G. *wurti* A.S. *wurde* 'becamest' Skr. *ā-vṛt-a-s*,

1) For these and other Germanic examples I refer to Osthoff, Paul-Braune's Beitr. VIII 287 ff., Burghauser, Idg. Präsens-Bildung im Germ. pp. 28 ff.; Bremer, Zeitschr. deutsch. Phil. XXII 495 f.

O.H.G. *mulki* 'milkedst' Skr. *á-mṛj-a-s*, O.H.G. *bizgi* A.S. *bite* 'bitedst' Skr. *á-bhūd-a-s*, O.H.G. *zigi* 'pullest' Skr. *á-diś-a-s*, *sigi* 'strainedst' Skr. *á-sic-a-s*, *bi-libi* 'remainedst' Skr. *á-lp-a-s*, *ruggi* 'criedst' Skr. *á-rud-a-s*, *kuri* 'chosest' Skr. *á-juś-a-s*. See § 893

§ 533 As pr Germ *i* may come from either *ī* or *eī* in Indo-Germanic, we cannot tell whether to place in *A* or *B* Goth. *fra-veitu* 'I avenge' and O.H.G. *wīz-u* 'I punish, reprove' (1/ *ueīd-*), with not a few others

§ 534. Balto-Slavonic In Slavonic this class is much larger than in Baltic

O.C.Sl. *žīr-e-tū* 'devours' Skr. *gir-á-ti*, see § 523 p. 86, similarly *tīretū* 'terrifies' ✓ *ter-*, *mīretū* 'dies' ✓ *mer-*, *stīretū* 'stretches' ✓ *ster-*, and others Lith. *pl-ù* 'I shed' ✓ *pel-* 'I fill', cp. Skr. unper. *pār-dhī* Class I Lith. *im-ù* 'I take' O.C.Sl. *im-e-tū* 'takes', ground-form **ym-ō*, see § 523 p. 86 O.C.Sl. *žīn-e-tū* 'presses', cp. Gr. *ζῆνω* 'I groan' II *A*. Lith. *gim-ù* 'I keep off, avert', Russ. *žn-e-tū* 'cuts off, reaps' for pr Slav **žīn-e-tū gīn-e-tū* (I § 36 p.) Gr. *ζι-θαρ-ο-ν*, see § 527 p. 90 Lith. *pim-ù* 'I plant, twist', O.C.Sl. *pīm-e-tū* 'stretches, hangs', ✓ *(s)pen-*, O.C.Sl. *po-čīnetū* 'begins', ✓ *gen-*, cp. *po-koñ* 'beginning' O.C.Sl. *rūn-e-tū* 'evellit' Gr. *ἐρύω* etc., see § 529 p. 92. O.C.Sl. *žīv-e-tū* 'chews' for **gīw-e-tū* O.H.G. *chuuw-u*, see § 532 p. 94 O.C.Sl. *pljīv-e-tū* 'spews' for **(s)pīw-e-tū* Lat. *spu-ō* (cp. *su-ō* § 529 p. 92); *bljīv-e-tū* 'vomits, breaks wind' for **bljūn-e-tū*, *hljūr-e-tū* 'pecks, picks' for **kljūv-e-tū*, on the Lith. *blīv-ù* *hlīv-ù*, which answer to the last two, see § 535 O.C.Sl. *vīz-e-tū* 'binds, shuts', ✓ *uergh-* (Lith. *verž-ù* 'I fasten, confine') O.C.Sl. *vrīž-e-tū* 'throws' 1st sing. *vrīg-a*, ✓ *uerg-*, Goth. *vairp-a* 'I throw' II *A*. O.C.Sl. *vrīs-e-tū* 'thrashes, threshes' 1st sing. *vrīch-a*, ✓ *uers-*, Lat. *verr-ō* II *A* O.C.Sl. *mlūk-e-tū* 'milkst' Skr. *mṛj-á-ti* etc., see § 523 p. 87 O.C.Sl. *dlūb-e-tū* 'sculpts', ✓ *dhebbh-*, O.H.G. *bi-tilbu* 'I bury', II *A* O.C.Sl. *rīc-i* 'I say' 2nd sing. opt., ground-form **rīq-o-2-s*, beside indic. *reč-e-tū* 1st sing. *rek-a* II *A*, in

Czech also indic. *řhu* for **rĕk-a*; by analogy of *řc-i* were formed *tic-i* *přc-i* *žřc-i* from *teh-a* 'I run' *pek-a* 'I bake' *žeg-a* 'I burn' (cp. § 686 on Lith *gustu* instead of *gestū*). Lith. *suk-ù* Russ. *sl-u* (for **sūk-a*) 'I turn, twist'. Lith. *pis-ù* 'coeo'. Skr. *á-piś-a-t* 'trod, beat, ground', *√peś-*. Lith. *sus-ù* 'I become scabby' Lett. *sus-u* 'I become dry'. Skr. *á-śuś-a-t* 'dried up, wore away' (I § 557. 4 p. 413). O.C.Sl. *žid-e-tŭ* 'waits' beside *žid-e-tŭ* II A, § 522 p. 85. O.C.Sl. *sŭp-e-tŭ* 'sheds, strews', inf. *su(p)-ti*. Lith. *plak-ù* 'I strike, whip', *√plāq- plāq-plangere*, cp. Goth. *flōk-a* 'I bewail' II A.

§ 535. In Lithuanian, *i* and *u* in the root syllable were often lengthened. *skylū* 'I fall in debt' instead of **skil-ù*, compare Goth. *skulan*, see § 532 p. 93; *kyhū* 'I raise myself' instead of **kil-ù*, *√gel-*, *sygrū* 'I get the better' instead of **svir-ù*, *√suer-* *grūvū* 'I break down' instead of **griv-ù*: Lat. *in-gruō*, see § 529 p. 92; *blūvū* 'I break out into bellowing or bleating' *klūvū* 'I stick fast to anything, hang on to' beside O.C.Sl. *bljŭv-e-tŭ kljŭv-e-tŭ*, see § 534 p. 95. See Leskien. Arch. slav. Phil. v 530, and Wiedemann, Lit. Prat. 71 ff., where the pretty conjecture is offered that on the analogy of pairs of forms like pres. *gyjū* (*gy-jū*): pret. *gyjaū* (*gi-j-aū*), a present *skylū* was formed for *skilaū*, a present *gruovaū*, and so forth.

In Slavonic, it is often doubtful whether a verb belongs to A or B. This is the case with *pěj-e-tŭ* 'drinks', *běj-e-tŭ* 'strikes', whose *-ěj-* may be orig. *-ij-* or orig. *-ej-* (I § 68 p. 60); cp. Leskien as above cited, pp. 501 ff., Skr. *páy-a-tē* supports the derivation of *pěj-e-tŭ* from **pej-e-ti* (§ 522 p. 85). The same doubt meets us in forms with *-e-* in the root syllable, since this may be orig. either *-y-* or *-en-*, e. g. **bled-e-tŭ* 'wanders' from *√bhleñdh-* (see § 532 p. 94); cp. *leč-e-tŭ* 'bends', § 637.

Class III.

Reduplication ending in *-ē* or *-ā* + simple Root forming the Present Stem.

§ 536. We begin with words from roots containing *i* or *u*, which have the same vowel in the reduplication; see § 469, page 14. Next follow stems which have *i* in the reduplication, but some other vowel in the root; see § 473 pages 17 ff.

Class IV, non-thematic, bears the same relation to this as Class II to Class I (§ 491 p. 50).

§ 537. Roots with *i*- and *u*-vowels. Only in Aryan and Germanic.

Pr. Idg. **bhi-bhāq-mi* 'I quake, am afraid' 1st pl. **bhi-bhi-mēs* 3rd pl. **bhi-bh₂-yti*: Skr. *bi-bhē-mi* 3rd dual *bi-bhi-tas* *bi-bhī-tas* 3rd pl. *bi-bhy-ati*, and O.H.G. *bi-bē-m*, which fell under the influence of verbs in which *-ēm* was a suffix, and so lost the gradation of its stem ¹⁾ Conjunctive: Skr. *bi-bhay-a-t*. Optative: Skr. *bi-bhi-yā-t*. — With thematic vowel Skr. 3rd sing. *bi-bhy-a-ti*.

Aryan. Skr. *ci-kē-mi* 'I observe, notice' 3rd sing. imper. mid. *ci-ki-tām* 2nd sing. imper. act. *ci-kī-hi*; conj. Avest. *ci-kay-a-p*. Skr. *á-dī-dhē-t* 'he looked' 1st pl. *dī-dhi-mas* mid. pres. *dī-dhy-ē* pret. *á-dī-dhī-ta*; conj. *dī-dhay-a-t*. Skr. *á-dī-dē-t* 'he appeared' 3rd pl. *dī-dy-ati* imper. *dī-dī-hi* *dī-dī-hi*; conj. *dī-day-a-t*; — with thematic vowel Gr. *δī-ζο-μαι* 'I seek, strive' (orig 'look out for something') for **δi-δk-o-μαι* (see § 469 p. 14, § 549). Skr. *dī-* and *dhī-* both became *dī-* in Avestic cp. Avest. *dađaiti* = Skr. *dādhati* and *dādati*, § 540): *dī-āyēti*; — with thematic vowel imper. *dī-āy-a*, cp. conj. *dī-āy-a-p*. Skr. *vi-vēṣ-ṭi* 'works' 1st pl. *vi-viṣ-mas*, conj. 2nd sing. *vi-vēṣ-a-s*. *vy-ē-ti* 'goes' only found in the 2nd sing. pret. *āty-ē-ṣ*, Avest. 3rd pl. conj. *yeyan* = Ar. **i₂-a₂-ā-n* (§ 473 p. 19).

1) Cp. § 465 p. 12, § 469 p. 14, § 739 on O.H.G. *rērēm* and Goth. *reira*.

Skr. *ju-hō-mi* 'I offer, sacrifice' 1st pl. *ju-hu-más* 3rd pl. *já-hv-atī*, conj. 2nd pl. *ju-hav-a-tha*, opt. 1st pl. *ju-hu-yā-ma*. 1st pl. *ju-hū-mási* from *hā-* 'call'. 3rd pl. *sú-śv-atī* from *su-* 'press'.

Sometimes a strong stem has got into the place of the weak (cp. § 499 p. 62), as Avest. 2nd sing. mud. *ji-yaē-ša* from *ji-* 'live', Skr. 2nd pl. *ju-hō-ta* from *hu-* 'offer, sacrifice', 2nd sing. *yu-yō-dhi* 2nd dual *yu-yō-tam* from *yu-* 'keep off'.

Remark. *k* in Skr. *ci-kē-mi* (✓*geṛ-*), and *γ* in Avest. *ji-yaē-ša* (✓*geṛ-*) are taken from the perfect, where they were regular before *o* in the sing. indie active (I § 445 ff pp. 331 ff.) In considering *ji-ghar-ti* (§ 540), if its root belonged to the *e*-series, we must remember that one of the stems of this verb is *jighv-*, and *gh* was regular there, so with *jā-gar-ti* from ✓*ger-* we must remember the stem *jā-gr-* (§ 560)

§ 538. Roots with other Vowels.

In Aryan, roots with a long *a*-vowel have generally in the reduplication *a* = Idg. *e* instead of *i*, when the weak stem in the root syllable had not *i*. Examples: Skr. *dā-dā-ti* mid. *dā-t-tē* from ✓*dō-* 'give', *jā-hā-ti* pl. *ja-hi-mas* from Ar. *zhā-* 'leave, give up'. But on the contrary *śi-śā-ti* imper. *śi-śī-hi* mud. *śi-śi-tē* from ✓*hō-* 'whet, sharpen'. In the latter word we see the Idg. root-determinative *i*, which so often forced its way into the place of Ar. *i* = Idg. *e* (see § 498 pp. 61 f.); and this *i* is regularly echoed by *i* in the reduplicator; compare *śi-śi-hi* with *dā-dī-hi* from *dī-* 'appear'. Skr. *ja-hī-tam* beside regular *ja-hi-tam* (see Whitney, Sanskrit Roots, p. 204) has been altered by the influence of the mid. *ji-hī-tē* (§ 540), similarly *ra-rī-dhvam* by that of *ri-rī-hi* (*rā-* 'give').

So too the ✓*dhē-* 'place' in Balto-Slavonic reduplicates with *e*, as Lith. 2nd pl. *dē-ste* like O.H.G. *da-tthā*.

These forms with *e* belong to Class V, not like Gr. *διδωμι* *τι-θημι* etc. It seems to me impossible to decide whether in Idg. the same present stem had both *i* and *e* in its reduplicated forms, as **dhi-dhē-ti* and **dhe-dhē-ti*, or whether *e* only came in by analogy of Class V, and is of later date than the parent language. If the latter, then the influence of perfects with *e* in the reduplicator must be taken into account (§ 555).

Compare Gr. ἴλαθι = *σι-σλα-θι and Lesb. ἔλλαθι = *σε-σλα-θι § 542.

Under these circumstances, I cite Aryan and Balto-Slavonic forms both in Class III and Class V

§ 539. Pr. Idg. **bhi-lher-mi* 'I bear' 1st pl. **bhi-bhy-més* 3rd pl. **bhi-bhr-ṇti*: Skr. *bī-bhar-mi* 2nd dual *bi-bhy-thás* 3rd pl. *bī-bhr-ati*, Gr. 1st pl. **πί-φρα-μεν* inferred from inf. ἐσ-πιφράναι. Conjunctive: Skr. *bi-bhar-a-t*. Optative: Skr. *bi-bhy-yā-t* (cp. *ca-kr-iyā-t*). — With thematic vowel Skr. partic. mid. *bī-bhr-a-māṇa-s* 3rd pl imperf. *á-bi-bhr-a-n*

**pi-pel-mi* 'I fill'. Skr. *pī-par-mi* *pī-pr-más*, Gr. *πί-πλα-μεν* (on the singular *πί-πλη-μι*, see § 542). — With thematic vowel Skr. 3rd sing. mid. *á-pi-pr-a-ta*.

**ni-nes-mi* from √*nes* 'go towards' (Gr. *νέ-ο-μαι* Skr. *nás-a-tē*): Skr. 3rd pl. mid. *nīs-atē* 'they touch their bodies, kiss' partic. *nīs-āna-s*. — Gr. *νίσομαι* 'I go back, return' for **νι-νσ-ιο-μαι* (the Author, Gr. Gr.² § 45.5 p. 61) contains a stem **νι-νσ-* or **νι-νσ-ο-* (see § 733).

**dhi-dhē-mi* 'I place' 1st pl. **dhi-dh-més* and doubtless **dhi-dhā-més*¹⁾ 3rd pl. **dhi-dh-ṇti*: Skr. *dā-dhā-mi* *da-dh-más* (cp. 2nd pl. mid. *da-dhi-dhvé*) *dā-dh-ati*, Gr. *τί-θη-μι* *τί-θε-μεν*, O.H.G. *te-ta* O Sax. *de-da* perhaps for **dhi-dhē*- (§§ 545, 886), Lith. 2nd pl. *dēste* i. e. **de-d+te*. Optative: Skr. *da-dh-yā-t*. — With thematic vowel Skr. *dā-dh-a-ti* Lith. *de-d-ū*.

**si-sē-mi* 'I send forth, let go, throw, sow' 1st pl. **si-s-més* and doubtless **si-sā-més*. Gr. *ί-η-μι* *ί-ε-μεν* (Lat. *serimus* for **si-sa-mos*? § 543). — With thematic vowel Lat. *serō* for **si-s-ō*

**dī-dō-mi* 'I give' 1st pl. **dī-d-més* and doubtless **dī-dā-més*, 3rd pl. **dī-d-ṇti*. Skr. *dā-dā-mi* *da-d-más* *dā-d-ati*, Gr. *δί-δω-μι* *δί-δο-μεν*, 2nd pl. Lith. *dūste* and O.C.Sl. *daste* instead of **deste* (§ 546). *Optative. Skr. *da-d-yā-t*. — With thematic

1) This form may be due to the analogy of *dha-mé(n)*, cp. *ἔ-θε-μεν*. But it does not follow, as some have said, that the form cannot be original.

vowel Skr. *dā-d-a-ti* Sabell. (Vest.) *dī-d-e-t* 'dat', cp. Lith. Lett. *dādu* and O.C.Sl. partic. *dady* gen. *dadašta* § 546.

**si-stā-mi* 'I place, sisto'. Gr. ἵστανμι ἵσταμεν, O.H.G. *se-stō-m*. Skr 1st sing. *tī-ṣṭhāmi* may be added, and perhaps Lat. *sistimus* (§ 543). — With thematic vowel Skr. *tī-ṣṭh-a-ti* Lat. *si-st-ō* Umbr. *se-st-u*.

Idg. **pi-pō-mi* 'I drink' is implied by such forms as Skr. mid. 3rd pl. *pi-p-atē* partic. *pi-p-and-s*; to this may be referred Falisc. *pipafo* 'bibam' (§ 594 Rem.) With thematic vowel Skr. *pi-b-a-ti* Lat. *bibō* instead of **pi-b-ō* O.Ir. 3rd sing. *ibid* for **pi-b-e-ti*, although the *-b-* of these words is certainly obscure (cp. I § 325 p. 263). Perhaps the 2nd sing. imper. **pi-b-dhi* and 2nd pl. mid. *pi-b-dhy-*, forms which must have had a place among the original non-thematic persons, caused some confusion in the sound.¹⁾ In these *-b-* was regular, because *-p-* had been assimilated to the following voiced sound. On the same principle we have explained the variants **dekm̐nt-* (Skr. *daśat-*) and *dekm̐nd-* (Gr. δεκάδ-), as being due to cases which had a *bh*-suffix, such as the instr. pl. **dekm̐nd-bhi(s)* (II § 123 p. 392). Then *p* must have levelled out *b* in the non-thematic conjugation (Skr. *pi-p-atē*), because this was closely associated with **pō-ti* (Skr. *pā-ti*), and was especially exposed to the influence of the reduplicated perfect (Skr. *pa-p-ē* Gr. πέπομαι). Similarly, Gr. *πόσσω* 'I feed, tend' may be connected with Skr. *pā-ti* 'tends' through the imperative **b-dhi*.

§ 540. Aryan. Skr. *jī-ghar-ti* 'smells' 3rd pl. *jī-ghr-ati*, with thematic vowel *jī-ghr-a-ti*: on *gh*, see § 537 Rem. p. 98. Skr. *tī-tar-ti* 'gets over', partic. *tī-tr-at-*. Skr. *īy-ar-ti*, for its reduplication see § 473 p. 19. Skr. 2nd and 3rd sing. *dī-dhar* 2nd pl. *dī-dhy-tā* from *dhar-* 'hold fast'. Skr. imper. *pi-prg-dhi* from *parc-* 'to mix'.

1) There is no reason that I know of why we should suppose that our prehistoric ancestors had this imperative very often on their lips. But be it remembered that from the one imperative form *dēhi* 'give' in Pali, the whole of the present tense, *dēmi dēsi* etc., has sprung into existence (E. Kuhn, Beitr. zur Pali-Gramm., 98).

Skr. *śi-śak-ti* Avest. *hi-šax-ti*, √*seq-* 'accompany' (cp. Skr 2nd pl. *sá-śc-ati*, Class V, § 555). Skr. *vi-vak-ti* from √*ueq-* 'speak'. Avest. 2nd pl. injunct. *nista* = **nista* i. e. **ni-nd+ta* from *nad-* 'roar, abuse'; — with thematic vowel Skr. 3rd sing. *ní-nd-a-ti* § 550. Avest. 3rd sing. injunct. *dī-das* from *das-* 'consecrate, offer up'.

Roots in Ar -*ā* reduplicate with *i* in Sanskrit when the weak forms have *i* as root-determinative (§ 538 p. 98). √*mē-* 'measure' mid. 3rd sing *mī-mī-tē* 3rd pl. *mī-m-atē*; — with thematic vowel opt. *mī-m-ē-t*. √*kō-* 'sharpen, whet' *śi-śā-ti* imper. *śi-śi-hi*, — with thematic vowel 3rd pl. *śi-ś-a-nti*. *jī-hi-tē* 'yields, departs' 3rd pl. *jī-h-atē* beside act. *jā-hā-ti* *ja-hi-mas* (*ja-hi-tam* and other forms have *i* by analogy of the middle, see § 538 p. 98).

√*dhē-* 'place' and √*dō-* 'give' (almost indistinguishable in Iranian, because of the change of *dh* to *d*, I § 481 p. 355): Skr. *dā-dhā-ti* *dā-dā-ti* Avest. *dā-dā-itī* O Pers. pret. *a-da-dā*. 1st pl. Skr. *dā-dh-mās* *dā-d-mās* Avest. *dā-d-mahi*, in the Gathas *dā-d-mahī*, mid 3rd sing. Skr. *dhattē* Avest. *dazdē* from *dhē-* (I § 482 Rem. 1 p. 356), Skr. *dattē* Avest. *dastē* from *dō-*. Imperative. Skr. *dhēhi* for pr. Ar. **dha-z-dhi* from *dhē-*, and *dēhi* for pr. Ar. **da-z-dhi* from *dō-*, Avest. *da-z-di*; Skr. has also the re-formate *daddhi* instead of *dhēhi* and of *dēhi* both (I § 476 p. 351, § 482 Rem. 1. p. 356). In Skr. we also find *dā-dhi-* (cp. Gr. *τι-θε-*), e. g. *dā-dhi-dhvē* *dā-dhi-ṣvā* beside *dha-d-dhvē* *dha-t-sva*. 3rd pl. Skr. *dā-dh-ati* *dā-dh-atē* *dā-d-ati* *dā-d-atē* (Avest. *da-p-enti* *da-d-entē*, cp. § 500 p. 63, § 1018. 1. b). Optative: Skr. *dā-dh-yā-t* *dā-d-yā-t* Avest. Gath. *dadyā-ḥ*. — With thematic vowel *dā-dh-a-ti* *dā-dh-a-tē* *dā-d-a-ti* *dā-d-a-tē*, Avest. *da-p-a-itī* *da-p-a-itē*, which forms are also conjunctive (§§ 931 f.)

§ 541. Confusion of Strong and Weak Stem

Strong instead of Weak: Skr 2nd pl. *īy-ar-ta*, imper. *śi-śā-dhi*, 2nd pl. *dā-dhā-ta* *ā-da-dhā-ta* *dā-dā-ta* *ā-da-dā-ta*.

Weak instead of Strong: Skr. Ep. *da-d-mi* Avest. 3rd sing. *dazdē* (√*dhē-*) and *dastī*. These forms are due to the analogy

of *śā-mi dī-ti* and the like, the reduplication having been lost sight of in the (pr. Ar.) forms **dhadh-mas(i) *dad-mas(i)* opt. **dhadh-yā- *dad-yā-* conj. **dhadh-a- *dad-a-*, which were conceived to be simple roots (cp. the end of § 540). This also produced the forms Skr. pass. *dad-yā-tē* partic. *dat-tá-s* from $\sqrt{d\bar{d}}$, and Avest. inf. *dastē* from $\sqrt{d\bar{d}}$ - and inf. *dazdē* from $\sqrt{dh\bar{e}}$ - (cp. Bartholomae, Ar. Forsch. III 48).

§ 542. Greek. From roots ending in *-r* and *-l* we have only the weak stem, the strong forms following Class XI. Thus *-πίπλα-μεν* 'we fill' *-πίπλα-ται*: Skr. *pi-pr-más*; **πίφρα-μεν* 'we bring': Skr. *bi-bhṛ-más* (§ 539, p. 99). But *-πίπλη-μι* instead of **πι-πελ-μι* from the stem **pl-ē-*, cp. unreduplicated Skr. *prā-si á-prā-t* Gr. *πλή-το* Lat. *im-plē-tur*. *-πίπρω-μεν* 'we kindle', sing. *-πίπρω-μι*, $\sqrt{per-}$ (Mod Slov. *perēti* 'moulder' O.C Sl. *para* 'steam'). The nasal in *πίμ-πλαμεν* *πίμ-πρωμεν* comes from *πιμπλάνω*, see § 621. *ἔλαθι* 'be gracious' *ἔλατε* *ἔλαμαι* for **σι-σλα-* (I § 565 p. 422), $\sqrt{sel-}$, cp. Lesb. *ἐλλα-θι* for **σε-σλα-θι*, Class V.

τί-θη-μι 'I place' *τί-θε-μεν* *τί-θε-ται*, *ἵ-η-μι* 'I send forth' for **σι-ση-μι ἵ-ε-μεν ἵ-ε-ται*, *δί-δω-μι* 'I give' *δί-δο-μεν* *δί-δο-ται*, *ἵ-στη-μι* 'I place' *ἵ-στα-μεν* *ἵ-στα-ται*, see § 539 p. 100. Hom. 3rd sing. *δί-δη* imper. 3rd sing. *δι-δέ-ντων* from $\sqrt{d\bar{e}}$ - 'bind'. In the stems *τι-θε-* *ἵ-ε-* *δι-δε-* *δι-δο-*, *ε* and *ο* have taken the place of a previous *α* = Idg. *ə*, as in *ἔ-θε-μεν ἔ-δο-μεν* § 493 p. 53, and in *τί-θε-ται* *δέ-δο-ται* § 856: cp. Skr. *da-dhi-dhvé* *ja-hi-mas*. The loss of forms without *ə*, answering to the Skr. *da-dh-más* etc., is a consequence of the different forms which some of the persons of this tense assumed in due course; we should have by rule **τιθμεν *θιστε*, **διθμεν *διστε*, **ἵμεν *ἴσσε*. 3rd pl. Dor. *τίθερτι* *δίδοντι* instead of **τι-θ-ατι* **δι-δ-ατι*, see § 1020. Sometimes the strong stem prevails, or words follow the analogy of Classes X and XI: Hom. partic. *τι-θή-μενος* instead of *τι-θέ-μενος*, imper. *δί-δω-θι* (like Pali *da-dā-hi*). On the analogy of verbs in *-εω -οω -αω*: pres. *τιθεῖ* *διδόω*, imperf. *ἔιδει* *ἔιδου*, imper. *τίθει* *δίδου* *ἴστα*, inf. *τιθεῖν* *σεν-αῖν*, partic. Delph. *διδέουσαι*; and then again *ἐτίθεις* *-ει* and

ἔεις -*ει* produced the 1st sing. *ἔτιθεις* and *ἔειν* after the model of *ἦειν* 'I went' as compared with *ἦεις* *ἦει*.

As regards *νίσουαι* beside Skr. 3rd pl *niś-atē*, see § 539 p. 99, § 733

§ 543. *Italic*. There are no forms at all which can be certainly placed in this class. The conjugation was thematic, that of Class IV; as 1st sing. Lat *si-st-ō* Umbr. *sc-st-u*. However, as we must regard *red-dimus red-ditis*, notwithstanding *reddunt*, as descended from **red-dāmus *red-dātis* (§ 505, p. 71), so we may regard *serimus seritis, sistimus sistitis* as derived regularly from **si-sā-mos *si-sā-tes* (Gr. *ἴ-ε-μεν -τε*), **si-stā-mos -tes* (Gr. *ἴ-στα-μεν -τε*)

§ 544. *Keltic* The thematic type is seen in O.Ir. *i-b-i-d* (§ 554), and the extension with *-io-* in *-aurissur* (§ 733).

ā-conjunctives are the future Mid Ir *gignid nascetur* for **gi-gen-ā-ti*, O.Ir. *fo-didmae* 'patiers' 3rd pl *fo-didmat* (from pres. *fo-daim* 'patitur', see Thurneysen, Kuhn's Zeitschr. xxxi 77 ff. They have the look of conjunctives belonging to thematic Class IV *A*. But probably the conjunctive vowel *ā* had here taken the place of older *-o-* *-e-* (by association with the unreduplicated conj imperf, *-genad*, and the reduplicated conjunctive of Class IV *B* or Class VI, *bēra*); then the forms will originally have been like Skr. *bi-bhar-a-t*, and *gignid* must be closely connected with Avest *zī-zan-a-ḥ zī-zan-a-nti* Skr. *ā-jī-jan-a-t* (§ 548).

§ 545. *Germanic* O.H.G. *se-stō-m* 'sisto, I arrange, design', *√stā-*, with gradation lost, see § 539 p. 100. Whether O.H.G. *te-ta* O.Sax. *de-da* 'did' is an imperf like Gr. *τί-θημι* or an old perfect, remains doubtful, see § 886

§ 546. *Balto-Slavonic*. A few relics are the presents of *√dhā-* 'set, place' and *dō-* 'give', but with *e* in the reduplicator (§ 538 p. 98).

In pr. Balto-Slavonic the forms were **dhe-dh-mi* and *de-d-mi*, which may be compared with Skr. *da-d-mi* and Avest. *dazdī dasti* (§ 541 pp. 101 f.). But they did not, as these did, arise only by the weak stem spreading into the singular, but from

this and another cause together; the other cause was, that the 2nd sing middle, which originally had the weak stem, had got an active meaning (see § 991 on Lith. *dese-s dāsi* O.C.Sl. *dasi*). And since **dhe-dh-mi* became **dedmi* in pr. Balto-Slav. (I § 549 p. 402), the two verbs were confused in the present, and the same forms served for both (cp. Avest. *dađāt* = Skr. *dādhati* and *dādāti*, § 540 p. 101).

However, it was only in the meaning of 'I lay' that **dedmi* survived for any time. Lith. sing. 1st pers. *dēmi* for **dedmi*, 2nd reflex. *dese-s* for **de-t-sē-s*, 3rd *dēsti dēst*, 2nd pl. *dēste*. Now the verb is mostly thematic, *de-d-ū dedi dēda* etc. And *dēmi* 3rd sing. *dēsti* too took *e* from non-present forms *dējau dēsiu* and the like, just as Gr. Lesb. *ἀδινῶ* instead of *ἀδινέω* follows *ἀδινῶσα*, and *γεύω* instead of **γέω* follows *γεύσω* etc. (§ 775). But in Slavonic we have *deždetŭ* = **de-d-je-tŭ*, following the 10-class (§ 733).

In the meaning 'I give', **dedmi* was changed to **dōdmi* in pr. Balto-Slavonic by analogy of non-present forms with **dō-*. There is a reason why the vowel of the root got into **dedmi* 'I give' and not into **dedmi* 'pono'. It is that the difference between the vowel of the first syllable of the present and that of the other tenses was in **dedmi* 'pono' only one of quantity, but in the other it was a difference of quality also; **dedmi*: aor. **dē-s-* was backed up by such verbs as **tekō*: aor. **tēk-s-* (O.C.Sl. *teką tēchŭ*), but there was no parallel for **dedmi*: aor. **dō-s-*. Lith. sing. 1st pers. *dūmi*, 2nd *dūsi* for **dū-t-si*, 3rd *dūsti dūst*, pl. 1st *dūme*, 2nd *dūste*; *dūmi dūme* for **dūdmi *dūdme*. Now generally thematic, *dūdu* etc. (also Lett. *dūdu*) O.C.Sl. *damŭ dasi dastŭ damŭ daste dadetŭ*, *damŭ damŭ* have *-m-* for *-dm-*. Partic. thematic *dady* (*da-dašta*) like Lith. *dū'dās*. As regards 1st dual Lith. *dū'va* O.C.Sl. *davē*, see I § 547 p. 401.

Remark. The forms of the 2nd pl. found in old Lith. books, *destu(e)* and *dūstu(e)* instead of *dēste* and *dū'ste*, were derived from the 3rd sing. and pl on the analogy of *tūr-t(e):tūri*, to distinguish more clearly 2nd plural from 3rd singular and plural.

Class IV.

Reduplication ending in *-ĩ* or *-ũ* + Root + Thematic Vowel, forming the Present Stem.

§ 547. This class, like Class II, falls naturally into two sections, according as the root has the strong or the weak grade. The strong form, as in Class II, is the same as that of the non-thematic Conjunctive. Compare § 513 pp. 78 ff.

§ 548. A. Strong Root Syllable.

In Aryan, this section includes a large class of forms, the Sanskrit Causative Aorist, an aorist formation which generally is found along with the present formed by *-áya-* (§§ 795 ff.) As to the varying quantity of the reduplicating vowel, see § 473 pp. 17 f.

Skr. 3rd pl. mid. *á-bĩ-bhay-a-nta* beside *bi-bhē-ti* 'fears'. Imperative. mid. *pi-práy-a-sva* beside *á-pi-prē-t* 'he satisfied, pleased'. *á-cu-cyav-a-t* beside 3rd pl. *á-cu-cyav-ur* from *cyu-* 'to move, stir'

Skr. *á-ti-tar-a-t* Avest *ti-tar-a-þ* from Skr *ti-tar-ti* 'gets over or beyond' Skr. *pi-par-a-t* from *pi-par-ti* 'fills', *á-dĩ-dhar-a-t* beside 2nd and 3rd sing. *dĩ-dhar* from *dhar-* 'hold fast'. Avest. *bĩ-bar-āmi* (cp Skr. conj. 2nd sing. *bi-bhar-ā-si*) beside Skr. *bi-bhar-mi* 'I carry'. Skr *a-ñt-ñan-a-t* 'was born' Avest. *zĩ-zan-a-þ* 3rd pl. *zĩ-zan-a-nti*, \sqrt{g} *gen-*.

Skr. *á-pĩ-pat-a-t*, \sqrt{p} *pet-* 'fly', *á-sĩ-śad-a-t*, \sqrt{s} *sed-* 'sit'.

On the Irish conjunctive, used for the future, of which we have an example in *gigmud* 'nascetur' for **gi-gen-ā-ti*, see § 544, page 103

Germanic. Apparently we have a form of this sort in Goth. *rei-rái-þ* 'moves, trembles', connected with Skr. *lē-lāy-a-ti* 'wavers, trembles'; it may come from pr. Germ. **rī-rēi-ō* (§ 469 p. 14, § 708). But this is not a certainty, because it has not yet been made out to what vowel series the root belongs (in Sanskrit we see a pret. *á-lē-lē-t*, § 568).

§ 549. B. Weak Root Syllable.

Roots with *i-* and *u-* vowels. Avest. imper. *di-dy-a* (conj. *di-dy-ā-p*), Gr. *δι-ζομαι* for **di-dz-o-mai* beside Avest. *diḍaeti*, see § 537 p. 97; *δι-ζη-μαι* (Class XI) *δι-ζο-μαι*. Avest. *diḍaeti* = *-ni-nλḡ-mi* Skr. *á-pi-pr-a-ta* Skr. *pi-par-ti*. Skr. *ḡi-ghy-a-ti* 'drives on' beside *hi-nō-ti* Class XVII; *gh* instead of *h* (I § 445 p. 331, § 454 p. 335) answers to *k* in the 3rd pl. *ci-ky-at-i*, see § 537 Rem. p. 98. Also Skr. aorists such as *á-ṣi-ṣry-a-t* from *ṣri-* 'lean' (cp. *á-ṣi-ṣrē-t*), *á-ci-kṣip-a-t* from *kṣip-* 'throw', *á-rt-ris-a-t* from *riṣ-* 'take hurt', *á-ṣu-ṣruv-a-t* from *ṣru-* 'hear', *á-cu-krudh-a-t* from *krudh-* 'grow angry', *á-dū-duṣ-a-t* from *duṣ-* 'grow bad, go to rack and ruin'.

§ 550. Roots with other vowels.

Pr.Idg. **ḡi-ḡn-ō*, $\sqrt{\text{ḡen-}}$ 'gignere'. Gr. *γί-γν-ο-μαι* Lat. *gi-gn-ō*, cp. **ḡi-ḡen-o-* § 548. **si-zd-ō*, $\sqrt{\text{sed-}}$ 'sit': Skr. *śīdati* instead of **śīd-a-ti* (I § 591 p. 447, § 593 p. 449, compare Bartholomae in Bezz. Beitr. xvii 117), Gr. *ἵζω* 1. e. *hizdō* (I § 593 p. 449), Lat. *sidō* (I § 594 p. 450) ¹⁾ **ni-nd-ō* 'I scold, blame' beside Skr. *nad-* 'shriek, roar' Gr. *ὀροσθε* 'ye blame, scold' for *ōrod-* (cp. Avest. 2nd pl. *nista* = **nīsta*, § 540 p. 101): Skr. *nind-a-ti* 'scolds, abuses', with which became associated *nīd-* 'reviling, rebuke' *á-nēd-ya-s* 'blameless' and other similar words, Gr. **vīrdō*, whence *ὀνειδος* 'blame'. ²⁾ **si-st-ō*, $\sqrt{\text{stā-}}$ 'stare'. Skr. *tī-śth-a-ti* Lat. *si-st-i-t*; **pi-b-e-ti*, $\sqrt{\text{pō-}}$ 'drink'. Skr. *pi-b-a-ti* Lat. *bi-b-i-t* O.Ir. *i-b-i-d*, see § 539 p. 100.

1) Bechtel does not convince me that I am wrong in supposing the Idg. form to be **si-zd-ō* (Bechtel, Hauptprobl. der Idg. Lautlehre, 254). That *αιδύμαι* comes from *αιζδ-* or *αισδ-* is unproven. Compare Idg. Forsch. I 171 f.

2) This conjecture (op. Osthoff, Perf. 394 f., and Bartholomae, Ar. Forsch. II 84, Bezz. Beitr. xvii 116) seems to me more likely than that suggested by others (as Fick, Wtb. I⁴ 96), namely, that Skr. *nind-a-ti* was formed from a $\sqrt{\text{neid-}}$ on the principle of Class XVI. The Skr. re-formation perf. *ni-nund-a* etc. may be compared with perf. *śīd-atur* fut. *śīd-īḡa-ti* beside *śīd-a-ti*.

§ 551. Aryan. Skr. 3rd pl *á-bi-bhṛ-a-n* partic. *bí-bhr-a-māna-s* from *bí-bhar-ti* 'bears', cp. Avest. *bī-bar-āmi* (§ 548 p. 105) Skr. 3rd sing. *á-pi-pr-a-ta* from *pí-par-ti* 'fills'. Skr. *jí-ghṛ-a-ti* from *jí-ghar-ti* 'smells'. Skr. *jí-glui-a-tē* from *han-* 'strike, slay'. Skr. *pí-bd-a-tē* 'becomes firm, strong', √ *ped-*. Skr. *tí-śṭh-a-ti*, Avest. *hi-št-a-iti* O Pers. mid. *a-i-št-a-tā*. Lat. *si-st-ō*, § 550. Skr. 3rd pl. *mi-m-a-nti* from *mī-mā-ti* 'roars' opt. *mi-mī-ya-t*.

Another group of forms which comes in here is composed of such Skr. aorists as *á-vt-vṛt-a-t* from *vart-* 'vertere', *á-ct-kṛp-a-t* from *kalp-* 'help', *á-pi-sprś-a-t* from *sparś-* 'touch', *á-ci-krad-a-t* from *krand-* 'roar'. A great many others were cast in the same mould as these; for instance, *á-mī-mṛna-t* from *mṛ-ná-ti* 'crushes'.

§ 552. Greek *γί-γν-ο-μαι*, see § 550. *μῑ-μν-ω* beside *μῑν-ω* 'I remain'. *ἴ-σḡ-ω* beside *εἰ-ω* (**σεἰ-ω*) 'I hold, have', √ *segh-*. *πτ-πτ-ω* 'I fall'; whether *τ* was original (cp. Skr. *á-pt-pat-a-t*, § 548 p. 105) is very doubtful; see § 473 p. 18. *τί-τω* 'I beget' for **τι-τε-ω* beside *ἔ-τε-ο-ν*, cp. the Author, Gr. Gr.² § 62 p. 74 *ἰά-ω* 'I cry out, shriek' for **fi-Fa-ω*, cp. *ἰο-ηγής* (cp. W. Schulze, Kuhn's Zeitschr. xxix 230 ff).

On present stems extended by the suffix *-το-* see § 733.

§ 553. Italic. Lat. *gi-gn-ō*, see § 550. Lat. *sīdō* for **si-zd-ō*, the second sibilant of which is kept in Umbr. *ander-sistu* 'intersidito' for **sīzd(e)tō* (cp. *ander-sesust* 'intersederit':¹⁾) Skr. *sīd-a-ti* etc, see § 550 Lat. *serō* 'I sow' for **sī-s-ō*, beside Gr. *ἴ-η-μι*, § 539 p. 99. Lat. *bībō* instead of **pī-b-ō*: Skr. *pī-b-a-ti* etc, see § 539 p. 100; for the assimilation of *p-* to *-b-*, cp. Umbr. *řeře* 'dedit' instead of **teře* (fut. perf. *teṛust dīrsust*). Vest. *dī-d-e-t* 'dat' (Pelign. *dīda* 'det' Umbr. *dīrsa dērsa* *teṛa* 'det' *dīrstu* *teṛtu* 'dato'), beside Gr. *δί-δω-μι*, § 539 p. 99. Compare § 871, on Osc. *fi-fik-us*.

1) For this explanation of the Umbrian form I have to thank a former pupil, Dr von Planta. See now his dissertation, *Vocalismus der osk.-Umbr. Dialekte*, Strassburg 1892, pp. 214, 277, and his *Grammatik*.

§ 554. O.Ir. *i-b-i-d* 'bibit' for **pi-b-e-ti*. Skr. *pi-b-a-ti* etc., see § 539 p. 100. As to *-arissum -airissiur* 'I stand, remain standing, exist', see § 733.

Futures like *do-bēr* 'I will give' may be also added; they were originally *a*-conjunctives of this class. See § 565.

Class V.

Reduplication in *-e* (*-ē*) + simple Root, used for the Present Stem.

§ 555. This class has a very close connexion with the Perfect. The two are distinguished in the indic. present by different personal endings (cp. Skr. 3rd pl. *sā-śc-atī*: perf. 3rd pl. *sa-śc-úr*, from $\sqrt{\text{seq-}}$ 'be with, accompany'), and in the vocalisation of the singular, as 3rd sing. Idg. **se-seq-ti* (Skr. **sa-sak-ti*): perf. **se-seq-e* (Skr. **sa-sac-a*). But there was no difference at all between the Preterite of Class V and the Preterite of the Perfect Class (pluperfect), nor between their Conjunctive, Optative, and Imperative moods. Perhaps there was originally only Class VI, which now appears complementary to the fifth class (Skr. *sā-śc-a-ti* Gr. *ἕον-ο-ι-ρο*), but then had the same relation to the perfect as Class II to I, Class IV to III; and then perhaps the indic. present forms of the fifth class were coined on the analogy of classes I and III.

§ 556. Aryan. Skr. *ja-jān-ti* (grammarians), Avest. *za-zan-ti* 'gignit' (Bartholomae, Ar. F II 82); cp. *á-jī-jan-a-t* *zī-zan-a-p* § 548 p. 105. Skr. 3rd pl. *sā-śc-ati*, see § 555; cp. *sī-śak-ti* § 540 p. 100. *bā-bhas-ti* 'chews, eats' 3rd pl. *bā-ps-ati*, conj. *ba-bhas-a-t*. *á-ja-kš-ur* 'they ate', imper. *jagdh* for **ja-gš-dhi*, partic. *ja-kš-at-* from *ghas-* 'eat' (there is a re-formed 3rd sing. *jakṣi-ti* on the lines of Class IX); with thematic vowel *ja-kš-a-ti*. Partic. *já-kš-at-* from *has-* 'laugh'. Avestic *nī-šarəhasti* for **sa-sasti* Idg. **se-sed+ti*, $\sqrt{\text{sed-}}$ 'sedere'; — perhaps a parallel thematic by-form is Gr. *ἔσομαι* i e. *ἔ-εδ-ο-μαι* (§ 563).

Skr. *dā-dhā-ti* 'places' *dā-dā-ti* 'gives' Avest. *da-dā-iti*, see § 540 p. 99. Skr. *jā-hā-ti* 'leaves, gives up' 1st pl. *jā-hi-mas* 3rd pl. *ja-h-ati*, Avest. *za-zū-iti*; — with thematic vowel, Skr. *ja-h-a-ti*.

§ 557. Greek. Lesb. *έλλαθι* 'be gracious' for *σε-σλα-θι*, pl. *έλλατε*, beside *ἴλαθι* Class III, § 542 p. 102. *κέ-κλυ-θι* 'hear', pl. *κέ-κλυ-τε*. but Skr. *á-śu-śrav-ur* belong to Class III. *έλπ-α* 'I spoke' (Cret. Gort. *προ-φειπάτω*) contains a stem **ue-μq-* (as regards *φειπ-* for **μῆμq-*, see the Author, Kuhn's Zeitschr. xxv 306, Gr. Gr.² p. 157; Wackernagel, Kuhn's Zeitschr. xxix 151 f.; Meillet, Mém. Soc. Ling. vii 60); this weak stem eventually ran right through (cp. Skr. *da-d-mi* § 541 p. 101, Lith. *dėmi* for **dē-d-mi* § 546 p. 104); the *-α-* of *έλπ-α-ς* *έλπ-α-τε* is to be explained as in *έχενας*, see § 504 p. 67; — with thematic vowel, Skr. *á-vōc-a-t* Gr. *έ-ειπ-ο-ν*, see § 661.

§ 558. Keltic. Original Conjunctives of this class (cp. Skr. *ba-bhas-a-t*) are the Irish reduplicated futures, Mid.Ir. *ge-gn-a* 'vulnerabo' O.Ir. *do-gega* 'eligam' etc. They originally had the thematic vowel, which they exchanged for *ā* in the same way as did the future of which *gignid* is an example, Class III § 544. However, the *e* of the reduplicator is doubtless, as Thurneysen says, a mutation of *i* (Kuhn's Zeitschr., xxxi 77 f.); then the forms are not different from *gignid* and others of that kind.

§ 559. Balto-Slavonic. Lith. *dėsti* 'lays' for **dhe-dh-ti* instead of **dhe-dhē-ti*, Lith. *dū'sti* O.C.Sl. (Russ.) *dastī* 'gives' for **dō-d-ti* instead of **dē-dō-ti*, see § 546 pp. 103 f.

§ 560. Forms with Idg. *ē* instead of *e* in the Reduplication (§ 472 p. 17). These are Intensives in Sanskrit; e. g. Skr. *dā-dhar-ti* beside (*dar-dhar-ti*) from *dhar-* 'hold fast', 3rd pl. *nā-nad-ati* from *nad-* 'shriek, roar'; cp. Avest. partic. *pā-per't-āna-* neut. used as a subst. 'fighting'.

Skr. *jā-gar-mi* 'I watch' 3rd pl. *jā-gr-ati* imper. *jā-gr-hi*, and an irregular form with weak stem, *jā-gr-mi*; — thematic

ja-gr-a-ti. Compare perf. *ja-gār-a* Gr. ἐγρήγεομαι. On the *g* of *ja-gar-mi*, see § 537 Rem. p. 98.

Remark The fut *jaḡaiśyāti* perf *jaḡāgāra* may be compared with *laśiśyati* *lalāśa* beside *laśati* for **le-ls-e-ti*, with *jahiśyati* *djijahat* beside *ja-h-a-ti* (§ 562), and others like them; see § 752.

A Greek intensive of this sort is Hom *δη-δέχ-αται* 'they welcome, greet' imperf. *δη-δερ-το* (read *δη-*, not *δει-*, — so J. Wackernagel), from *δέχομαι* *δέχομαι* 'I receive'.

Class VI.

Reduplication in *-e* (*-ē*) + Root + Thematic Vowel forming the Present Stem.

§ 561. On the relation of this class to the last, see § 555.

Pr. Idg. **ghe-ghn-o-* from *√ ghen-* 'strike, kill': Skr. partic. *ja-ghn-a-nt-* (cp. *ji-ghn-a-tē* § 551 p. 107), Gr. *ε-πε-ρν-ο-ν* inf. *πε-ρν-έ-μεν*; conj. Avest. *ja-γν-ā-ḥ*. **ue-ug-o-* from *√ ueq-* 'speak'. Skr. *á-vōc-a-ti*, Gr. *ἔ-ειπ-ο-ν* *εἰπ-ο-ν* inf. *εἰπ-εῖν* (on *Feip-* for **ue-ug-* see § 557). **se-sq-o-* from *√ seq-* 'be with, accompany'. Skr. *sá-śc-a-ti*, Gr. *ἔ-σπ-ε-το* opt. *ἔ-σπ-ο-ι-το* inf. *ἔ-σπ-έ-οθαι* Skr. *dá-dh-a-ti* 'places', Lith. *de-d-ù*, *√ dhē-*.

§ 562. Aryan. Skr. partic. *ja-ghn-a-nt-*, Avest. 3rd pl. *ja-γν-e-nti* conj. *ja-γν-ā-ḥ*: Gr. *ἔ-πε-ρν-ο-ν* etc., see § 561. Skr. *á-vōc-a-ti*, Avest. *vaoc-a-ḥ* imper *vaoc-ā*. Gr. *ἔ-ειπ-ο-ν*, see § 561. Skr. *yēś-a-ti* 'boils' for pr Ar. **ia-iś-a-ti* ground-form **je-js-e-ti* from *√ jes-* (Skr. *yás-ya-ti* Gr. ζέω), cp. with *io*-extension Avest. *yaṣyenti* § 733; Skr. *á-yēś-a-t* served as model for *á-nēś-a-t* from *naś-* 'to be destroyed' (Avestic has *nāsa-ḥ*, regular), and the perfect *nēś-úr* follows *sēd-úr* *yēm-úr*, unless it is preferable to derive *á-nēś-a-t* directly from the perfect stem, and regard it as a pluperfect (§ 854). Skr. *laśa-ti* 'desires' probably for **la-lś-a-ti* (I § 259 p. 212), cp. *lā-las-a-s* 'covetous' Gr. *λilαίνομαι* 'I desire' for **λ-las-χο-μαι* (§ 733) Skr. *á-pa-pt-a-t*, *√ pet-* 'shoot through the air, fly'. Skr. *sajjate* 'hangs to something, sticks' for **sa-zj-a-* (I § 591

pp. 448 f), $\sqrt{\text{seg-}}$ (Lith. *seg-ù* 'I fasten'). Skr. *dá-dh-a-ti* 'places' *dá-d-a-ti* 'gives' Avest. *du-p-a-iti* from $\sqrt{\text{dhē-}}$ and $\sqrt{\text{dō-}}$, see § 540 p. 99, § 561. Skr. *ja-h-a-ti* 'leaves, gives up', see § 556 p. 109. Skr. *rā-r-a-tē* from *rā-* 'pour', cp. 2nd pl. *ra-rī-dhvam* (§ 538 p. 98).

With *a* = Idg. *ē* in the reduplication (cp. § 560) Skr. *jā-gr-a-ti* 'wakes' and Avest. 3rd sing. conj. *vāurāitē* (for **vā-vr-*) from *var-* 'choose' (cp. Bartholomae, Bezz. Beitr. xiii 79 f.).

§ 563. Greek. *ἔ-πε-φν-ο-ν*, *ἔ-ειπ-ο-ν*, *ἔ-σπ-ε-το*, see § 561. This type of aorist was fertile in the Homeric dialect, and in the poetic style developed out of it (cp. Curtius, Verb., II² 29 ff.). We may add. *ἐ-κί-νλ-ε-το* from *κίλ-ο-μαι* 'I call, summon, ask', *πε-παλ-ών* from *πάλλω* 'I swing, brandish' ($\sqrt{\text{pel-}}$), *τε-τάρπ-ε-το* from *τέρπω* 'I satisfy, refresh, please', *πε-πίθ-ο-ι-το* *πε-πιθ-ών* from *πείθ-ω* 'I persuade', *πε-πύθ-ο-ι-το* from *πείθ-ο-μαι* 'I learn'. *λέ-λαθ-ο-ν* from *λήθ-ω* 'I am hidden'. *τε-ταγ-ών* 'grasping'.

In the later language we find presents in connexion with these aorists, as *πέφνω*, *κέννομαι*. *ἔζομαι* is one of this sort; for *ἔ-zd-ο-μαι*, from $\sqrt{\text{sed-}}$ 'sit' (§ 556 p. 108), unless the form comes from **ἔδ-ιο-μαι* = O.H.G. *sizzu* Class XXVI (§ 721).

§ 564. Italic. Lat. *tendō* Umbr. *ostendu* 'ostendito' (I § 499 p. 366) is often derived from **te-tñ-ō* ($\sqrt{\text{ten-}}$),¹ to which Gr. *τι-ταίνω* would be related in the same way as *λilαλομαι* to Skr. *lašati* (§ 562), cp. Skr. *ta-tán-a-ti*; others analyse *ten-dō*, and refer it to class XXV (cp. II p. 161 footnote 2, IV § 696); and now R. S. Conway identifies it with Gr. *τείνω* for **ten-īō* (Class Rev., v 297), as G. Curtius had done before him.

More certain examples may be found among the Latin perfects, as *te-tig-i-t*, *te-tig-i-mus*: Gr. *τε-ταγ-ών*, *pe-pul-i-t*: Gr. *πε-παλ-ών* See § 867.

1) Bartholomae (Stud. idg Spr II 95) assumes that **te-tñō* by analogy of forms with *ten-* became **tentñō*, and hence *tendō*.

§ 565. Keltic. In this class we may place the Irish *ā*-conjunctive with future meaning. O.Ir. *dobēr* 'I will give' 1st pl. *do-bēram* for **bhe-bhr-ā-*, *✓bher-* 'ferre'. *fris-gēra* 'respondebit' beside pres. 3rd sing. *fris-gair*. *nad-cēl* 'quod non celabo' beside pres. *celim*. Mid.Ir. *fo-dēma* 'patietur' beside *fo-daim* 'patitur'. As regards the compensatory lengthening in these forms, see I §§ 523, 526 pp. 380 f. It is true that the Irish sound-laws do not make it certain that *e* was the original reduplicating-vowel of this conjunctive. It may have been *i*, and Thurneysen (Kuhn's Zeitschr., xxxi 81) assumes this in view of *gignid* etc. (§ 544 p. 103). Since in the reduplicated present both *e* and *i* have always been used side by side (cp. Skr. *ja-ghn-a-nt-* and *ji-ghn-a-tē* § 561 p. 110), it is hardly possible to draw the line.

§ 566. Balto-Slavonic. Lith. *de-d-ù* 'I lay': Skr. *dā-dh-a-ti*; Lith. *dū'd-u* 'I give' O.C.Sl. partic. *dad-y* 'giving'. See § 546 p. 104.

Class VII.

Complete Reduplication + Root forming the Present Stem.

§ 567. On the form of reduplication used in this and the following thematic Class see §§ 465—467, 470, 474.

§ 568. Roots beginning in a Consonant. Certain examples only in Aryan (Intensive Verbs).

Skr. *car-kar-mi* imper. *car-kṛ-tād*, Avest. 1st pl. *car^e-ker^e-mahī* from *kar-* 'think of, remember'. Skr. 2nd sing. *dār-dar-ṣi* imper. *dar-dṛ-hi*, Avest. opt. *dar^e-dair-yā-p* from *dar-* 'split';¹⁾ — with thematic vowel *dar-dir-a-t*. Skr. 3rd sing. mid. *sar-sṛ-tē* *sar-sr-ē* from *sar-* 'flow'. Skr. *jān-ghan-ti* + conj. *jān-ghān-a-t*

1) The second syllable of the Avestic form shows irregularly the strong grade, unless **-āṛ-ṣē-t* (I § 306 pp 241 f.) is to be assumed for the ground-form (cp. Skr. *ḍīr-yā-t ā-dar-ḍīr-ur dar-ḍīr-a-t*).

from *han-* 'strike, kill'. Skr. *á-lē-lē-t* from *lī-* 'oscillate'. Skr. 1st pl. *nō-nu-mas* from *nu-* 'shriek, cry, call'; — with thematic vowel 3rd pl. mid. *nō-nuv-a-nta*. Skr. partic. mid. *jō-huv-āna-s* from *hū-* 'call'; — with thematic vowel Skr. *jō-huv-a-t*. Avest. *zao-zao-mī* 'I pour out, consecrate'. Skr. *vār-vart-ti* 3rd pl. *vār-vrt-ati* from *vart-* 'vertere'. Skr. mid. 3rd sing. *dē-diś-ṭē* 3rd pl. *dē-diś-atē* Avest. *daç-dōiš-t* from Ar. *diś-* 'show, — with thematic vowel Skr. *dē-diś-a-m*.

Sanskrit has also some forms with *ī* after the reduplication (§ 467 p. 13). *barī-bhar-ti* 3rd pl. *bhāri-bhr-ati* from *bhar-* 'ferre' Partic. *ghāni-ghn-at-* beside *jān-ghan-ti* (p. 112). *nāvī-nō-t* beside *nō-nu-mas* (see above). *varī-vart-ti* beside *vār-vart-ti* (above). *kāni-kranti* for *kāni-krad-at-* from *krand-* 'roar'.

§ 569. Roots beginning in a Sonant.

Skr. *āl-ar-ti* 'raises itself'.

Gr. *ἤνευκ-α* 'I brought' partic. mid. *ἐν-εγκ-άμενο-ς*, Idg. **en-enēk-*. With *ἤνευκ-ας -ατε* etc. compare *ἔχενας ἐΐνας* etc. § 504 p. 67. Whether the Skr. 2nd and 3rd sing. *ānaṣ* 3rd dual *anaś-tām* conj. 1st pl. *anaś-ā-mahāi*, which belong to the same root, are reduplicated or not, is a question. *anaś-* may be derived from **en-ēk-*, or from **enek-* (cp. Gr. *δι-ηνεκ-ής*).

Class VIII.

Complete Reduplication + Root + Thematic Vowel
forming the Present Stem.

§ 570. Roots beginning in a Consonant.

Certain examples only in Aryan (Intensives), compare § 568. Skr. shows injunctives like *dar-dir-a-t*, *nō-nuv-a-nta*, *jō-huv-a-t*, *dē-diś-a-m*, see above. Avest. *naç-niž-a-iñ* 'washes' beside Skr. *nē-nēk-ti* mid. *nē-nik-tē*: cp. conj. *vōi-vid-a-itē* beside Skr. partic. *vē-vid-āna-s* from *vid-* 'find'.

§ 571. Roots beginning in a Sonant.

Armen. *ar-ar-i* aor. of *ar-ne-m* 'I make', Gr. *ἄρ-αρ-ο-ν* inf. *ἄρ-αρ-εῖν* aor. of *ἄρ-αρ-ίσκω* 'I fit'. Skr. *am-am-a-t* aor. of

am- 'injure' (pres *amī-ti*) Gr *ηγ-αγ-ο-ν ἀγ-αγ-εῖν* from *ἀγ-ω* 'I lead'.¹⁾ 3rd pl. *ἀκ-άχ-ο-ν-το* from *ἀκ-αχ-ίζομαι* 'I am troubled'. *ἀλ-αλκ-ε* 'I warded off'. *ῥν-ερχ-ο-ν* 'I brought'. *ἐν-ερχ-εῖν* beside *ῥν-ερχ-α* (§ 569). Compare § 470

Skr. *āmn-a-t* (*prāmna-t*) from *an-* 'breathe', *ārjī-a-t* from *arj-* (*γj-*) 'direct, procure', *āubjī-a-t* from *ubj-* 'keep down', and other examples, only found in the grammarians. Gr. *ἐρῶν-ακ-ο-ν* from *ἐρῶν-ω* 'I hold back', *ῥνίπ-απ-ο-ν* from *ἐνίπ-τω* 'I address'. Compare § 474 p .

B CLASS IX

ROOT + *-ə-* OR ROOT + *-ī-*, WITH OR WITHOUT REDUPLICATION,
FORMING THE PRESENT STEM

§ 572. We have here two classes of forms to deal with; examples of which are (1) Skr. *vām-i-ti* Gr. *ῥγα-μαι*, and (2) Skr. *amī-ti*.

The first has *ə* after the root. Whether this *ə* was part of the root, as some scholars too confidently assert, or a true suffix (I § 14 p. 17), is doubtful. In Greek along with *α* are found both *ε* and *ο*. Bartholomae seems to be right in seeing here the Idg. *e* and *o* (Bezz. Beitr xvii 109 ff.)

-ə- was never found except before personal endings which begin with a consonant, cp Skr. *rōdi-ti* pl. *rud-anti*.

Forms with *-ī-* are only found in Aryan. This vowel, Idg. *i*, was certainly a suffix of some kind ('root-determinative'); a general discussion of it has been given above, § 498 pp. 61 f. Used in the same way we find *āi* in Sanskrit (*āγ-āi-ṣ*), perhaps the same as *ei* in Gr. *ἀγ-ει-ς αγ-ει* (sec p. 61 footnote). But it cannot be made in the least probable that *-ī-* was ever confined to the plural and dual active and the middle of all three numbers, or *-āi-* to the singular active, like Skr. *kṛ-ṇu-mās* etc. as contrasted with *kṛ-nō-mi*; *-ī-* is particularly common in the singular active in Sanskrit.

1) On Benfey's Skr. *āj-ṇ-a-t*, see Hübschmann, Idg. Vocalsyst, 66, Bartholomae, Bezz. Beitr. xvii 116 f.

The spread of *-i-* in Sanskrit was due in great part to a confusion with *-i-* = *-ə-*. We have therefore to compare, say, *śam-śva* · *śamī-śva* with Skr. *á-dhi-mah* · *á-dhī-mah*.

It is not always possible to say whether *-i-* was attached to a form in pre-Aryan times, or took the place of *i* = *ə* in Aryan itself. Thus *-ə-* and *-i-* may here be comprehended in one class.

§ 573. To forms without Reduplication we cannot point with any confidence except in Aryan and Greek. But Bugge conjectures that some such are contained in the Arm. 2nd aorist mid., e g. *cnay* from pres *cnami-m* 'pario, gigno, nascor'. *cna-* for **genə-* (cp. § 583 p. 125) See Bugge, Indogerm. Forsch., I p. 439.

§ 574. Sanskrit. Forms with *-i-*. *vāmi-mi vāmi-ti* (3rd pl. *vam-anti*, pret. *á-vam-i-t*), beside Gr. *ἐμέω. ámi-ti* 'breathes' 3rd pl. *an-ánti* (pret. *án-i-t*). Imper. *stani-hi* from *stan-* 'thunder'. Imper. *śami-śva* from *śam-* 'take pains'. *rōdi-ti* 'laments, cries'. 1st pl. *rudi-mas* 3rd pl *rud-anti* imper *rudi-hi* (pret. *á-rōd-i-t*) *svāpi-ti* 'sleeps'. *śvasi-ti* 'snorts' imper. *śvasi-hi* instead of **śuśi-hi* cp. mid. *śuś-ē* (pret. *á-śvas-i-t*) Also *śṛ-nv-i-śē* beside *śṛ-nv-i-rē* like *ja-jñ-i-śē* beside *ja-jñ-i-rē*. On *iś-i-tē* beside *iś-ē*, see § 853.

-i- in these Verbs is not usually confined to the present stem Compare *śami-śva* with *śami-tá-s á-śami-ś-ta* (Gr. *ράμα-το-ς*), *jāni-śva* with *jani-tár- jani-śyá-ti* (Gr. *γενέ-τωρ* Lat. *geni-tor*).

To these I add a few forms which both Indian grammarians and European scholars call parts of the *iṣ-* aorist, to wit: 2nd sing. *vartī-thās* from *vart-* 'vertere', *á-jay-i-t* from *jī-* 'conquer', *á-tāri-ma* from *tar-* 'move across, place or pass over', and like forms, along with the 2nd pl. mid in *-idhvam* instead of *-idhvam* (§ 839) given by the Indian grammarians, e. g. *ábōdhi-dhvam* It is true the popular feeling associated these with the s-aorist, as it did the forms *á-dhi-thās á-dhi-ta á-kṛ-thās á-kṛ-ta*; but neither of the two kinds had any real

connexion in form with it (§ 816)¹⁾ Perhaps this apparent connexion was cemented by the original 2nd sing. of the *iš*-aorist, ending in **-iṣ* (for **-iṣ-ṣ*) which may have been unconsciously analysed into **-i-ṣ* (§ 839); cp. *ánāit* following *ánāiṣ* for **a-naiṣ-ṣ* (§ 816).

-ī- is commonest in the 2rd and 3rd sing. pret. active (cp. the above examples). *am-ī-ti* 'injures' (3rd pl. *am-ānti*) imper. *am-ī-ṣva*. Imperative: *śam-ī-ṣva -dhvam* beside *śami-ṣva* (p. 115). *taṇ-ī-ti* 'thrives, is strong' 3rd dual *á-grh-ī-tām* 'they seized' mid. 2nd sing. *grh-ī-thās grh-ī-ṣva*, 3rd sing. *á-grabh-ī-t*, cp. *grbh-ī-tā-s grāh-ī-ṣya-ti á-grabh-ī-ṣ-ur. ās-ī-t* 'erat'.

The verb *brāv-i-ti* 'says' has *-ī-* only in those persons which elsewhere have *-i-*, and obviously follows the *i*-verbs: thus *brāv-ī-mi -ī-ṣi -ī-ti*, *á-brav-ī-ṣ -ī-t*, but *á-brav-am brū-mās bruv-ānti*. Compare Avest. *mraom* 1. e. *mrao-em* = *á-brav-am*, mid. *mrūyē* 1. e. *mrūv-ē* (Bartholomae, Handb. § 92 p. 40) = *bruv-ē*, *mrūtē mrū-ta* = Skr. *brū-tē á-brū-ta* and *mrao-ṣ mrao-ḥ* as contrasted with *á-brav-ī-ṣ -ī-t*, like Skr. 3rd sing. *ās* contrasted with *ās-ī-t*; but Avestic itself has a similar *i*-form in *vyā-mrvōtā* (Y 12 6.), if Bartholomae rightly takes this as 3rd sing. mid. imperf. (see Kuhn's Zeitschr. xxviii 37, Stud. Idg Spr. ii 127) By levelling we have Skr. imper. *bravī-hi* instead of *brū-hi*, and *brū-mi* instead of *brāv-ī-mi*.

From presents in *-aya-ti* Skr. *ānay-ī-ṣ* from *āna-ya-ti* 'leaves unfulfilled', *dhvanay-ī-t* from *dhvanaya-ti* 'envelops', cp. opt. mid. *kāmay-ī-ta* § 951.

This *i-* and *ī*-inflection spread widely in Sanskrit because it often served to renew distinctions which had been worn away by phonetic change. *āsīṣ āsīt* are clear; *ās* for 2nd and 3rd person both, is not.

On the place which preterite forms in **-i-ṣ -ī-t* filled in the *s*-aorist, see § 839.

1) *á-jay-i-t*: 3rd pl. *á-jay-iṣ-ata* = Gr. *ἐ-κρῆμυ-το* (*κρῆμα-θρε*): 2nd sing. mid. *ἐ-κρῆμαθ-θης* (*κρῆμαθ-τό-ς*), see § 840.

§ 575. Greek. The *a*-flexion holds ground in the middle voice. *κρέμα-μαι* 'I hang' (cp fut *κρεμά-ω*, *κρεμά-θρᾶ* 'hanging basket'). *ἄγα-μαι* 'I revere, honour', *ἀγα-* doubtless for **ηιγα-*, from the root of *μέγα*; then *άγα-μαι* a possible **μειγα-μι* as Skr. *rudi-mas* : *rōdi-mi*. Aor. *ἐπριά-μην* 'I bought' beside Skr. *kri-nā-ti* 'buys' fut *krē-syā-ti* O Ir. *cre-nim* 'I buy' conj. 3rd sing. *-cria* for **cri-ā-t*.

The active forms perhaps became thematic in prehistoric times: *έμέω* 'I spew' instead of **Fεμε-μι* Skr. *vāmi-mi*, cp. *έμε-σσα*, *δαμάω* 'I subdue' instead of **δαμα-μι*, cp. *δάμα-σσα παν-δαμά-τωρ*; *έλάω* 'I drive' instead of **έλα-μι*, cp. *έλα-σσα ελα-τήρ*, *άρόω* 'I plough' instead of **άρο-μι*, cp. *άρο-ηρο-μένο-ς ηρο-σα άρο-τρο-ν*. On *-ε-* and *-ο-* beside *-α-* see § 572 p. 114. But the *σ*-aorist makes it possible to regard these forms as originally ending in *-εσ-ω* *-ασ-ω* *-οσ-ω*, and answering to Skr. *tarās-a-ti arcas-ē* See §§ 661, 842

Remark. Many other forms seem to be of this group, but their explanation is obscure See, for example, § 550 p. 106 for *ύιο-σαι όνο-ρται*, Osthoff Perf. 371, 409 for *πίτα-μαι*, the Author in Kuhn's *Zeitschr.* xxiii 587 ff for *έρα-μαι*. On *έ-χεα-ι έ-χία-μεν* and the like, which some scholars place in this category, see § 504 p. 67

§ 576. In Latin, Germanic and Balto-Slavonic *-a-* and Idg. *-o-* (in Latin, Idg. *-e-* as well) must necessarily run together into the same sound Thus it is always possible that verbs which in these languages belong to Class II originally had *-a-* and belonged properly to the ninth class. Lat. *vomi-t vomimus* cp. Skr. *vāmi-ti*. Goth. *-anan* 'breathe, blow' cp. Skr. *āni-ti* (1st pl *-ana-m* like *ani-mas*), O.H.G. *iuozan* 'cry, weep' cp. Skr. *rōdi-ti*, A S *swefan* O.Icel. *sofa* 'sleep' cp. Skr. *svāpi-ti*. Lith. 3rd sing. *raūda* 'cries, weeps' Lett. *rāud*, beside O.H.G. *iuozan* and Skr. *rōdi-ti*. Certainty is very far from possible here; indeed, even in Sanskrit these roots can be inflected like Class II. *vam-a-ti*, *ān-a-ti an-ā-ti*, *rōd-a-ti rud-a-ti*, *svāp-a-ti*.

§ 577. Forms with Reduplication only found in Sanskrit; all have *-i-*.

-*ī-* in the 2nd and 3rd sing. of some preterites which are usually called pluperfect: as *ā-ja-grabhī-t* (1st sing. *ā-ja-grabh-am*) from *grabh-* 'seize', *ā-bu-bhōjī-ś* from *bhuj-* 'bend'.

Intensive: *vā-vadī-ti* from *vad-* 'speak', *pā-patī-ti* from *pat-* 'fly'. Compare § 560 pp. 109 f. Intensive: *dar-darī-ti* from *dar-* 'split' beside *dār-dar-śi*, *tar-tarī-ti* (and with irreg. strong stem, 2nd dual *tartarī-thas*) from *tar-* 'step over', *nan-namī-ti* from *nam-* to 'bow, bend oneself', *rā-ravī-ti* from *ru-* 'roar, cry', *jō-havī-ti* from *hū-* 'call'. Compare § 568 p. 113. The root syllable is never followed by -*ī-* when the reduplication ends in *ī*: cp. § 467 p. 13.

C. CLASSES X AND XI.

ROOT + -*ā-*, -*ē-*, OR -*ō-* FORMING THE PRESENT STEM.

§ 578. We have here to examine forms such as Gr. *ἔ-δε-α-ν*, *ἔ-βλ-η-ν*, *ἔ-σβ-η-ν*, *ἔ-γν-ω-ν*. These vowels¹⁾ -*ā-*, -*ē-*, and -*ō-* never had any gradation, and the long vowel always runs right through all numbers of active and middle in the Indicative. But some modifications have arisen by a certain law affecting the European languages, by which long vowels were shortened before *n* or *i* + consonant, as Gr. 3rd pl. *ἔ-γνον* for **ἔγ-νω-ν(τ)*, opt. 1st pl. *γνοῖμεν* for **γνωι-μεν* (I §§ 611, 612, 614, 615 pp. 461 ff.).

Originally the root had always its weak grade. In the aorists here cited it has ceased to be a syllable. But a syllable it still is in some forms, as **bhuyā-*. Lat. (conj.) *fuā-s* Lith. *būvo* (beside **bhuyā-* in Lat. -*bā-s*); **iē-*: Skr. *vyā-ti*, cp. perhaps Goth. *iddja*, whose *i-* may also be an augment (*e-*) (beside **iē-* in Skr. *yā-ti*); **mynē-*: Gr. *ἔ-μάρη* Lith. *minē*; **liqē-*: Gr. *ἔ-λίπη* Lat. *lice-t*; Gr. *ἔ-βάλ-η* (beside *ἔ-βλ-η*).

These suffixes had properly nothing to do with either aorist or present meaning. This is clear because they never have been confined to one particular stem. We find them in

1) The newest theory on "Root-Forms in *ā-*" may be seen by referring to Kretschmer, Kuhn's Ztschr. xxxi 403 ff.

the Perfect, as Skr. *pa-prāú* Gr. *πέ-πλη-νται*; in the Aorist, as Skr. 3rd sing. *á-prā-s* Gr. *ἔ-πλη-σ-α*, in the Participle, as Skr. *prā-tá-s* Lat. *im-plētū-s*, and in the Present, Skr. 2nd sing. *prā-si* Lat. *im-plē-s* from stem **pl-ē-* 'fill' $\sqrt{pel-}$. Often it is just in the present stem that the stems formed with these suffixes do not occur; for instance, we have Skr. fut. *hv-ā-sya-tē* O.C.Sl. aor. *zūv-a-chū* Skr. *hv-ā-tar-* O.C.Sl. *zūv-a-telī* 'caller', but pres. Skr. *hāv-a-tē* O.C.Sl. *zov-e-tū* 'calls'; Skr. *ṇ-ā-ti-s* 'near kinsman' Gr. *κασί-γνητο-ς γν-ω-τό-ς* 'kinsman, brother' Goth *knōþs* (Stem *kn-ō-di-*) 'stock, tribe' from $\sqrt{gen-}$ 'gignere, Gr. *ἐν-ση-σω* 'I will say' O.Icel. *skáld* 'poet' for pr. Germ. **skē-đlā-* (Lidén, P.-B. Beitr. xv 507) from $\sqrt{seq-}$ 'say' pres. *ἐν-έπω*.

These forms with *-ā-* in Italic, Celtic, and Slavonic are also used for the Conjunctive. Besides Lat. *fuā-s* given above we may cite *tulā-s* (cp Gr. Dor. *ἔ-τλā-ς*). It is no more strange to find these suffixes in two moods than to find *-e-* and *-o-* in both indicative and conjunctive.

So with the *-ē-* which meets us in Italic future and conjunctive series, as Lat fut. *so-lv-ē-s* conj *l-r-ē-s* Osc. *sakraīter fusid* (§ 926), must be identified with *-ē-* in *ἔ-βλ-η-ν ἐ-μάν-η-ν*, compare Lat *ed-e-t* with Lith pret. *éd-ē*, Osc. *fu-i-d* 'sit' (*i* = *ē*) with Gr pret *ἐ-φύ-η*.

Greek, in the mood answering to the Latin *ā*-conjunctive, has a variation, sometimes *-η-* and sometimes *-ω-*; as *λίπη-τε λίπω-μεν*. Perhaps there were originally two sets of conjunctive forms, one with *-ē-* and one with *-ō-*; and from these a mixed paradigm was made, *-ē-* or *-ō-* being taken according as the corresponding indicative form had *-e-* or *-o-*. If so, the conjunctive *λίπη-τε* must be really the same as the aorist passive (*ἐ*)*λίπη-τε*, Lat. *fuā-s* the same as *-bās*, *tulā-s* the same as Gr. (*ἐ*-)*τλā-ς*. There was a closer connexion between *-ē-* and *-ō-* than either of them had with *-ā-*, as is proved by such forms as **gē-ē-* Gr. *ζῆ*: **gē-ō-* *ζώ-ω*, **bhs-ē-* Gr *βῆ*: **bhs-ō-* *ψω-ρό-ς* (other examples in § 587).

It would probably be much easier to thread our way through this labyrinth if we knew which of the three sounds

is represented by the *-ā-* of Aryan conjunctives. In the indicative forms, non-Aryan languages often give the clue, thus we derive Skr. *prā-si* from **plē-si* because Greek has *πλῆ-ρο* and Latin *-plē-s*, but *drā-ti* we derive from **dr-ā-ti* because of Greek *ἔ-δρα-ν*.

Such of these forms which serve for the Conjunctive will be left for examination together when we come to the Conjunctive, §§ 918 ff. (cp. § 489 pp 47 f.).

As has already been mentioned (§ 487 p. 41), I believe that this *ā*-suffix is the same as the feminine suffix *-ā-*, compare Skr. perf. *ji-jyāu jyā-sya-ti* Gr. Ion. *βε-βίη-ται βιή-σαο* with the fem. Skr. *jyā-*, *jiyā-*, Gr. *βιά*, from *√gez-* 'subdue, force' (Skr. *jāy-a-ti ji-nā-ti*). This is no bolder than to suppose that indic. *ἄγ-ο-μεν* and conj. *εἰδ-ο-μεν* contain the same *-o-* as *ἄγ-ό-ς*. And some verbal stems with *-ē-* are actually used as nouns, as Gr. *χρ-ή* 'necessity' beside *κεί-χρη-μαι χρ-ῆ-σθαι*, Hom. *ομο-κλή*, 'loud cry or call' beside Cret. partic. *ἀνα-κλή-μενο-ς*; Lat. *qui-ē-s* abl. *quie* beside perf. *quie-vi*; Skr. *ps-ā-* 'food' beside *ps-ā-ti* cp. *ψῆ* for **ψη-ιει*. The same *ē*-nouns are seen in Lat. *plē-bam*, *licē-bat*, *arē-bat*, *are faciō*, O.C Sl. *bě-achŭ širě-achŭ* and the like (§ 896 Rem., §§ 899, 903)

Verbs made with these suffixes are often extended by *-io-*, as beside Skr. *sn-ā-ti* 'washes, bathes' Lat. *nā-s nā-mus* we have Skr. *snā-ya-tē* Lat. *nō* for **nā-(i)ō* O.Ir. 3rd sing *snaid*, and it is impossible to draw a distinct line between the older inflexion and that with *-io-*. Thus we must make frequent comparisons with the *io-* conjugation of Class XXVIII

In one other respect it is difficult, if not impossible, to draw a hard and fast line. The class of verbs to which grammarians mostly restrict the term Denominative are often inseparable from this tenth class and its *io-*-extension; as Lat. *plantō* (for **plantā-(i)ō plantā-s* etc. from *plantā-* 'plant' like *nōnās* etc., Gr. Lesb. *ἑ-τίμα-μεν ἑ-τίμα-τε* from *τίμα-* 'honour' like *ἔ-δρα-μεν ἔ-δρα-τε*, Armen. *jana-m jana-mk* like *mna-m mna-mk*. That these denominatives had originally only *-io-* (or

-*ti*) in all persons cannot be proven (cp. § 487 p. 42), and in view of the great number of forms like Lat. *plantā-s plantā-mus* without -*ti* in the Idg. languages. it is very improbable.

Class X

Unreduplicated Root + -*ā*- -*ē*- or -*ō*- forming the Present Stem

§ 579 Root + -*ā*-

Pr Idg. **dr-ā-ti* 'runs' (cp. Skr *dr-āva-ti dr-ama-ti* etc., § 488 p. 47). Skr. *drā-ti* imper. *drā-hi*, Gr. ἰ-δρᾶ-ν ἑ-δρᾶ-μεν. **tr-ā-ti* (cp. Skr. *tar-* 'press through, pass over'): Skr. *trā-ti* 'rescues, saves' (orig. 'lets go through, or gets happily out of') mid. *trā-sva trā-dhvam* (*tiā-ya-tē*), Lat. *in-trā-s -trā-mus* (1st sig. -*trō* for **-trā-ti*) and *trāns* Umbr. *traf trahaf* 'trans' (orig. nom. sing. of the participle, see Thielmann, Arch. Lat. Lex iv 248 ff., 358 ff.) ¹⁾ **sn-ā-ti* 'washes, bathes' intr. (cp. Skr. *sn-āu-ti* 'trickles' partic. *sn-u-ta-s*, Gr. *ν-έω* fut. *ν-εῖ-σομαι*): Skr. *snā-ti* 3rd dual *snā-tas* (*snā-ya-tē*), Lat. *nā-s nā-mus* (1st sing. *nō*), cp. Gr. *νάω* 'I flow' *νᾶ-μαι* **bhū-ā* **bhuy-ā* from *√bhū-* 'become, be' Lat. -*bā-s -bā-mus*, O.Ir. 3rd sing. *bā ba* (conj. and fut.), Lith. *būvo* 'was' *būvo-me*, variant **bhū-ē* **bhuy-ē*, see § 587 **sruy-ā* from *srey-* 'flow'. Gr. Epidaur. ἰρρῶα 'flowed', Lith. *pa-srūvo* 'flowed'; variant **sruy-ē* Gr. ἑρρῶη § 589. **g-ā-t* **e-g-ā-t* 'went' (cp. **g-em-*, § 497 Rem. p. 57). Skr. *ā-gā-t ā-gā-ma*, Gr. ἑ-βη ἑ-βη-μεν. Sometimes verbs which originally belonged to Class I, and had gradation, were absorbed into this class and lost it: see § 495 p. 55.

Examples of similar conjugation in later denominative verbs from *ā*-stems: 1st pl. Armen. *jana-mk*, Gr. Aeol. *rtuā-μεν*, Lat. *plantā-mus*, O.Ir. *no chara-m*, Lith. *jūsto-me*.

It is naturally often doubtful whether an *ā*-verb belongs to the Primitive or the Denominative class, to use the terms

1) *intāre extrāre* were clearly regarded by the Romans as derived from *intrā extrā*. But *trāns* makes it quite as probable that they are compounds of **trāre*. F. D. Allen, Am. Journ. Phil. i 143 ff., does not convince me.

in their received sense. For example, Lat. *forō forās*, O.H.G. *borōm borōs* 'I bore', common ground-form **bh̥r-ā-*, beside O.H.G. *bora* f. 'borer' (cp. § 769)

§ 580. Aryan. Besides those mentioned in § 579, there are few Aryan verbs which can fairly be supposed to have original *-ā-*, to judge from the cognate languages. Skr. *śr-ā-ti* (gramm.) beside *śrā-ya-ti* 'cooks, roasts' from √*ler-* (Gr. *κράσσαι*, Skr. *śr-tā-s*); cp. Gr. *-κί-κρᾶ-μι* 'I mix' Class XI, perf. *κί-κρᾶ-ται*, *ἄ-κρᾶτο-ς* 'unmixed' (= Skr. *śrā-tā-s*). Skr. *ml-ā-ti* 'softens, slackens, decays' 3rd pl *ml-ā-nti* (beside *mlā-ya-ti*) from √*mel-* 'molere', cp. Gr. Dor. *βλᾶ-ξ βλη-χρό-ς* 'slack, flabby' (O.Ir. *mlāth blāth* 'soft, tender' perhaps with *l̥*, I § 306 p. 243). Skr. opt. *mā-yā-t* 'commemoret' 3rd pl. *mā-y-ur* from √*men-* 'think', cp. Gr. Dor. perf. *μέ-μνᾶ-ται*. Skr. *dhy-ā-ti* beside *dhyā-ya-ti* 'thinks of' (perf. *da-dhyāu*) beside *á-dī-dhē-t* § 537 p. 97, cp. Gr. *σᾶ-μα σῆ-μα* = Skr. *dhy-ā-man-* II § 117 p. 370.¹⁾

We subjoin a few more of the forms with *-ā-* whose suffix may be either Idg. *-ā-* or Idg. *-ē-* or *-ō-*. *ghr-ā-ti* 'smells' (perf. *ja-ghrāu* partic *ghrā-tā-s*) beside *jī-ghar-ti* Class III (§ 540 p. 100); *dr-ā-ti* 'sleeps' (*da-drāu drā-na-s*) beside Gr. *δαρ-θάνω* Lat. *dor-miō* (cp. the Author, M U., I 43); *dhm-ā-nt-* 'blowing' (*da-dhmāu dhmā-tā-s*) beside *dhām-a-ti* Class II A; *khy-ā-ti* 'looks, seems, makes known' (*ca-khyāu khyā-tā-s* beside *á-khy-a-t* Class II B (see footnote).

Remark. Denominatives from *ā-*stems of the later stratum in Aryan form the present in *-ā-ya-ti*, not *-ā-ti*, see § 766. Forms like *mālā-ti* 'he is like a wreath' (*mālā-*) are an artificial product of a late period.

§ 581. Armenian. *mna-m* 'I remain, await' 1st pl. *mna-mē* (aor. *mna-ci*), from the root of Gr. *μέν-ω* 'I remain', and probably connected directly with Skr. *mn-ā-* Gr. *μν-ᾶ-* (§ 580). *kea-m* 'I live' ground-form **gxi-ā-mi* (Bartholomae, Stud. Idg. Spr., II 134) or **gxiā-mi* (cp. Skr. *jīvā-tu-ḡ* 'life', beside Skr. *jīva-ti* 'lives' Lat. *vīvō*, which was derived from

1) Fick, Wtb. I⁴ 32, connects *σᾶ-μα* with Skr. *khyā-ti*, for which see below.

✓ *gei-* by the suffix *-uo-*, but was regarded very early as a verb of Class II; cp § 488 p 47). *orca-m* 'I break wind, belch' for **oruc-a-m*, cp. O.C.Sl. *ryga-ja* 'ructo'.

Denominatives with *-ā-* of the newer stratum are inflected just as these are; as *jana-m* 'I take pains, strive' 1st pl. *jana-mē* (*jan* 'pains, excitement, diligence'), *olba-m* 'I bewail' 1st pl. *olba-mē* (*olb* 'lament'). *xroxta-m* 'I am haughty, defiant' 1st pl. *xroxta-mē* (*xroxt* 'haughty, defiant').

§ 582. Greek. *εδρά-ν* 'I ran' 1st pl. *ἐ-δρά-μεν* 3rd pl. *ἐ-δρά-ν*. Skr. *drā-ti*, see § 579 p. 121. *ἐ-τλή-ν* Dor. *ἐ-τλā-ν* 'I endured' 1st pl. *ἐ-τλή-μεν* 3rd pl. *ἐ-τλā-ν*, imper. *τλή-θι*, from ✓ *tel-* (*τολ-μή*, *τελάσσαι*). Hom. *πλή-το* 'drew near' (cp. Dor. *ἀ-πλā-το-ς* *πλā-τίσ-ν*), beside *πελάζω* 'I bring near'. *ἐ-βή-ν* Dor. *ἐ-βā-ν* 'I went'. Skr. *ā-gā-t*, see § 579 p. 121. Att. *ἐ-γήρα-ν* 'I grew old' inf. *γηράναι* from pres. *γηράσσω*. Epidaur. *ἔξ-ερούā*. Lith. *pa-srīwo* 'I flowed'. Hesych. *ἐφθιά: ἀπέθανεν* (cod. *ἐφθιά*). Other forms of the same kind collected by Fick in the Gott. Gel. Anz. for 1881, pp 1430 ff., and Bartholomae, Stud. Idg. Spr., II 128 f.

Denominatives with *-ā-* belonging to the newer stratum were conjugated in this Class in the Aeolic dialect; e. g. pl. *τίμā-μεν* *τίμā-τε* (but att *τίμιῶμεν* *τίμāτε*). The 1st sing. in *-αμι* is a re-formation in place of *-ā-μι*, and *-οιμι* instead of *-ω-μι*. Cp. §§ 589, 775

Forms passing from Class I to Class X. *ἔ-στη-μεν* instead of **ἔ-στā-μεν*, *ἐ-φθῆ-μεν* instead of **ἐ-φθā-μεν* (but the middle keeps *φθā-*, as *φθā-μενο-ς*). See § 495 p. 55.

Remark. Hom. *πλήντο* instead of **πλāντο* following *πλήμην* *ετο*, so *ἀνται* *ἐμπλήντο* instead of **ἀένται* **-πλέντο*. Similarly opt *ἐμ-πλήτο* and *μεμνήμην* *κεκλήμην*, see § 944. But some are regular, aot. *ἄεισι* *ἄεντες*; *δράντες* (on *ἔδράν* *ἔργοι* see § 1020. 2) Compare I § 611 Rem. p 462.

§ 583. Italic. The 1st sing. pres. in **-ā-mi* is lost; in its place Latin had always **-ā-ῥō*, which became *-ō*. Lat. *trāns* Umbr. *traf* *trahaf*, Lat. *in-trā-s* *-trā-mus*: Skr. *trā-ti*; Lat. 1st sing. *in-trō* beside Skr. *trā-ya-tē*, see § 579 p. 121. Lat.

fl-ā-s fl-ā-mus, cp O.H.G. *blāu* 'I blow' for **bhl-ē-ṛō* and Gr. *γλ-ύω* 'I abound' Lat. *n-ā-s n-ā-mus* Skr. *sn-ā-ti* 'washes bathes', see § 579 p. 121. Ital. **fā-* for **fū-ā-* from √ *bheṣ-* 'become, be', pret **-fā-m*: Lat. *amā-bā-s -bā-mus*, Osc. *fu-fans* 'erant' (§ 899), cp. Lat. conj. *fu-ā-s*. O.Ir. *bā ba* etc (§ 579 p. 121). Lat. *hi-ā-s hi-ā-mus*, 1st sing. *hiō* = Lith *žió-yu* 'open the mouth', cp Lat. *hi-scō*, O.H.G. *gi-nō-m gei-nō-m* 'I gape'. Lat. *inquam* for **en-sq-ā-m* injunctive. √ *seq-* 'say', cp *m-qui-t m-qui-ut* (Class XXVI § 717) Gr. *ἐρι-σπ-ε* (Class II B) *ἐρι-σπ-ή-σιω*.

d-ā- from √ *dō-* 'give' is found not only as a conjunctive (Lat. *ad-dā-s*, Osc. *da-dad* 'reddat'), but as indicative too, Lat. *dās dat*. The last two are doubtless injunctive forms (*dat* instead of **dā-d*), and *d-ā-s . ad-dā-s* = *-bā-s . fūā-s . tulā-s*. Gr. *ε-τλā-ς*.

erā-m erā-s is to *es-t* what *ea-m* (used for conj.) is to *ē-t*. The use of the injunctive **fū-ā-* = Lat. *-ba-m* for the imperfect certainly had something to do with the use of the injunctive *erā-* as imperfect. Some scholars (the latest is Bartholomac, Stud. Idg. Spr II 187 f.) connect *eram* with Ion. *ἐρην ἐρηθα, ἦρην* would be the augmented form; for another possible explanation see § 858. 2.

Other Verbs belonging to this class are: Lat. *juvā-s* (partic. *-jūtu-s* perf *jūvī*) for **djugu-ā-s*: Lith. *džiūgo-s* 'he broke out into rejoicing' (pres. 1st sing. *džiungū-s*); *lav-ā-s* (beside *lav-i-s*), cp. perf. *lāvī*; *dom-ā-s cub-ā-s mic-ā-s ē-legāns* (beside *ē-ligere*) *sec-ā-s* (Umbr. *pru-sekatu* 'prosecato') and others, cp. perf. *domuī cubuī micuī secuī*. Doubtless we should also place here certain stems which have *-ā-* all through the verb, as *arā-s* perf. *arāvī* partic. *arātu-s*, cp. Gr. *ἀράω* 'I plough' (Hom. 3rd pl. *ἀρόουσι* Heracl. *ἀράσσοντι*, Sutterlin, Zur Gesch der Verba denom. im Altgr., I 22), O.C.Sl. *orā-* 'to plough' in the aor. *ora-chŭ* partic. pret. act. *ora-vŭ* inf. *ora-ti*.

In Latin, there are a number of verbs which have the *ā*-flexion when compounded, but some other when not. Examples: *oc-cupāre*: *capiō*, *suspiciārī*: *speciō*, *prōfīgāre*: *fīgō*, *com-*

-pellāre : *pellō*, *aspermārī* : *spernō*. This difference had probably something to do with a difference of meaning, the compound as contrasted with the simple verb often had a perfect (aorist) meaning. The *ā*-formation gave an aoristic meaning, and *occupāre* stands to *capīō*, much in the same relation as Gr. *μαρῆναι* to *μαίνομαι*, *prōflīgāre* to *flīgō* as *λιπῆναι* to *λείπομαι*. The indic. pres. *occupa-t* is then an aorist formation, like *lic-et* (Gr. *ἐλίπη*) beside *linquō* (§§ 590, 708), conj. *ad-venās ē-venās* (beside Osc. *kīm-bhēned* 'convenit') beside *venīō*, *tag-i-t* beside *tangi-t*, and the like. This *ā*-aorist seems to be as old as the *ē*-aorist: cp. Gr. Epidaur. *ἔρρεῖα* 'he flowed', Lith. *pa-srūvo* 'he flowed' *kūlo* 'he raised himself'; perhaps to this class belongs the Armenian *a*-aorist, as *cn-a-y* 'genui, natus sum' (Bartholomae, *Stud. Idg. Spr.*, II 130, cp. § 573). Compare further § 708 Rem.

In the whole range of Italic dialects, the later group of denominatives with *-ā-* went hand in hand with the present flexion of this tenth Class. Lat. *plantā-s -ā-mus* 1st sing. *plantō* like *in-trā-s* etc. Umbr. *furfant* 'februant' imper *portatu* 'portato', Osc. *faamat* 'habitat' *sakarater* 'sacratur' imper. *dewatud* 'iurato'. Compare §§ 738, 777.

§ 584. Keltic. Irish has only one monosyllabic present stem of the same kind as Idg. *tr-ā-*, to wit, **bhū-ā-*. This stem is certainly attested in conjunctive and future use (cp. Lat. *fu-a-m*), as 3rd sing. *bā ba* = **bhū-ā-t*. Whether it acted also as the preterite copula (cp. Lat. *-bam*), is doubtful, because its 3rd person singular appears after particles as *-bu -bo* (e. g. *robu robo*), which looks like original **bhū-t* (Gr. *ἔ-πε*). Most likely the 1st and 3rd sing. *ba* and 3rd pl. *batir*, which still have those forms even in Old Irish, should be derived from a preterite **bhū-ā-*.

Then there are a few dissyllabic present stems, as O.Ir. *scarā-* 'sunder, part from' for **skyr-ā-* (I § 298. 3 p. 237), *scar^aim scarⁱ scar^aid scarmme scarthe scar^{it}* for **scarā-mi -ā-si* etc., also *no scaru* for **scurā-ǵō* like Lat. *juvō*. And

agam, the same inflexion is used with the later group of denominative verbs, as *com-alnaim* 'I fill up' (§ 778). Even more clearly than in Irish we see this *ā*-flexion in the British dialects; 3rd sing. O.Brit. *-ot* (with *o* = *ā*), e. g. O.Bret. *cospitrot* 'titubat' *crihot* 'vibrat'.

Remark. Remarkable forms of the verb *-tau -tō* 'I am' (= Idg **stā-ǵō*, Class XXVI § 706) are the 3rd sing *at-tā* and the plural *-tam -tad -tat*, which may correspond to Lat *sta-t* and *stā-mus stā-tis sta-nt*. That *at-tā* comes from **stā(ǵ)e-t* can hardly be proved, and the unaccented *-tam -tad -tat* need not be shortened by-forms of accented *at-taam*, *ataid atacith*, *at-taat*, which may be secondary re-formates. Still I do not believe that we need assume, parallel to *stā*-, an original stem *st-ā*, i. e. an extension of the root by the *ā*-suffix of this tenth class; but I think that in Italic as in Keltic there was a tendency for verbs to pass from Class XXVI into this, caused by parallel present stems like *ti-ā*- and *tr-ā-ǵo*-. Compare § 505 pp. 71 f, §§ 706, 716, 719.

§ 585. Germanic. No monosyllabic stems of the first stratum, without *-ǵo*-, are found at all; unless indeed it be represented by O.H.G. *tuo-m* from $\sqrt{dhē}$ - (see § 507 p. 74). But the said inflexion has many representatives amongst disyllabic stems (mostly denominatives of the later stratum), cp. Goth. *mitō-s* 'thou measurest' *salbō-s* 'thou anointest', *mitō-p* *salbō-p*, *-ō-m* *-ō-p*, *-ō-nd*, O.H.G. *borō-m* *-ō-s* and so forth (cp. §§ 739, 781).

§ 586. Balto-Slavonic. Monosyllabic stems are declined in Class XXVIII; as Lith. *ši-ó-ju* 'ho' *ši-ó-ji* *-j(a)* *-ja-me* *-ja-te*, O.C.Sl. *tr-a-ja* 'I last, endure' *tra-je-ši* *-je-tū* *-je-mū* *-je-te* *-jatū* (cp. § 740). But imperatives like Lith. *ši-ó-k* = Lat. *hā* (§ 957) should be classed here.

Disyllabic stems without *-ǵo*- spread very widely in Baltic. To this class belong a very numerous group of preterites in *-au*, as Lith. *buvaū* 'I was' *buvaī buvo būvo-me būvo-te*; Lat. *-b-ā-s*; *pa-srūvo* 'flowed'. Gr. Epidaur. *ἐρεῖα* (§ 582 p. 123), *dšrug-au-s* 'I broke out into rejoicing'. Lat. *juv-ā-s* (§ 583 p. 124), *gij-au* 'I revived' (cp. Avest. *gyāiti-s* 'life' Gr. ζῆν 'lives' for **ǵē-ǵe*-, from \sqrt{ge} -); *kił-au* 'I raised myself', *vilk-au* 'I dragged', *snig-o* 'it snowed'. With augment *ej-au* 'I went'

(§ 480 p. 28): Lat. *eā-* for **eġ-ā-* as conjunctive. Also presents; as *bij-aū-s* 'I fear', *lind-au* 'I am stowed away somewhere'.

These forms had originally secondary personal endings, *-ā-m -ā-s -ā-t* etc., like Lat *-bam bās*. But the 1st and 2nd sing were transformed, the ending of *suk-ū suk-i* being added to *-ā-*. See on this point § 991. 1.

In verbs like *bij-aū-s lind-au*, *-ā-* was carried through the whole verb (fut. *bijó-siū-s lindo-siu* etc.). Thus they were related to the *ā*-preterite (*buv-aū* beside fut. *bú-siu*, *džiug-aū-s* beside fut. *džiūk-siū-s*), as Lat. *ar-ā-* to *juv-ā-* (§ 583 pp. 124 f.).

O.C.Sl. has only one present of this sort, *im-a-mĭ* 'I have' *im-a-ši -a-tŭ -a-mŭ -a-te*; parallel stem *im-ē-* in partic. pret. act. *imē-vŭ* etc., cp. Lith. pret. 3rd sing. *ėm-ė*.

Amongst the later Lithuanian denominatives those in *-au* with inf. *-yti*, as *jū'stau* 'I gird' (*jū'styti*) from *jū'sta* 'girdle', see § 782. 4. Another group of later denominatives from stems in *-ā-* has *-o-ju -o-ti*; e g. *dovanó-ju* 'I present', inf. *dovanó-ti*, from *dovanà*, see §§ 769, 783.

§ 587. Root + *-ē-* or *-ō-*.

Pr. Idg. **gl-ē-ti* from $\sqrt{\text{gel-}}$ 'fall' (cp. Gr. $\beta\acute{\epsilon}\lambda\alpha\varsigma$ 'missile' $\beta\omicron\lambda\alpha\iota\acute{\nu}$ 'throw') Skr *gl-ā-ti* 'falls off, loses strength' (*glā-ya-ti*), Gr. $\xi\beta\lambda\eta\nu$ 'I received a blow, I was struck', 1st pl. $\epsilon\beta\lambda\eta\mu\epsilon\nu$ mid. $\epsilon\beta\lambda\eta\tau\omicron$, opt. $\beta\lambda\epsilon\iota\eta\nu$ $\beta\lambda\epsilon\tau\mu\epsilon\nu$. **pl-ē-* **pl-ō-* from $\sqrt{\text{pel-}}$ 'fill' (Goth *fil-u* 'much' etc.): Skr 2nd sing. hortative *prā-si* aor. *á-prā-t*, Gr. $\pi\lambda\eta\tau\omicron$ $\pi\lambda\eta\tau\omicron$ (§ 582 Rem. p 123), Lat. *im-plē-s -plē-mus -plē-tur* (1st sing. *plēō* for **plē-ġō*), parallel stem **pl-ē-* in Lith. *pŭlė* 'he shed' instead of **pīle* (§ 593); **pl-ō-* in Lat. *plōrāre* Goth. *flō-du-s* 'flood', and doubtless in Gr. $\epsilon\pi\epsilon\pi\lambda\omega\nu$ 'I sailed over' pres. $\pi\lambda\omega\iota\omega$ partic. $\pi\lambda\omega\tau\acute{o}\varsigma$ **(s)n-ē-* **(s)n-ō-* 'weave, spin, sew' ((*s)n-eġ-* in O.C.Sl. *nĭ-ti* 'thread'? cp. Per Persson, Stud. Lehr. Wurzelerrw., 64): Gr. 3rd sing. $\xi\nu\eta$ Herodian II 507 22 L (*νέω* from **snē-ġō*), Lat *nē-s nē-mus* (cp. O.H.G. *nāu* 'I sew' for **(s)nē-ġō*); *~sn-ō-* in O.Ir. *snā-the* 'thread' O.H.G. *snuo-r* 'cord, band'; Skr *snā-van-* Avest. *snā-var^o*

'band, sinew' may be derived from **sn-ē-* on the strength of Gr. *νεῖρο-ν* 'sinew' (for *(σ)*νη-F-ρο-ν*). **ġn-ē-* **ġn-ō-* 'learn, know' from √*ġen-* (Avest. *ā-zainti-š* 'information' Lith. *pa-žinti-s* 'knowing, knowledge', Skr. 2nd sing. imper. *jñ-a* Class II B): Skr. opt. *jñā-yā-t* and *jñēyā-t* (§ 940), Gr. *ε-γνώ-ν* *ε-γνώ-μεν* opt. *γνοῖ-μεν*, cp. O.H.G. *knāu* for **ġnē-īō*, O.C.Sl. *znajeti* for '*ġnō-īe-1*) **myn-ē-* from √*men-* 'think' (Gr. *μέν-ος* 'mind' etc.): Gr. *ἐ-μά-νῃ* *ἐ-μά-νῃ-μεν*, Lith. *mîn-ė* *mîn-ė-me*, cp. Goth. 3rd sing. *munáiþ* for **mun-ē-ī-āi* (§§ 708, 739); also **mn-ā-* § 580 p. 122. **ī-ē-* **ī-ō-* 'go' from √*eḡ-* 'go' (Gr. *εἶ-μι*): Skr. *yā-ti* *yā-mās* mid. *yā-mahē*, Goth. 2nd sing *iddjē-s* (§ 478 p. 26), cp. Goth. *j-ē-r* 'year' and Gr. *ῥ-ρο-ς* 'year' *ῥ-ρᾶ* 'season' O.C.Sl. *ja-rŭ* 'spring'; Lith. *jó-ju* 'I ride' and Lat. *jā-nu-s* *jānuā* doubtless from **ī-ā-*, from the same √*eḡ-* (cp. Lat. conj. *e-ā-s*). **bhy-ē-* **bhuṃ-ē-* from √*bhey-* 'become, be' (Skr. *bhāv-a-ti*). Gr. *ἐ-φύ-ῃ* *ἐ-φύ-ῃ-μεν*, O.C.Sl. 2nd and 3rd sing. imperf. *bě* for **bhyē-s-t* (beside *běchŭ* *běchomŭ* etc. like *želěchŭ* etc. beside *želě*, *dělachŭ* etc. beside *děla* and the like), the same stem in Lat. *fē-tu-s*; **bhy-ō-* perhaps in Gr. *φω-λεό-ς* O.Icel. *bō-l* 'resting-place, position'; cp. **bhy-ā-* **bhuṃ-ā-* § 579 p. 121. **u-ē-* **u-ō-* 'to blow' (cp. the Author, M. U. I 27 ff., Per Persson, *op. cit.*, 91, 225): Skr. *vā-ti* pl. *vā-nti* (*vā-ya-ti*), Gr. *αἷ-σι* mid. *ἄῃ-ται*, Lat. *ventu-s* Goth. *vind-s* 'wind' for **uē-nt-o-* like Gr. *ἄ-εντ-* for **ā-fḡ-vt-* (I § 612 p. 462, § 614 p. 464), cp. Goth. *vaiā* for **uē-īō* O.C.Sl. *vě-je-tŭ*; **uō-* in Gr. *ἄ-ω-το-ς* 'down, piece of wool' (Goth. perf *vai-vō* is doubtless a re-formate following *sai-sō* from √*sē-* *sə-*, see §§ 883, 884). *bhs-ē-* **bhs-ō-* (cp. I § 552 p. 403) 'pound small, chew, grind up' beside Skr. *bā-bhas-ti* Class V (§ 556 p. 108): Skr. *psā-ti*, cp. Gr. *ψῆ* for **ψḡ-iei*; **bhs-ō-* in Gr. *ψοί-ω* *ψοί-χω* 'I grind or rub to powder' *ψω-ρό-ς* 'scabby'. **liq-ē-* from √*leiq-* 'leave' (Gr. *λεί-ω* etc.). Gr.

1) It is true that O.H.G. *knāu* is not an unexceptionable example for **ġn-ē-*. It might be assumed that this present was formed in connexion with a perfect Goth. **kai-knō* and on the analogy of **sē-īō* (Goth. *saiā* O.H.G. *sāu*): *sai-sō* from √*sē-* (*sə-*).

ἐ-λίπ-η-ν -η-μεν, Lat. *lic-e-t*.¹⁾ Lat. *tac-ē-s -ē-mus*, O.H.G. *dag-ē-s* 'thou art silent'. Lat. *scat-ē-s -ē-mus*, Lith *su-skat-e* 'he leapt up'.

With dissyllabic stems in *-ē-*, in which the root remained a separate syllable, the *ē*-suffix does not appear in so many different parts of the verb as with monosyllabic stems. In a number of verbs, especially intransitive verbs, of the European languages, a firm connexion sprang up between present formations with the suffix *-io-* and forms with *-ē-*, as Gr. *μαίνομαι ἐμάνην* = O.C.Sl. *mīnjā mīnē-ti*. See § 708.

§ 588 Aryan. Almost all the Sanskrit forms which can with any kind of certainty be placed in this class have been mentioned in § 587. Beside *yā-ti* we have Avest. *yāiti*; beside *vā-ti*, Avest. *vāiti* 3rd pl. *vā-nti*.

In this class was conjugated Ar. *pā-* 'protect', whose *-ā-*, in view of Gr. *πῶν* 'herd' (II § 104 p. 315, § 105 Rem. p. 318) seems to look like Idg. *-ō-*: 2nd sing. Skr. *pā-si*, Avest. *pā-hi*, imper. 3rd sing. Skr. *pā-tu* Avest. *pā-tū* O.Pers. *pā-tūv* 2nd sing. Skr. *pā-hi* O.Pers. *pā-dīy* 2nd pl. Skr. *pā-tā* Avest. *pā-ta*, opt. Avest. *pā-yā-ḥ*. On *πῶν ποι-μήν*, compare now Per Persson, in the work so often cited, 118.

§ 589. Greek. Of monosyllabic stems may be further mentioned (cp. § 587)· *φερ-η-* 'bring' from *√bher-* (*φέρ-ω*): *ἐκ-φερ-ται* 'is let out' partic *ἐπ-εισ-φερ-είς* infin. *εἰσ-φερ-ῆναι* (forms like imper. *φέρ-ε* come by analogy of *ἴημι* and the like, see the Author, Fleckensen's *Jahrb.* 1880, 217 ff.). *χρ-η-* 'wish, desire' beside Skr. *hár-ya-ti* 'desires': 2nd sing. *χρῆ-σθαι*, cp. *χρῆ* for **χρη-κει* (Mekler, *Beitr. zur Bildung des gr. Verb.*, pp. 23 f.). *καλ-η-* 'call' beside *καλέω*: Cret. part. *ἀν-καλ-η-μενο-ς* beside *ἀνα-καλέω* (Th. Baunack, *Philologus* XLIX 593 f.), cp. *όμο-καλῆ*

1) Bersu (*Die Gutturalen*, p. 154) denies that *licet* and *linguō* are connected, because *licet* has *c*, and *gu* would be expected. I conjecture that there was once a form **licio* (Skr. *ric-ya-tē* Gr. *λίσσωμεν* § 707), which came regularly from **licu-io* (as *farcio* comes from **farcu-io* § 715). Hence *licet*, Compare § 708.

(Hom. ὀμοκλῆομεν). σβ-η- 'quench' beside σβ-εσ- (§ 643) √ *seg-* ἔ-σβ-η-ν ἔ-σβ-η-μεν We must also mention in this place, although it is true they are not all old formations, some forms of the 2nd sing. aor. in -θης = Skr. *-thās* (see below), as ἔ-βλη-θης beside ἔ-βλη-το, ἔ-νή-θης beside ἔ-ννη, see § 587 p. 127, ἔ-ροῖ-θης beside *Fr-η-* 'speak' ῥη-τό-ν = Avest. *urvāte-m* 'determination, command' (I § 157 p. 141) from √ *uer-* (Gr εἶρω Lat. *ver-bu-m*),¹⁾ ἔ-κλη-θης beside κλ-η- 'call' ἀν-κλη-μενο-ς κέ-κλη-μαι ὁμο-κλή (see above).

Of dissyllabic stems we have already mentioned ἔ-μά-ν-η-ν, ἔ-φύ-η-ν, and ἔ-λίπ-η-ν in § 587. This *ē*-formation, with intransitive meaning, became fertile (this is what the grammars call the "strong aorist"); a few further examples are ἔ-δά-ρ-η-ν 'I was flayed' √ *der-*, ἔ-ρε-ύ-η 'flowed' √ *sreu-*, ἔ-τά-ρ-η-ν ἔ-τά-ρ-η-ν 'I enjoyed myself, was glad' √ *terp-*, ἔ-κλά-π-η-ν 'I let myself be deceived, was deceived' √ *qlep-*, ἔ-μίγ-η-ν 'I mixed myself' √ *meḡk-*, ἔ-ζύ-γ-η-ν 'had myself yoked, was joined' √ *jeug-*, ἔ-σά-π-η 'rotted' from σή-π-ω 'cause to rot', ἔ-ξ-επλά-γ-η-ν 'I was frightened' from pres. ἐν-πλή-ττω cp. Lith. *ptāk-e* 'he struck' (pres. *ptak-ù*). There was a reason why this category should become very large. Medio-passive forms of the 2nd sing. in -θης, as ἔ-δό-θης = Skr. *ā-dī-thās*, ἔ-κτά-θης = Skr. *ā-kṣa-thās* (Class I), ἔ-βλ-ή-θης beside ἔ-βλ-η-το (Class X), ἔ-σχ-έ-θης beside ἔ-σχ-ε-το (Class II B); and forms from the *s*-aorists, as ἐρείσ-θης beside ἐρείσατο (ἐρείδ-ω 'I support, press against'), ἐμείχ-θης = *ἔ-μεικ-σ-θης beside ἔμεικτο = *ἔ-μεικ-σ-το μίγ-ν-μι 'I mix');²⁾ — these were all regarded as being on a par with ἐλίπη-ς etc., and then, by analogy of ἐλίπη-ν ἐλίπη etc. we have ἐδόθ-η-ν ἐδόθ-η and so forth, that is, from this grew the whole series of the "weak aorist passive". Compare O.Ir. 1st sing. *-burt* by analogy of 3rd sing. *-bert*, where *-t* is the middle personal

1) ἐρεῖθ-η, ἐρεῖθ-ης 1 e **ε-μι-ε-tihēs* follows Class II B (§ 527 p. 90), cp. Skr. *d-khy-a-t* beside *khy-ā-ti*, imper. *ḡn-a* beside *ḡn-ā-sya-ti*, etc

2) Compare § 836, on ἔ-κορέσ-θ-η; and § 840 on ἔ-κρεμάσ-θ-η.

ending *-to* (§ 506 pp. 72 f.), and Lith. 1st sing. *eiti* by analogy of 3rd sing. *eĩ-l* = Gr. *εĩ-σι* (§ 686 Rem 2).

Dissyllabic stems with *-ō-*, are rare in Attic (cp. *ἐ-γῆρα-ν* § 582 p. 123). *ἐάλω-ν* for **ῆ-χαλω-ν* (§ 479 p. 27) 'fell a prisoner, was captured' 1st pl. *ἐάλω-μεν* partic. *άλόντ-*; *ἐ-βίω-ν* 'I lived' 1st pl. *ἐ-βίω-μεν*.

The Aeolic dialect inflects the whole group of newly formed denominatives in *-έω* and *-όω*, and the Causatives in *-έω* (Class XXXII) as though belonging to Class X, e. g. Lesb. *φιλή-μι* 'I love, am wont' from *φιλο-ς*, *φόρη-μι* 'I carry' (Class XXXII), *στεφάνω-μι* 'I crown' from *στέφανο-ς* (Att. *φιλω* for *φιλέω*, *φορῶ* for *φορέω*, *στεφανῶ* for *στεφανόω*), 2nd pl. *αἰλή-τε* *στεφάνω-τε*, 3rd pl. *φιλῖσι* *στεφάνοισι* for **-ενσι* **-ονσι* (I § 205 p. 172), mid. *φιλή-μαι* *στεφάνω-μαι*. This was a new formation entirely, which came naturally because other tenses than the present were alike in the two classes, for instance *ἀήσεται* : *φιλήσεται*, *γνώσεται* . *στεφανώσεται*, and because of the old Aeolic inflexion of *ā*-stems (§ 578 p. 120), for verbs in *-ημι*, another factor in the change may have been reduplicated stems like *νί-χη-μι* Class XI (§ 594), and the singular indic. pres. of verbs in *-ημι* or *-ωμι* may have been influenced by *τίθη-μι* *δίω-μι* respectively.¹⁾ However, it must not be forgotten that *φιλέετε στεφανόομεν* would regularly become *φιλήτε στεφάνωμεν* in Aeolic.

Remark. As regards *η ω* in forms like *ἄηται*, (Lesb.) *στεφανώται*, *ἱμ-πλήτο ετο*, see § 582 Rem. p. 123, and for the 3rd pl. act. pret. *ἔμγεε ἔγγον* etc. see § 1020. 2.

590. Italic. Of stems originally monosyllabic I mention a few others (cp. § 587). *fl-ē-s fl-ē-mus*, connected with O.H.G. *blāu* 'I blow' Gr. *φλ-έω φλ-ύω* 'I overflow, trickle' and doubtless with *fl-ō-s*. Compare also *spr-ē-vi spr-ē-tu-s*

1) Compare especially 2nd 3rd sing. *φίλη; φάη* like *τίθη; τίθη*, variants *φιλεῖς φιλει;* and *στεφάνους στεφάνοι* like *δίδοις δίδοι*. Similarly, we have *τίμαις τίμαι* like *ἰσταις ἰσται*. Then the diphthong passes to the 1st sing., giving *στεφάνοιμι τίμαιμι* (cp. *ἰσταιμι*).

from *spei-nō*; *qui-ē-scō qui-ē-vī*, connected with Avest. *šyēti-š* 'wellbeing, place of delight, home' (II § 100 p. 297) and Gr. *τε-τιγ-μαι* 'I am frightened' (de Saussure, *Mém. Soc. Ling.*, VII 86 f.) beside Goth. *hvei-la* 'while, time' O.C.Sl. *po-kaj-š* 'rest'; (g)n-ō-scō (g)n-ō-vī beside Gr. *ἐ-γν-ω-ν* (§ 587 p. 128).

Dissyllabic stems, usually with intransitive meaning (cp. the Greek "passive aorist" in -γ-ν § 589 p. 130). *lic-e-t*, Osc. likitūd *licitud* 'hæcto'. Gr. *ἐ-λι-π-η*, § 587 p. 129. *vid-ē-s vid-ē-mus*, cp. Lith. *pa-vydē-ti* 'invidere' O.C.Sl. *vid-ě-ti* 'to see'; *videō* for **uid-ē-ǵō* like Goth. *vitái-þ* 'looks towards something, observes', notice Umbr. *virseto* 'visum'. *sil-ē-s*, with *sileō* cp. Goth. *silái-þ* 'silet'. *rub-ē-s*, cp. O.C.Sl. *rūd-ě-ti* 'redden, blush'. *fav-ē-s*, cp. O.C.Sl. *gov-ě-ti* 'religiose vereri', *ἐνλαβεῖ-σθαι*, *venerari*, *αἰδεῖσθαι* (see Ber. sachs. Ges. Wiss., 1889, p. 47); *faveō* like *gověja*. *val-ē-s*, cp. Lith. *gul-ě-ti* 'to be able' (not so Bezzenberger in his Beitr. XVI 256). *tac-ē-s*: O.H.G. *dag-ē-s* 'art silent'; *tac-eō* like Goth. *þahái-þ*; observe Umbr. *tašez tases tasis* 'tacitus' pl. *tasetur* 'taciti'. *hab-ē-s*, Umbr. *habe* 'habet' *habetu habitu* 'habeto': O.H.G. *hab-ē-s* (✓ *khap- khab-* or *khabh- lhab-*). Further, Lat *clu-ē-s* ✓ *kley-*, *torp-ē-s* for **tyr-ē-* (I § 303 p. 241); *cand-ē-s* doubtless for **qǵd-ē-* from ✓(s)*gend-* (Skr. *ścand-rá- canul-rá-*, *cám-ścad-a-t*); *liqu-ē-s* and others; Osc. *loufit* 'libet, vcl' (Bréal, *Mém. Soc. Ling* IV 145 f., 404 f.) beside Lat. *libet*, closely connected with Goth. *lubáin-s* 'hope', and, as we shall see in § 708, with Skr. pres. *lúbh-ya-ti*, Umbr. *trebeut* 'versatur' from ✓ *treb-* 'build', which doubtless comes from **treb-ē-ti* rather than **treb-ī-ti* 1st sing. **treb-iō* (in Class XXVI, § 715). With nasal suffix, Lat. *langu-ē-s* from ✓ *slēg-* (§ 632). On this present in -eō compare § 708.

In the same way are inflected a late group of denominative verbs in -eō, and the Causatives in -eō (Class XXXII), e. g. *albeō albē-s* etc. from *albu-s*, and *munēō monē-s* etc. See §§ 777, 802.

§ 591. Keltic. I know nothing that can be classed here. *do-gniu* 'I do, make, work' 3rd sing. *gmuth*, inflected just like

bui, which comes from **bhu-ūō* (§ 719), is therefore from **gn-ūō* not **gn-ē-ūō*.

§ 592. Germanic Goth. *iddja* 'I went' *iddjē-s* (pl. *iddjēdum* following *nasidēdum*). Skr. *ā-yā-m*, see § 478 p. 26, § 587 p. 128, § 886 Rem Goth. *vind-s* O.H.G. *wint* O.Icel. *vindr* 'wind': Lat. *ventu-s* contains the participle **uē-nt*- 'blowing', see § 587 p. 128 Elsewhere, monosyllabic stems only have the *io*-suffix (Class XXVIII), as Goth. *vara* O.H.G. *wūu* 'I blow' for **uē-ūō*.

To this tenth class belong dissyllabic stems in *-ē-* as inflected in Old High German *dag-ē-m* 'I am silent' *-ē-s -ē-t -ēm-ēs -ē-t -ē-nt-* Lat. *tac-ē-s* etc, *habē-m*: Lat. *hab-ē-s*, see § 590 p. 132. *dol-ē-m* 'I suffer, endure', cp Lith. *tylė-ti* 'to be still, silent' (long *i* not original), common ground-form **l̥l-ē-* from √ *tel-*. *leb-ē-m* 'I live', cp O.C.Sl. *pri-ŕpě-ti* 'hold or cleave to' Gr. ἀλιφῆναι from ἀλείω 'anoint, smear' (for the derived meaning compare O.Icel. *lifa* 'be left over, live'). On these O.H.G. verbs in *-ēm* and their relation to Goth. verbs in *-a-ā-s* (as *dagēm paha*) see § 708

§ 593. Balto-Slavonic. O.C.Sl. *bě* 'eras, erat' for **bhu-ē-s* **bhu-ē-t*, see § 587 p. 128. Lith. *ent-* 'going' perhaps for **ē-nt*, beside Goth. *iddj-ē-s* Skr. *y-ā-nt-*, see § 511 p. 77.

Then comes the Lith. preterite in *-e* (3rd sing.), whose high antiquity in Baltic is vouched for by Pruss *weddē* = Lith. *vėde* 'he led'. *pyle*, *mīne*, *su-skate* were mentioned in § 587, *plāke* in § 590 Compare further *vīre* from *vēr-du* 'I cook, boil', *mīre* from *mīr-sztu* 'I die', *gīme* from *gem-ū* 'I am born', *gīne* from *gen-ū* 'I hunt, drive', *tāpe* from *tamp-ū* 'I become' (as to *e* in the root-syllable of *vémė* from *vemū* 'I vomit', *gėfė* from *gerū* 'I drink' and the like, see § 894). These forms had originally secondary endings, **-ē-m* **-ē-s*; the 1st and 2nd sing., however, were transformed, the endings of *suk-ū* *suk-i* being added to *-ē-*, and then *-ē-u -ē-i* became regularly *-iau -ei*, as *vedžiaū vedei*, *viriaū vire*

(Wiedemann, Lit. Praet., 32, 184) ¹⁾ Compare § 586 p. 126 on *buwaū buwaī*, and § 991.1

Lastly should be mentioned imperatives like *miné-k* 'think of' *pa-vyde-k* 'invade'; these answer to the Greek and Latin imperatives *μάνη-θι vidē* (§ 708).

Class XI.

Reduplicated Root + *-ā-*, *-ē-*, *-ō-*, forming the Present Stem.

§ 594. Reduplicator in *-i* (compare Classes III and IV).

Reduplicated Root + *-ā-*. Pr. Idg. **gi-g-ā-ti* 'goes' (cp. § 497 Rem. p. 57, § 579 p. 121) Skr. *jīgā-ti* 2nd pl. *jīgā-ta* (partic. *jīg-at-* in Class III), Gr *βίβη-σι* 3rd pl. Dor. *βίβα-ντι* (cp. G. Meyer, Gr. Gr.² p. 431), partic. *βιβῆς*.

Gr. *μίγ-κρᾶ-μι* 'I mix' imper *ἐγ-λίκρᾶ*, beside Skr. *śr-ā-ti* Class X (§ 580 p. 122), cp. below, on *πίμ-πλη-μι*. Gr. *δί-ζη-μαι* 'I seek, strive' for **δι-δι-ᾶ-μαι* beside *δι-ζ-ο-μαι*, Class IV B (§ 549 p. 106) and beside Skr. *á-dī-dē-ti* Class III (§ 537 p. 97), **διᾶ-* we infer from Aeol. *ζάττημι* (Att. *ζητέω*) and Dor. *ζατεῖω* from the partic. **διᾶ-το-*.

Possibly Idg. *-ā-* is contained in Germ. **ti-tr-ō-mi* O.H.G. *zittarōm* 'I tremble' O.Icel. *titra* 'I tremble, shake', from *✓der-* 'burst' (cp. Skr. *dar-* 'push apart, lose one's head, be frightened').

Reduplicated Root + *-ē-* Gr *-πί-πλη-μι* *πίμ-πλη-μι* imper. Hom. *ἐμ-πιπληθι* partic. *-πιπλείς* (Hesiod, Hippocrates) beside *πλ-ῆ-το* Class X § 587 p. 127. *-πί-πρη-μι* *πίμ-πρη-μι*

1) I hold Wiedemann's explanation of *-μαι* to be correct, notwithstanding Streitberg to the contrary (Idg. Forsch., I 267). Streitberg has overlooked one fact. to wit, that the diphthong *-ēu* in these words first appeared in Balto, and is not so old as the pre-dialect period of Balto-Slavonic.

'I kindle', √ *pei-* ἔλγμι 'I am gracious' imper. Hom. ἔλγθι for *σι-σλη-, √ *sel-*. κί-χρη-σι 'lends, borrows' Dor. κί-χρη-τι, beside χρ-ή and χρε-νής 'needy, poor'. τί-τροι-μι 'I bore', √ *ter-* τέρε-τρον, cp. O.H.G. *dīrēn* 'I turn' from the same stem *tr-ē-* (§ 739). The weak persons of these Greek verbs (and probably of κί-χρη-μι too) usually follow Class III, as -πίπλου-μεν = Skr. *pi-pr-mās*, ἔλα-μαι τίτρα-μαι etc. (ἔλα-θι beside ἔλγ-θι, πιπιλάς beside -πιπλείς), this was due to present tenses like ἵστημι ἵσταμεν. Sanskrit offers a parallel in forms of the perfect system like *pa-pr-ā pa-pr-āu pa-pr-vās-* (§ 850). See § 542 p. 102, § 621, where too is given the origin of the nasal in the reduplicator of πίμ-πλημι κί-χρημι etc.¹⁾

Gr κί-χρη-μι 'I reach, find, catch up' 1st pl κί-χρη-μεν partic κί-χρή-μενος. Origin uncertain

O.H.G. *wi-wint* 'whirlwind' beside *wint* (§ 592 p. 133) was perhaps reduplicated first as a substantive

Remark. Some verbs of Classes III and IV have an *-ā*-suffix in Italic in non-present tenses Umbr. *an-dīsa/just* a-teīa-fust 'circumtulert' for *dī-ā-ā- from √ *dō-* 'give' pres Umbr. Osc 1st sing *dī-d-ō; Falisc. *pīpafo* 'bibam' op. Skr. 3rd pl *pi-p-atī* Lat. *bī-b-i-t* § 589 p. 100, § 553 p. 107; Volsc. *sistatiens* 'statuerunt' from *sistā-tens (Osthoff, Perf. 244) beside Lat. *si-si-ō*. These *ā*-stems are identical with the *ā*-conjunctives of these verbs (Pelign. *dī-d-u* 'det', Lat. *bī-b-ā-s*, *si-si-ā-s*) and are proofs of the wide range which the *ā*-suffix originally had (see § 578 pp. 118 ff.)

§ 595. Fuller Reduplication (cp. Class VII) Skr. *dāri-drā-ti* beside *dr-ā-ti* 'runs', *yāyā-īarā-s* 'walking or moving about' from a presumed **yā-yā-ti* connected with *y-ā-ti* 'goes'. Armen. *mr-mi-a-m mr-mr-a-m* 'murmuro, fremo, rugio', Lat. 2nd sing *mur-mur-ā-s*, O.H.G. *mur-mur-ō-s murmulō-s* 'murmurest', beside Gr. μορμύρω for *μορ-μυρ-ιω Class XXVII (§ 730). Lat. *tin-tinn-ā-s tin-tin-ā-s* beside *tin-tinn-iō* Class XXVII (§ 731). Lat. *ul-ul-ā-s*, Lith. imper *ul-ul-ó-k*

1) Is Thess. inf. ἐσοκχρέμεν (Collitz, Samml. no. 1557) an adformate of τίθήμεν, or did it come from an indic. *κίχρω (op. περσοσέμεν)?

indic. *ul-ul-ó-ju* (cp. § 735) The Lat 1st sing., *murmurō tintinnō ululō* for *-ā-ūō* (cp. Lith. *ul-ul-ó-ju*) in Class XXVIII (§ 741)

D. CLASSES XII TO XVIII.

NASAL PRESENT STEMS

§ 596. Specimen types of words which belong to this section are Skr. *mṛ-nā-ti ṛ-nō-ti yundā-ti* with the thematic *mṛ-nā-ti ṛ-nvā-ti yuñjā-ti*, and Skr. *kṛp-āna-tē*.

A few remarks are necessary on these nasal accretions, which beyond all doubt are closely connected together.

(1) Skr. *mṛ-nā-ti mṛ-nā-ti mṛ-n-ānti, ṛ-nvā-ti. ṛ-nō-ti ṛ-nv-ānti, yuñjā-ti yundā-ti yuñj-ānti* = *vidā-ti vēt-ti vid-ānti*, that is, there seems to be a definite relation between thematic and non-thematic forms; the thematic stem may be derived from the other by adding the thematic vowel to its weak form. See § 491 p. 50.

(2) The suffix *-ney- -nu-* is made out of *-nā- -nā- -n-* (Skr. *mṛ-nā-mi* Gr. *μάρ-να-μαι* Skr. *mṛ-n-ānti*) by adding the suffix or determinative *-ey- -u-*. This *-u-* has been discussed, § 488 pp 44 ff.

We often find *-u-* and *-nu-* in the same root, as **str-u-* (Goth *stráu-ja*) and **str-nu-* (Skr. *str-ṇō-ti* Gr. *στόρ-νῖ-μι*), from $\sqrt{\text{ster-}}$ 'sternere', **hl-u-* (Skr. *śr-ō-ṣi śr-u-dhi*) and **hl-nu-* (Skr. *śr-ṇō-ti*) from a $\sqrt{\text{la}^*l-}$, never found except with one of these extending suffixes; **uel-u-* (Gr. *ἔλ-ύω ἔλ-υ-τρο-ν* Lat *vol-vō in-volūcru-m*) and **ul-nu- *ul-nu-* (Skr. *vṛ-ṇō-ti ūr-ṇō-ti*) from $\sqrt{\text{uel-}}$ 'turn, twist, wind', Skr. *á-dbh-u-ta-s* 'undecentful, pure, genuine' and *dabh-ṇō-ti* from *dabh-* 'deceive' **qs-u-* (Gr. *ξ-ύω*) and **qs-nu-* (Skr. *kṣ-nuv-ānā-s*) from $\sqrt{\text{ges-}}$ (II § 8 Rem. 2 p. 20); **pī-u-* (Skr. *pī-vas-*) and **pī-nu-* (Skr. *pī-nv-a-ti*) from *pī-* 'swell, abound in'. The variant stems in Skr. *śr-ō-ṣi* and *śr-ṇō-ṣi* may be compared with those in Gr. *ῥεασ-ύ-ς* and Skr. *dhr̥ṣ-nū-ś* (1st pl *dhr̥ṣ-nu-mās*). Probably one of these parallel stems, say **qs-nu-*, is a contamination of the

other two, **qs-n-* (Gr. ξ-*uίvw* ξ-*áv-ιo-v*) and **qs-u-*, and **stj-nu-* of **stj-n-* (Skr. *stj-ṇā-ti* Lat *ster-nō* etc.) and **str-u-*; ¹⁾ but this must not be taken to imply that the contaminated suffix -*n-u-* arose in just these roots and no others.

Non-thematic *u*-flexion is very rare except in monosyllabic stems like Skr *śr-ō-śi á-śr-ō-t śr-u-dhí*, where it was dominated by the analogy of verbs with *u* in the root proper. Examples of stems other than monosyllabic are Skr. *tar-u-tē* (cp. *tāru-ṣantē taru-tar-*) beside *tār-a-ti*, Gr. *έρ-v-ιαι* (cp. *έρ-v-ια* Skr. *var-ū-ti-a-m var-ū-tár-*) beside Skr *vár-a-tē vj-ṇō-ti* Goth. *varja* ²⁾ No proof is forthcoming that present stems of this kind were ever a numerous or productive class. It was not until *u* was joined to *n*, that the suffix ran through any large number of forms

Remark. Some scholars, led by de Saussure, hold that **stjney-* is **steru-* with an *infix* or inserted element -*ne-* That is all very well on paper, but under what principle of language known to us it can come passes my comprehension. They refer, of course, to *ṇunák-ti*, from *✓jeyg-* **jug-*, as a clear instance of inserted sounds But I cannot admit that the nasal suffix has been *inserted* here any more than in the stem which I began with See (5) below, pp 139 f ³⁾

(3) After a root with final consonant *ṇu*, *en*, and doubtless *on* are found as variants for the initial *n* of -*nā-* -*no-* -*ney-* -*ṇo-*.

1) Compare Lat *pōpulneu-s* = *pōpulnu-s* + *pōpuleu-s* A large collection of such mixed forms containing formative suffixes of a similar sort, is given by Per Persson, *Wurzelerw* pp 153 f

2) On Skr *tanōti*, which the Indians analysed as *tan-ō-ti*, see §§ 639, 640 *karōti* I still hold to be a later re-formate, although Per Persson, *op. cit* p. 149, opposes this view See § 640.

3) Fick is keenest about these "infixes" Thus in one place he speaks of the "repetition of infixed *s*" in Greek aorists in -*σαα* and Sanskrit aorists in -*śīam* (Gott Gel Anz, 1881, p 1429) Page 1460 inflexion is the "oldest" and most powerful agent which causes word to grow out of word". Page 1462 "Almost always, where hitherto scholars have seen suffixes, that is, defining words added to the end of another, it is far better to speak of infixes". One question I should like to ask. Where did these infixed sounds come from, and what were they before they were infixed?

For *-nā -n(ə)* take the following: Avest. 1st pl. *fry-an-mah̥* beside *fri-nā-ti* 'pleases, makes inclined', *hv-an-mah̥* beside *hu-nā-ti* 'exalts, produces'. For *-no-*. Skr. *iś-ana-t* 'let him set in motion' cp *iś-anyá-ti* = Gr. *laíno* for **lō-av-ṛo* (*-ṇo-*), Armen. *lk-ane-m* 'I leave' (*-ṇo-*), Gr. *ποδ-άω* 'I honour, glorify' (*-ṇo-*), Goth. *ga-vakna* 'I awake' (*-ṇo-*, *-eno-*, or *-ono-*), Lith. *kūp-inu* 'I heap, hoard' (*-ṇo-*), *gab-enù* 'I bring' (*-eno-*), O.C.Sl. *vrīg-nq-ti* 'to throw' (probably *-ono-*, see § 615 Rem)

For *-ney- -nu-*. Skr. *vánano-at-* 'liking' for **ṽṇ-ny-* beside indie *vanō-ti* for **ṽṇ-ney-ti* from $\sqrt{\text{yen-}}$: Avest. 2nd pl. *debe-naotā* for **db-anau-ta* (*-anau-* instead of *-anu-* from the singular) beside Skr. *dabh-nō-ti* 'hurts'; Avest. partic. mid *zar-anu-mana-* beside opt. *zar-anaṣ-mā* and Skr. *hṛ-nī-tē* 'grows, grumbles'. For *-ṇyo-*. Avest. *xw-anva-inti* 'they drive on' *cw-ēnva-ḥ* (pr. Ar. **sy-anu-a-*) beside *hu-nao-iti hu-nā-iti*. Avest. *sp-ēnva-ḥ* 'proficiebat' doubtless the same as O.H.G. *sp-innu* 'I spin' for **sp-enūō* beside *spannu* 'I stretch' for **spə-nūō* and beside *spanu* 'I lure, attract' for **spə-nō* (§ 654); O.H.G. *tr-innu* 'I separate myself from' ground-form **dr-enūō* beside Skr. *dṛ-ṇā-ti*. Greek examples are apparently Hom. *ix-áō* for **ir-arfō* beside *ir-réo-μαι* and *ix-áō* for **ri-χ-arfō*, whose ending doubtless comes from *-ṇūō* (see § 652), and *ξ-έρφο-ς* *ξέρφο-ς* from the root of Lat. *hos-ti-s* and Goth. *gas-t-s* (cp. the Author, Idg. Forsch., I 172 ff.).

Similar groups of suffixes, fuller and weaker, are found in other present classes *-eno- -no- = -eso- : -so-* (Class XX). *-ṇno- -no- = -ṇo- : -ṇo-* (Class XXVI).

The only ones of these dissyllabic suffixes which were to any great extent productive were *-ṇno- -eno- (-ono-)*. These we place in a class by themselves (Class XIV).

(4) In classes where the *n*-suffix comes after the root syllable, it is not always as described in (3), just above. The root often has attached to it some kind of determinative. Thus we see *-i- -ī-* (cp. § 498 pp. 61 f), as in Skr. *r-i-ṇva-ti* Gr. Lesb. *ὀρ-ι-νω* beside Skr. *ṛ-nvá-ti* Gr. *ὀρ-νῦ-μι*; Gr. *π-ι-νῦ-*

-μνο-ς for *π-ι-νν- beside νη-πύ-τιο-ς Skr. *pu-nā-ti*; Skr. *bhr-t-nā-ti* (Avest. *brōi-pra-* 'axe' O.C.Sl. *bri-ti* 'shear, shave') beside Gr *πάρο-ς* Lat. *for-āre*; Skr. *śr-t-nā-ti* beside *śy-tā-s*; Gr. Lesb *αρ-ι-ννω* (Lat. *dis-crī-men*) beside Lith. *skir-nū-s* -es- (cp §§ 656 ff.), as Skr. *i-ś-nā-ti* *i-śā-tē* beside *i-nō-ti*; Gr. *εἴνῳμι* (*ēivōmi*) Armen. *z-genum* common ground-form **u-es-neu* **u-es-nu* beside Lat *ex-uō* Lith. *au-nū* (§ 639). Other examples will be mentioned anon.

(5) Most obscure of all has hitherto remained the "nasal infix", the nasal element, that is, in such words as Skr. *yundākti* *yunīj-mās* and *yunīj-ā-ti*, and its relation to the nasal suffixes in the other Classes.

The strong form, Skr. *yumaj-* for example, has hitherto been found as a verb stem only in Aryan. Some other languages have been supposed to show traces of it, as Gr *υννέω* and Lat. *conquiescō frūniscor*, which are said by some to be for **υννεα-ω* and **quenec-scō* **frūneg-scōr*; but this in my opinion is the merest conjecture¹⁾ If we must compare something from European languages, the most likely forms are the adjective Goth. *manag-s* O C Sl. *mānogŭ* 'multus' beside Skr. *māha-tē* 'is large, generous' *maghā-m* 'fullness, riches'.

Perhaps these nasal forms are merely a developement of Class XII, by a change in the first instance of, say, **jug-n-més* **jug-n-té* (-n- the variant of -nā-, cp. Avest. *ver^o-n-tē* and the like) to **juaq-més* **juaq-té* Then, by analogy of Skr. *andākti* and *añj-mās* and other present forms with nasal in the root,²⁾ we get the sing *yundākti* It should be remembered, however, that it is *a priori* impossible to say whether a m

1) See Johansson, *Deriv Verb Contr* 108 f, *Akademiske afhandlingar til prof Bugge*, 24 ff; W. Schulze, *Quaest Hom.* 15, 42, *Floek, Vergl Wb.* I⁴ 381, Kretschmer, *Kuhn's Zeitschr* XLII 470 In discussing *υννέω* *ευννέω* no use can be made of O Corn. *cussin* and Mid Cymr *cussan* 'kiss', which are loan-words from the Germanic

2) With *anag-* op Goth. *anak-s* 'suddenly, at once' (Skr. *dīḡas* 'quickly, suddenly'). Skr 2nd 3rd sing. pret. *ānaṣ* 1st pl conj. *anaśāmahāi*, *vy-anaś-i* 'penetrate' may be compared with Gr. *δι-ηρεκ-ης* (§ 569 p 113)

Skr. *yunaḡ-* comes from Idg. *-a-*, *-e-*, or *-o-*. This assumed change of **jug-n-* to **junag-* must have come about in the parent language; and the singular persons may have been made in the same period. If the forms did grow as I suggest from the Class with *-nā-* *-nə-* *-n-*, it would at once become clear why of all the forms containing this suffix in any of its three grades, none is taken from a root with final explosive or fricative (§ 598) — from these roots the parent language would then show (say) **junag-taḡ* = **jug-n-taḡ* (Skr. *yunaḡ-tē*), while others would have the nasal suffix in its proper place, and show the type of **yug-n-taḡ* (Avest. *ver^e-n-tē*).

Another view is set forth by Per Persson, Stud. Lehr. Wurz., 152 f. (cp too Windisch, Kuhn's Zeitschr. xxi 407). He thinks that in the oldest forms which set the type for the class with Nasal Infix, the root final was a determinative, and the nasal a suffix which was added to the root before the determinative was added. Then forms with the determinative and forms with the nasal were contaminated. Thus **lumpō* (Lith. *lumpū* Skr. *lumpāmi*) is a sort of combination of forms answering to Lat. *li-nō* and Lith. *li-pū*. There is nothing which makes this view impossible.

Yet another hypothesis, the latest, is offered by Osthoff. Anz. für idg. Sprach- und Alterthumskunde, I 83. He suggests that Skr. *kynātm-* may be $\sqrt{h_1}$ + present suffix *-nat-* (stronger form of *-nt-*) — personal ending *-mi*; and by analogy *rināc-mā* produced *rināc-mi*. But that there ever was a simple suffix Idg. *-net-* *-nt-* is, I hold, quite unproven; see § 685, Rem. 2.

(6) Nasal Present Stems are often found as bases for Nouns. Examples are Skr. *vē-na-ti* 'longs' *vē-nā-s* 'longing', Avest. *peš-ana-ti* 'fights' beside Skr. *pṛt-ana-m* 'battle', Gr. *θῆν-άω* 'I sharpen' beside *θῆν-αρόν* 'whetstone', Skr. *dhyś-nō-ti* 'is bold' *dhyś-nu-mā-s* beside *dhyś-nū-ś* 'bold', Skr. *pī-nva-ti* 'makes to swell' beside *-pī-nva-s* 'making to swell', O.H.G. *bannu* 'regions under ban, forbidden places' for **bha-nuō* beside *ban*, gen. *bannes*, 'command enforced by pains and penalties', cp. Gr. *ξένος* p. 138. Compare § 487 pp. 40 f.

We shall now discuss the classes of nasal stems one by one. Of these we distinguish seven

Class XII.

Root + *-nā-* *-nə-* *-n-* forming the Present Stem.

§ 597. The strong suffix was *-nā-*, the weak form before a sonant was *-n-*, before a consonant either *-nə-* (Gr. *μάρ-να-ται*) or *-n-* (Avest. *ver^ē-n-tē*).

Sanskrit, with *-nī-* before consonants (e. g. *mṛ-nī-más*), stands alone. *-nī-* displaces **-ni-* = Idg. *-nə-* on the same principle as changes **śi-śi-hi* to *śi-śī-hi*, so that we have *mṛnī-más* : *mṛnā-mi* like *śiśī-hi* : *śiśū-mi*. See § 498 pp. 61 f.

Remark Wiedemann's view (Lat. Praet. 49) that *-ni-* changed to *-nī-* by quantitative analogy of *-nā-* I hold to be mistaken; and so also Bartholomae's, that *mṛ-nā-mi* : *mṛ-nī-más* contain a pr Idg ablaut, *-nā-* being for *-nā-* (Stud Idg. Spr., II 75 ff.).

In Avestic, before sonants, not only *-n-* but *-an-*, seemingly representing Idg. *-en-*. *fry-an-mahī*, see § 596. 3 p. 138.

The Root Syllable has always, and always had, the weak form.

§ 598. Pr. Idg. All the forms which can be proved to be Indo-Germanic come from roots with final liquid, nasal, or vowel (cp. § 596. 5 p. 139).

Skr. *mṛ-nā-mi* 'I grind, crush' 3rd sing. *mṛ-nā-ti* 1st pl. *mṛ-nī-más* 3rd pl. *mṛ-n-ānti*, Gr. *μάρ-να-μαι* 'I fight', partic. Corcyr. and Att. *βαρ-νά-μενο-ς* for **βρα-να-* (I § 292 p. 233); *μόρ-νά-μενο-ς* in Hesych is either Aeolic for *μαρ-να-* (I § 292 p. 234) or all dialects of Greek for Idg. **mṛ-nə-* (cp. Skr. *mūr-nā-s*). — With thematic vowel Skr. *mṛ-nā-ti*.

Gr. *πορ-νά-μεν* : *πωλεῖν*, *πορ-νά-μεναι* : *πωλούμεναι* (Hesych.) are as ambiguous as *μωρνάμενος*, Att. *πέρ-νι-μι* 'I sell, transfer' with changed root-grade (cp. *περάω*), O.Ir. *re-num* 'I give away, sell' (cp. § 604).

Skr. *jā-nā-mi* 'I learn, know' for **ǵh-nā-*; compare perhaps Lith. *žino* 'he knows' for **ǵh-nā-t* (whence *žinau žino-me* etc.

by analogy of *biy-añ-s* and the like.¹⁾ — With thematic vowel Skr. *jā-na-ti* Avest. 2nd pl. *zā-na-tā*, Goth partic. *kunnand-s* (indic. *kann*)

Skr. *li-nā-mi* 'I stick close to, cower, disappear' *vi-lināmi* 'melt, disintegrate, go to pieces', Gr. *λί-να-μαι* *τρέπομαι* Hesych., O.Ir. *le-nim* 'adhacreo' (cp. § 604), O.Icel. *li-na* 'I relax, grow soft'. — With thematic vowel Lat *li-nō* (cp. Gr. *ἀλίνω* 'ἀλείφω' for **ἀλι-νιω* § 611).

Skr. *kṛi-nā-mi* 'I buy', O.Ir. *cre-nim* 'I buy' for **cri-na-mi* (cp. O.Ir. *crī-thid* 'fond of buying'), cp. § 604.

Often a present stem is formed both in this twelfth class and in Class XVII, particularly in Aryan; e. g. Skr. *kṣi-nā-ti* and *kṣi-nō-ti* 'destroys'. Cp. § 605 Rem.

The likeness of the endings in the strong singular persons and those of the corresponding stems of Classes X and XI, in *-ā-*, caused a number of analogical changes. (1) *-nā-* passes into the weak persons, as O.H.G. *gi-nō-mēs* beside *gi-nō-m*, following *zittarō-mēs* (cp. § 594 p. 134) and *salbō-mēs*. (2) An extension with *-jo-* by analogy of the variation *-ā-* : *-ā-jō-* in Classes X and XI, as Gr. *δαμνάω* instead of *δάμνημι*, A.S. *hlinie* 'I lean' instead of *hli-nō-jō*

§ 599. Aryan. Skr. *vṛ-nā-ti* 'chooses' mid. *vṛ-nī-tē*, Avest. mid. *ver^o-n-tē*; — with thematic vowel Avest. 3rd sing. pret. mid. *fraor^o-nata* = pr. Ar. **pra-vṛ-na-ta*. Skr. *pṛ-nā-ti* 'fills';²⁾ — with thematic vowel *pṛ-nā-ti* Avest. imper. *per^o-nā*. Skr. *śṛ-nā-ti* 'breaks up, crushes, grinds, splits up'; — with thematic vowel imper. *śṛ-ṇa*; cp. O.Ir. *ara-chrinim* 'difficiscor, I decay, break up' § 604. Ar. **zā-nā-* 'to know' for **gṇ-nā-*, √ *gñ-* 'know': Skr. *jā-nā-ti*, O.Pers. 3rd sing. pret. *a-dā-nā*: Lith. *žino*, see § 598 p. 141. Skr. *prī-nā-ti* 'makes glad,

1) *žinō-* may also be **gṇn-ā-* (Class X).

2) One is tempted to identify this form with O.H.G. *fullōm* 'I fill'. This is probably at least a derivative from the adj. *fol* Goth. *full-s*, like O.Ir. *com-almam* from *lān*, see § 760.

makes inclined', Avest. *frī-nā-ḥ*. Skr. *ju-nā-ti* 'conquers, compels', √ *gej*-. Avest. *injunct. zi-nā-ḥ* 'draws away' O.Pers. *a-dī-nā*; — with thematic vowel O.Pers. *a-dī-na-m*. Skr. *pu-nā-ti* 'purifies, clears', cp. Ir. *u-nā-d* 'to cleanse'? (Fick, Wtb. I⁴ 483, according to Stokes). Skr. *dhu-nā-ti* moves to and fro, shakes' beside *dhu-nō-ti dhū-nō-ti*. Skr. *grbh-nā-ti grh-nā-ti* 'grasps', Avest. *ger^o-w-nā-iti*, — thematic Skr. *grh-na-ti*. Skr. *badh-nā-ti* 'binds' for **bhṛdh-*, √ *bhendh-*.

Remark Skr. *muśnā-ti* 'steals' is derived from the noun *mūś-muś-* 'mouse' (II § 180 p. 485). Similar words below in § 793

§ 600. Strong stem instead of weak. Skr. imper. 2nd sing. *grbh-nā-hi* instead of *grbh-nī-hi*, 2nd pl. *pu-nā-ta* instead of *pu-nī-tā*. Compare Skr. *kṛ-nō-tu* instead of *kṛ-ṇu-tā* and the like, § 641.

There was naturally a close contact between thematic and non-thematic forms in Aryan, which made it easy for words to pass from one to the other. The 1st person singular and the 3rd plural present, with other forms, and the conjunctive mood, had regularly the same form in both: compare Skr. *mṛnāmi mṛnānti* from both *mṛ-nā-ti* and *mṛ-nā-ti*. Thematic stems are specially common in Avestic, compare 3rd sing. mid. *ster^o-na-tā* opt. *ster^o-nae-ta* beside Skr. *str-nā-ti* 'strews', and 2nd sing. *hu-na-hi* beside *hu-nā-iti* 'begets'.

The Sanskrit 2nd sing. imper. active, besides *-nī-hi* (*-nā-hi*), has the ending *-ānā*, found in classical Sanskrit with all roots ending in a consonant, as *grh-ānā badh-ānā*. Two explanations of these are possible. (1) *-āna* may = Idg. *-one*, which may be a thematic imperative of Class XIV, where Slavonic has *-ono-* (see §§ 615, 624). Or (2), *-āna* may be *-ā-* = *-ṛ-* + *-na*, — *-ṛ-* being a weak form of the *nā*-suffix, and *-na* the same particle which we see with the 2nd pl. in *-ta-na* (beside *-ta*). The second view seems better.

Remark Bartholomae now supports the view which analyses *-āna* into *-ā + na*, and identifies *-na* with *-na* in *-ta-na -tha-na* (Stud Idg. Spr., II 123), and cites by way of illustration the Avestic 2nd sing. imper *bara-nā*, a variant for the usual *bara* = Skr. *bhāra*. But he explains *grhā-* as derived from **ghṛbhā-*, where I cannot follow him.

Exceptionally the root syllable has a strong grade. partic. mid. *āp-n-āna-s* like *āp-nā-mi* Class XVII, ep opt. aor. *apēyam* and *āpas- apās-*. But *āp-* may be preposition *ā* + *ap-*.

A few isolated forms in Sanskrit show a change from this class to *-io*-stems. partic. *hṛnā-yá-nt-* *hṛnī-yá-māna-s* beside *a-hṛ-nā-t* mid. *hṛ-nī-tē*. With forms like Gr. *δαμνάω* (§ 598 p. 142), *hṛnī-yá-nt-* has no very close connexion

§ 601. Armenian. *barna-m* 'I raise' for **barj-na-m* ground-form **bhṛgh-nā-mi*, cp. aor. *barj-i*. *darna-m* 'I return' for **darj-na-m*, cp aor. *darj-ay*. *banam* 'I open' ground-form **bhā-nā-mi* from *√bhā-* (p. 56 footnote), cp. aor. *ba-c-i*: Gr. *φαίνω* for **φα-νίω* § 611, O.H.G. *ba-nnu* § 654. *stana-m* 'I possess, have in my power, buy', cp. aor. *sta-c-ay*: Gr. *στά-νω* 'I place' (G. Meyer, Gr. Gr.² p. 446) Lat. *dē-stināre*, O.C.Sl. *sta-na* 'I place myself'. *lua-na-m* 'I wash', cp. aor. *lua-ε-i*.

These are inflected like the *a*-presents *mna-m* and *jana-m* (§ 581 p. 122). But the original quantity of the *a* in *-na-* cannot be determined; and *-na-* may be Idg. *-nā-* or Idg. *-nə-*.

§ 602. Greek. *μάρ-να-μαι μαρ-νά-μενο-ς, πορ-νά-μεν πέρ-νη-μι, λῖ-να-μαι* see § 598 p. 141 *δάμ-νη-μι* 'I tame' beside *δάμα-σσειν*; for the root syllable compare *κάμ-νω* and Skr. *śam-nī-tē* beside *κάμα-το-ς śamī-tā-s*, *ὄμ-νῶ-μι* beside *ὀμό-τη-ς*. *δύ-να-μαι* 'I can' possibly connected with Lat. *dū-ru-s*, but Gortyn. *νί-να-μαι* 'I can', probably belongs to some other root.¹⁾

The *i* of the root-syllabic is strange in the following stems. *μίρ-νη-μι* 'I mix' beside aor. *ἐέρυσαι*. *πῖλ-να-μαι* 'I draw near quickly' beside aor. *ἐπέλασα*: cp. Lat. *pellō* for **pel-nō*, O.Ir. *ad-ellaim* 'I go to, visit' for *-(p)el-nā-*. *ῥήμ-νη-μι* 'I hang' (wrongly written *ῥήμνημι*) beside aor. *ἐκρέμασα*. *ὀρέν-να-μαι* 'I reach or stretch' beside *ὀρέγω*. *πίτ-νη-μι* 'I spread' beside aor. *ἐπέτασα*; thematic *ἐ-πιτ-το-ν πίτ-τω*. *σκίδ-να-μαι* 'I spread or widen,

1) Can this be connected with *νῦν* 'sineu, tension, strength'?

disperse' beside *ἐσκέδασα*. Various explanations are given: see Osthoff, M. U. II 20; Wackernagel, Kuhn's Zeitschr. xxix 126; Moulton, Am. Journ. Phil. X 284 f., and Class. Rev. III 45; Kretschmer, Kuhn's Zeitschr. xxxi 375 f.

With *-ho*-flexion: *δαμνάω*, *κιννάω*, *ὀριγνάσμαι*, *πιννάω*. Compare § 598 end, p. 142.

In *δύ-να-μαι*, the nasal was not confined to the present stem *δυνᾷτός ἐδυνήσαμην ἐδυνήθην ἐδυνάσθην*, like *ἀγᾶτός ἀγῆτός ἡγάσθη* from *ἄγα-μαι*. Compare § 643, and *τανύσσα* (from *τα-νύ-μαι*).

§ 603. Italic. (1) We find in Latin the non-thematic inflexion of Class XIII *ster-nō* (contrast Skr. *stṛ-nā-ti*), *li-nō* (contrast Skr. *vi-linā-ti*), *pellō* for **pel-nō* (contrast Gr. *πλ-να-μαι*), *sper-nō* (contrast O.H.G. *spor-nō-m* 'I tread, kick'), and no sound-law prevents our putting in this twelfth class *ster-ni-mus -ni-tis*, deriving them from **-na-mos *-na-tes* (cp. § 505 p. 71, on *red-dimus*, and § 543 p. 103, on *se-ri-mus*)

(2) But some compounds are inflected as verbs in *-āre*. *cōn-sternāre*, beside O II G. *stornēm* 'attonitus sum' (§ 605) Gr. *πτίρω* 'I make shy, put in a fright'. *in-clināre*: O.Sax. *hli-nō-n* 'I lean', cp Lett. *slī-nu* (beside *slēiju*) 'I lean on, support'. *dē-stināre*, cp Armen. *sta-na-m* 'I possess' Gr. *στά-νω* 'I place' and *στα-νύω* (§ 601 p. 144). So too *com-pellare* from *pellere*, *aspernārī* from *spernere*. It is assumed that a similarity in the endings *-nā-s(i) -nā-t(i)*, in this class, and *-ā-s(i) -ā-t(i)* in Classes X and XI caused a current to set in the direction of the last two (cp. end of § 598). But this does not explain why only compounds were carried by it; and apparently we must not separate *pellere* : *compellāre*, *spernere* : *aspernārī* from *figere* : *prōfligāre*, *capere* : *occupāre* and others. The *-nā-* in *cōn-stēr-nā-s* must therefore be kept quite distinct from *-nā-* in Skr. *ṣṛ-nā-mi* Gr. *δάμ-νη-μι*. See § 583 pp. 124 f.

§ 604 Keltic. O.Ir. *re-num* 'I give away, sell' (perf. *-rur*), *le-num* 'adhaereo' (perf. *ro lil*), *cre-num* 'I buy' (perf. *-cuur*) Mod.Cymr. *prynaf*, see § 598 p. 142. *gle-num* 'adhaereo'

(perf. *ro guul*) Mod Cymr. *glynaf* beside O.H.G. *chli-nu* 'I cleave, stick, smear' (Gr *γλοι-ός* 'sticky dampness' O.H.G. *chleimen* 'plasmare') O Ir. *be-num* 'I strike, cut' O Brit *ei-binam* 'lamio' Mod.Bret. *benaff* 'I cut', beside Lat. *perfringes* 'perfringas' (Festus) O.Bret. *bi-tat* 'resicaret' O.C.Sl *bi-ti* 'to strike'. The inflexion of these presents, as Thurneysen shows (Kuhn's Zeitschr. xxxi 87), points to pr Kelt. **-nā-mi -nā-si -nā-ti -nā-mesi* etc, i. e. the weak suffix *-nā-* = Idg *-na-* had got into the singular

We must keep these presents distinct from O.Ir. *ara-chrinim* 'I decay, break up' (beside Skr. *śṛ-nā-ti* § 599 p. 142), *-gninim* 'I recognise' (✓ *gen-*, cp. Skr. *jā-nā-ti* with **gṇ-* § 598 p. 141) and *ro-chlunnuir* 'I hear' (beside Avest. *sru-nao-iti* Class XVII, ✓ *kley-*), which have *ṛo-*-inflexion. Was there any connexion between the *-ṛo-* of this last named present and the old *-nu-*-inflexion? There may be the same relation between *-chrinim* and Skr. *śṛ-nā-mi* as between Gr. *φαίρω* for **φα-ν-μω* and Armen. *ba-na-m* (§ 611), or between Lat *li-n-iō* (beside *li-nō*) and Skr *vi-linā-ti* (§ 598 p. 142, § 743).

§ 605 Germanic Here, as in Latin, we have sometimes the thematic conjugation of Class XIII, and sometimes the conjugation of Classes X and XI, see § 598 end, p. 142.

O II G *spor-nō-m* 'I tread, kick' O Icel. *spor-na* 'knock against', thematic variant stem O.H.G. *spur-nu* and *-spurnut* conj. *-spirne* (perf. *spur-num* O.Icel. perf. *spar-n spur-nom*) like Lat. *sper-nō*. O.Sax. *mor-nō-n* 'I trouble myself, care', A.S. thematic *mirne*. Explanation uncertain: O.H.G. conj. *wolle* beside Skr. *vṛ-nā-tē* 'chooses' (Kluge, Paul-Braune's Beitr., viii 515). O.H.G. *gi-nō-m* (also *gei-nō-m*) A.S. *gīnie* 'I gape'; with *-no-*, O.Icel. *gī-n* O.C.Sl. 3rd sing. **zi-ne-tū*, ✓ *ghez-*. O Sax *hl-nō-n* A.S. *hlīne* 'I lean, support myself': Lat. *in-clī-na-t*. O.Icel. *li-na* 'I soften': Skr. *li-nā-ti* etc., see § 598 p. 142. O.Icel. *fū-na* 'I rot, corrupt' (partic. *fū-inn* 'rotten'): thematic Lith. *pū-nu* 'I rot'.

We must add a group of West Germanic verbs in which *-kk-* *-pp-* *-tt-* are due to assimilation of the *n* of *-nā-* to an explosive root-final (I § 530 p 388, § 534 p. 391, § 541 p 396), as O.H.G. *lecchōm* 'I lick' ground-form **liġh-nā-mi*, *zocchōm* 'I pull hard, tug' ground-form **duk-nā-mi*, Mid.H.G. *hopfe* (Rhine-Frank. *hoppe*) 'I hop' ground-form **qup-nā-mi*.

Remark Some forms of these verbs have not broken *u* and *i* in the root; as O.H.G. *zucchōm*, Mod H.G. *zucke* beside *zocchōm*, Mid H.G. *upfe* beside *ropfe* (ground-form **iub-n-*), Mid H.G. *stutze* 'I push, strike' (ground-form **stud-n-*), Mod H.G. *nicke* (ground-form **knigh-n-*). I suggest as a possible explanation that there may once have been bye-forms with the present-suffix *-ney-* *-nu-*, as 1st pl **duk-nu-mes*. Compare Goth. *lunnun* (**ġn-nu-mes*) beside *uf-kunna*

A third group of Germanic present stems is that exemplified by Goth. *þaha -áis*. Goth. *maírnái-þ* O.H.G. *mornēt* beside O.Sax. *mornōn* A.S. *murne* O.H.G. *hlīnēm* beside O.Sax. *hlīnōn* A.S. *hlunie*. O.H.G. *stornēm* 'attonitus sum, inhiō', beside Lat. *cōn-sterāre* § 603 p 145. The transformation in these verbs is due to their intransitive meaning, see § 781.3 The case is different with Goth. *uf-kunnái-þ* 'recognises', as we shall see in § 646

§ 606. Balto-Slavonic. The thematic type prevails; e. g. Lett. *gā-nu* 'I snatch' contrasted with Skr. *ju-nā-ti* 'sets in quick motion, urges', O.C.Sl. *zi-ne-tŭ* 'yawns, gapes' contrasted with O.H.G. *gi-nō-t*.

Traces of *-nā-* are perhaps left in Lith. *žino* 'he knows' ground-form **ġñ-nā-ti*: Skr. *jā-nā-ti*, see § 598 p. 141; and in Lith. *ly-nó-ja* 'it rains slightly' inf. *ly-nó-ti* (Lett. *li-nā-t*) beside *lŷ-na* 'it rains', *kilnó-ju* 'I lift this way and that' beside Lat. *ex-cello* for **celnō*, *lasz-nó-jo* 'it drizzles, trickles a little'.

Remark. *kilnó-ju* may also be quite well explained as a derivative from *kilna-s* 'high'; and this makes it doubtful whether the "diminutive frequentatives" in *-nó-ju* ought not to be estimated quite differently and classed elsewhere. But here we must bear one point in mind — this I say with a view to Leskien (Ablaut der Wurzels im Lit, p 174) — to wit, that Balto denominatives often put on the appearance of primary verbs. See § 793 Thus e.g. *lynó-ja* may quite well be a primary form by analogy of which was formed *kilnó-ju* from *kilna-s*

Class XIII.

Root + *-no-* forming the Present Stem.

§ 607. Stems of this class seem to bear much the same general relation to Class XII as Skr. *tī-ṣṭh-a-ti* Lat *si-st-i-t* to Gr. *ἵστησι*; see § 491 p. 50.

But certainly not all the stems of this class are stems of Class XII which have taken to thematic inflexion. Amongst them are many whose stem is found as a noun-stem, and was probably only a noun-stem at the first. Take, for example, Skr. *vē-na-ti* 'longs' beside *vē-ná-s* 'longing', *pana-tē* 'trafficks, barter, buys' beside *pana-s* 'wager, bargain, loan' Lith. *peĩna-s* 'gain, profit' (I § 259 p. 211); Goth. *frathna* O.Icel. *fregn* 'I ask' beside Skr. *praśná-s* 'question'. So too Class XIV (*-yno- -eno- -ono-*), closely connected with this, is denominative in its origin.

Since it is impossible to distinguish verbs like Skr. *mṛ-nā-ti* (beside *mṛ-nā-ti mṛ-n-ánti*) from those like Skr. *vē-na-ti* (from *vē-ná-s*), we shall treat them together.

Parallel variants such as Gr. *βόλομαι δήλομαι* 'I wish' (**gl-no- . *gel-no-*), O.H.G. *wallu* 'I heave, toss': *willu* 'roll, wallow' (**ul-no- . *uel-no-*) recal similar pairs in Class II, Skr. *kṛś-á-ti . káś-a-ti* (§ 513 pp. 78 f.), and in Class XXVI, Goth. *vaurk-ja* : O.H.G. *wirk-(i)u* (§ 705).

§ 608. First we cite *no*-forms which occur in more than one language.

**stṛ-no-* from *√ster-* 'sternere': Avest. 3rd sing. mid. *ster^e-na-tā*, Lat. *ster-nō* (with the root-syllable in the strong grade), beside Skr. *stṛ-nā-ti* (§ 600 p. 143). Lat. *sper-nō*, O.H.G. *spurnu* 'I tread, step, kick', *fir-spurni-t* conj. **spirne* (see § 614), beside Skr. *sphur-á-ti* 'quickens, throbs'. Lat. *li-nō*, Lith. *lỹ-na* 'it rains' (cp Gr. *ἀλτνω* for **ἀλι-νω* § 611), beside Skr. *li-nā-ti* O.Icel. *li-na* § 598 p. 142, § 603 p. 145. A.S. *gǣ-ne* O.Icel. *gǣ-n* 'I gape, yawn' O.C.Sl. *zi-ne-tŭ* 'gapes, yawns' beside

O.H.G. *gi-nō-m*, see § 605 p. 146. Goth. *kei-na* O.H.G. *chē-nu* 'I bud', Lith. *gy-nu* (beside *gyjū*) 'I revive, recover'. Lat. *fallō*, O.H.G. *fallu*, both with *-ll-* for *-ln-*, possibly connected with Lith. *pū'lu* 'I fall' ground-form **phōlō*; according to another derivation, *fallō* is akin to Gr. *θολερός* 'troubled, impure' Goth. *dval-s* 'foolish' A.S. *drellan* 'check, wander'; if so, the ground-form of *fallō* must be **dhylō-nō*

§ 609. Aryan To the forms cited in §§ 598 and 599, parallel to forms in Class XII, add the following. 2nd pl. *gr-nā-tu* beside *gr-nā-ti* 'calls, calls upon'; *rāna-ti* 'indulges himself, pleases himself' instead of **ranā-ti* (cp § 516 p. 82) ground-form **rṇ-nē-ti* beside *ram-nā-ti*, which must be explained like *śam-nī-tē* § 602 p. 144 (cp *ra-tā-s* for **rṇ-ta-s*); *ā-mi-na-nta* beside *mī-nā-ti* 'lessens, hurts', *math-na-dhvam* beside *math-nā-ti* and *mānth-a-ti* 'twirls, moves, shakes'.

Skr. *ghūrna-ti* 'wavers' from *ghūr-nu-s* 'wavering'. *vēna-ti* 'longs' from *vē-nā-s* 'lounging' *pana-tē* 'trades' from *paṇa-s* 'wager' *phanati* 'leaps, hops, is in motion' from *phanā-s* 'snake's hood, nostril' (perhaps cognate with *sphurā-ti* 'quicken, throbs', and if so, with Lat. *sper-nō* O.H.G. *fir-spurnt*, see § 608 p. 148). Compare § 607 p. 148.

§ 610. Armenian. *ar-ne-m* 'I make', aor. *ar-ar-i* § 571 p. 113. *yar-ne-m* 'I raise myself, get up', cp Skr. *ṛ-nō-mi* Gr. *ὄρ-νῶ-μι* Class XVII § 639 *d-ne-m* 'I place', *√dhē*. With the middle *io*-extension (§ 711), *li-ni-m* 'I become' (aor. part. *lieal*), *tani-m* 'I lead' (aor. *tar-ay*)

§ 611. Greek *πτάρ-ρο-μαι* 'I sneeze' (Aristotle) beside *πτάρ-νῶ-μαι*. *πῖ-νῶ* 'I drink', beside imper. *πῖ-θι* Aeol. *πῶ-νῶ* (cp. § 498 p. 61) *δαρ-νῶ* 'I bite' ground-form **dṛk-nō*, *√deñk-* (I § 224 p. 192) *πῖτ-νῶ* beside *πῖτ-νῆ-μι*, § 602 p. 144. *στα-νῶ* 'I place', cp Armen. *sta-na-m* Lat. *dē-stinare* O.C.Sl. *sta-nq* and *στα-νύω* § 601 p. 144, § 603 p. 145.

ράμ-νῶ 'I take pains, labour', cp Skr. *śam-nī-tē* § 602 p. 144.

Dor βούλεται Att βούλεται 'I prefer, I wish' ground-form **ǵ-ne-*, Dor. δήλεται Delph. δέιλεται (Thess βέλλεται Boeot. βείλεται) ground-form **gel-ne-*, see I § 204 p 170, § 428*b* with the Remark p. 316. Hom Dor. τέμνω Att. τέμνω 'I cut', cp. aor. ταμ-εῖν. Lesb ἀπ-έλλω Dor. φήλω Hom εἶλω 'I press' for **fel-no-*.

As we find -*ḡ-ḡo-* (Gr. -*aino*) parallel to -*ḡno-* (Gr. -*ano*) — Class XIV, §§ 616 and 621, Class XXIX § 743 — so we have in Greek -*n-ḡo-* instead of -*no-*. Lesb. κλίνω Hom. Att. κλίνω 'I bend, incline' for **ali-v-ḡo*: Lat. *in-clī-nā-re* O Sax. *hli-nō-n* Lett *sli-ni* § 603 p 145. ροίνω ροίνω 'I separate, choose out, decide', σίννομαι σίννομαι 'I rob' (cp. Kretschmer, Kuhn's Zeitschr. xxxi 420). ἀλίνω 'ἀλείφω' (aor. ἀλῖναι), beside Lat. *li-nō* etc., see § 598 p. 142, § 608 p. 148. ὀτρύνω 'I drive on' for **ō-tru-v-ḡo* from *√tuer-* *tur-* (Skr *tvár-a-tē* 'hastens' O.H.G. *dwer-u* 'I turn quickly round, move', Skr. *turána-s* 'hastening'); with *tru-* : *tur-* compare Skr. *hru-nā-ti* : *ju-hur-a-s* beside *hvár-a-tē*, Avest. *caḫru-* Skr. *catur-* beside *catvar-* and the like. φαίνω 'I make appear, make visible, show' for **ḡa-v-ḡo*: Armen. *ba-na-m* O.H.G. *ba-nnu*, see § 601 p. 144. χαίνω 'I gape' for **ḡa-v-ḡo* with the aor. ἐ-χα-νο-ν, beside *√á-* *-σνω* *χῆ-μη* *χῶ-ρᾶ*: cp. Skr. *hī-ná-s* 'deserted, lacking' *ḡi-hī-tē* 'yields, departs' (§ 540 p. 101). By analogy of **atev-ḡo* (*κτείνω*) beside aor. ἐ-κτεν-σαι (ἐ-τετινα) fut. **κτενε(σ)ω* (*κτενῖω*), there were made in pr. Greek the aorist **eklin-sa* **éphansa* (ἐκλῖνα ἐφηνα) and the future **ḡlins(σ)ω* **ḡphans(σ)ω* (κλινῶ φανῶ) from **klin-ḡo* and **phav-ḡo*, and others in the same way.

Remark φαίνω shews that κλίνω comes from **ḡli-v-ḡo*. Bartholomae's doubts are unfounded (Stud. Idg. Spr., II 87 f).

The origin of the Att. ending -*ono* is generally uncertain, as it may come from -*no*, -*ḡo*, or *vf*ω (§ 655). In any case, pairs of variants such as βένω δένω θύνω beside βίω δύω θίω produced ιθύνω ἀρνύνω beside ιθύω ἀρνύω, and then the analogy went further, and we have ἡδύνω ταχύνω etc. Compare Lith. *keláunu* § 615.

§ 612. Italic. *ster-nō* *sper-nō* *li-nō* *fallō* see § 608 pp. 148 f.

Other verbs with a weak grade of root: *tollō* ground-form *tŭ-nō* ✓ *tel*. *si-nō*, origin obscure (cp. Osthoff, M U. iv 133 f., Perf 612) *dē-gūnō* for **gus-nō*, ✓ *ġeys*.

Other verbs with strong grade of root. *pellō* for **pel-nō* (Umbr. *ař-peltu* 'admoveto'), beside Gr. *πῖλ-να-μαι*, see § 602 p. 144 *ex-cellō* for **cel-nō*, cp. Lath. *kilnō-ju* § 606 Rem. p. 147

tem-nō may come from Idg. **tem-* or **tyn-*.

Again *cer-nō*, which is connected with Gr. *κρίνω* and Lath *skur-ū*, may be explained in two ways. If it contains the unextended root, it is on a level with *pellō* etc. But it may have arisen in composition from **crinō* (I § 33 p. 34), in which case it will be analysed **cr-i-nō* and be more closely akin to Gr *κρίνω*.

Lastly, *pandō* is doubtful. It is connected with Ose. *patensins* (Class XIV, § 622). If it comes from **pat-nō* (vol II p 161 footnote. Bartholomae, Bezzenberger xvii 119), *a* must be derived from *ə* on account of Gr *πετάσσαι*, and then the root had a weak grade. But *pandō* may belong to Class XVI, see § 632

§ 613 Keltic. O Ir *ser-nim* 'sero' 3rd pl *-sernat* (cp. Windisch, Ir. Wörterb., p. 770 b). Perhaps *sennum* (*sennaim*) 'I drive, hunt' beside OH.G *swimnu* for **syem-nō* (§ 614 p. 152), cp. Mod Cymr. *chwyfaf* 'I move, quiver' for **syem-* (Thurneysen).

§ 614. Germanic. OH.G. *spur-nu* 'I step, kick', and with strong-grade root syllable *fir-sprun-t* conj. *-sprne*. Lat. *sper-nō*, see § 608 p 148. AS *mur-ne* 'I trouble, grieve', cp. OSax. *mor-nō-n*, see § 605 p 146.¹⁾ OH.G. *wallu*

1) Forms like OH.G. 1st pl *spurnamēs* infin. *spurnan* partic *fir-spurnan* AS *spurnan* *murnan* are without *a*-umlaut, by analogy doubtless of the 2nd and 3rd sing pres and the plural of the pret OH.G. *spurnum* etc., cp. OH.G. inf *durfan* beside *darf dūfum*, and others. But AS has *spornan* as well as *spurnan*. Or had the West Germanic originally forms of Class XVII beside those with *-no*? Compare *spurnum* with *kunnu-m* § 646

'I undulate, boil', ground-form **uǵ-nō* and *willu* 'I roll' O.Icel. *vell* 'I undulate, seethe' ground-form **uel-nō*. O.H.G. *fallu* 'I fall' see § 608 p 149. Goth. O.H.G. *kun-nan* 'to know' partic Goth. *kun-na-nd-s* O.H.G. *kun-na-nt-i* (indic. *kann* § 646). Skr. *jā-na-ti*, see § 598 pp. 141 f. O.H.G. *chli-nu* 'I stick, smear'. O.Ir. *gle-nim*, *✓gle-*, see § 604 p. 146. A.S. *ǵi-ne* O.Icel. *ǵi-n* 'I gape, yawn' O.C.Sl. *zi-ne-tŭ*, see § 605 p. 146, § 608 p 148, § 615 p 153. Goth. *lei-na* (partic *kij-an-s*) O.H.G. *chī-nu* 'I bud' Lith *gy-nu*, see § 608 p. 149. O.H.G. *swī-nu* 'I disappear' (cp. Kretschmer, Kuhn's Zeitschr. xxxi 420), *hrī-nu* 'I touch, gam', *grī-nu* 'make a face, snarl', Goth. *skei-na* 'I appear'. *scī-nu* O.H.G. *backu* Upper-G. *pacchu* 'I bake' pr Germ. **bakkō* for ground-form **bhag-nō* (I § 214 p. 181, § 534 p 391), cp. O.H.G. *bahh-u* 'I bake' Class II B Gr *φύω-ω* 'I roast' Class II A § 532 p. 94 O.H.G. *spa-nu* 'I attract, charm, drive on' (pret. *spuon*), ground-form **spā-nō*, also *spannu* 'I stretch, widen, I am in eager excitement' ground-form **spā-nu-ō* Class XVIII (§ 654), beside Lat. *spē-s spa-tu-m* O.H.G. *spā-ti* 'late'

Besides O.H.G. *fin-spirmt* and *willu*, other words have root syllables of the strong grade O.H.G. *quillu* 'I spring, well up', *✓gel-*, O.H.G. *swillu* O.Icel. *svell* 'I swell, heave', O.H.G. *scillu* 'I resound, sound' O.Icel. *skell* 'I clatter', O.H.G. *hillu* 'I make a sound', O.H.G. *gillu* O.Icel. *gell* 'I yell, cry out'. O.H.G. *sinnu* 'I go, think' for **sind-nō* cp. Goth. *sandja* 'I send', Mid H.G. *zinne* 'I burn' for **tind-nō* cp. Goth. *tandja* 'I kindle'. I suggest that we class here verbs with *-mm-*, for *-mn-*, as O.H.G. *swimmu* 'I swim', cp. O.Ir. *sennum* § 613. Goth. *frath-na* 'I ask' (perf. *frāh frēhum* partic *frāihans*) O.Icel. *freg-n* (*frā frāgum fregenn*) A.S. *friz-ne* (*fræzn fruznon fruznen*) with pr Germ. variation of *χ* and *ǵ* (I §§ 529, 530 pp. 384 ff.), which was levelled down in different ways by different dialects. cp. Skr. *praś-nā-s* 'question' *✓prek-* (§ 607 p. 148).

§ 615. Balto-Slavonic. Here this class is more creative than anywhere else.

Lith *gy-nu* 'I revive, recover' Goth. *kei-na*, see § 608 p 149. Lith *lŷ-na* 'it rains' Lat. *li-nō* (*ibid*). O.C.Sl. *zi-ne-tŭ* 'gapes, yawns' A S *zī-ne* (*ibid*) Lett *slī-nu* 'I lean upon, support' cp Gr Lesb. *ῥλί-ρω* O.Sax. *hh-nō-n* Lat *m-clināre* (§ 603 p 145, § 611 p. 150); Lett. *sī-nu* 'I bind' ep. Skr *si-nā-ti* 'binds, surrounds' ✓ *saṭ-*, in the two Lettic verbs *i* doubtless comes from the infinitive (*slī-t*, *sī-t*). Lith *ry-nū* 'I swallow, devour'; O.C.Sl. *ri-ne-tŭ* 'knocks' *rinetŭ* *sę* 'starts' (cp *na-rojī* 'impetus') Lith. *ei-nū* 'I go': a comparison with Lat. *prōd-inunt* is unsafe (see § 1022). O.C.Sl. *si-ne-tu* 'shines', *mi-ne-tŭ* 'goes by'.

Lith. *pū-nu* (beside *pūv-ū*) 'I make rotten' cp. O.Icel *fū-na* 'I rot', § 605 p. 146. Lett *gā-nu* 'I snatch' Lith. *gáu-nu* 'I get' (*-áu-* from *gáu-ti*, no doubt) cp Skr. *ḡu-nā-ti* 'sets in quick motion, drives on, presses' Lith *klū-nu* (beside *klūv-ū*) 'I hook on to, remain hanging, *grū-nū* (beside *grūv-ū*) 'I knock down', *žū-nū* (beside *žū-u*) 'I come to grief', Lett. *schā-nu* (beside Lith *siū-ū*) 'I sew' O.C.Sl. *pli-ne-tŭ* 'spews' for **pljī-* **pljy-* **smjū-* (I § 60 p 47), and *plju-ne-tŭ* like Lith *spīdu-nu* Lett *splau-nu* Lith *au-nū* Lett *áu-nu* 'put covering on the feet' ✓ *eu-*. Lith. *ráu-nu* Lett. *ráu-nu* 'pull, tear, snatch out' (beside Lith Lett *ráu-ju*) ✓ *reū-*, and others (see Bielenstem, Lett Spr. I 355).

The analogy of *ráu-nu* infin. *ráu-ti* etc produced Lith. denominative re-formations like *kėláunu* instead of *kėláuju* beside the mf. *kėláuti* 'to travel' (from *kėla-s* *kėle-s* 'way'), *kuraláunu* instead of *kuraláuju* beside infin *kuraláuti* 'to be king' (from *karāla-s* 'king') Compare Gr *ῥά-ρω* § 611 p 150.

Slavonic gives a large number of *no*-presents from verbs with other finals than *-i* and *-u*, *planetŭ* 'blazes up' for **pol-ne-tŭ*, *po-mę-ne-tŭ* 'thinks upon', *vrīg-ne-tŭ* 'throws' (✓ *uerg-*), *mlūk-ne-tŭ* 'grows dumb', *za-klenetŭ* 'shuts' for **-klep-ne-tŭ*, *būnetŭ* 'awakes' for **būd-ne-tŭ*, *dvīg-ne-tŭ* 'moves', *sūch-ne-tŭ* 'dries' (intr.). Also from one root in *-ā* *sta-ne-tŭ* 'places itself', akin to Pruss. *stānutei*, adverb of the pres participle, cp. Armen. *sta-na-m* Gr. *στά-νω* Lat. *dē-stināre* § 611 p. 149.

In Slavonic the *-no-* suffix is not confined to the present stem; it appears elsewhere in the system of the verb, but then in the peculiar shape *-nq-*. Examples are aor. *mi-nq-chŭ* partic pres. *mi-nq-vŭ* infin *mi-nq-ti* sup. *mi-nq-tŭ* from *mi-nq*. *-nq-* is regular only in the infinitive and supine (except *sta-ti* from *sta-na*).

Remark. The following I think is not improbably the history of *-nq-*. Slavonic once had verbs in **-onq* (1st sing pres.), and their aorist ended in *-on-sŭ -qsu* and their infinitive in *-on-ti -qti*, parallel to Lith *gyvenù* 'I dwell' (fut *-ę-siu* infin. *-ėn-ti*) *lūpinu* 'I heap' (fut *-į-siu* infin *-in-ti*), see § 624. Now in the present, *-no-* levelled out *-ono-*, which was only used with consonantal roots, but *-ono-* remained everywhere except in the present. Hence a compromise: an infinitive **vrīgqti*, for instance, would be transformed by analogy of *vrīgna* *vrīgneš*, etc, and become *vrīgna*ti. Afterwards *-nq-* was extended to verbs from roots ending in a vowel, such as *mi-nq*, and only *sta-na* kept clear of this change (infin *sta-ti*). Compare with this § 624 at end, and Wiedemann, Arch Slav Phil x 653 ff.

Lithuanian has no present stems with the suffix *-no-* from roots with a final explosive or fricative; instead of these the language has forms of Class XVI, such as *bundù* as against *būna* in Old Church Slavonic. But there are a few in Lettic, all of them however with an interior nasal, which in most cases certainly belongs to the present suffix and not to the root: *brīnu* 'I wade' for **brīd-nu* **brend-nu* beside Lith. *brendù* and *bredù* (*brīdaŭ brīsti*), *rānu* 'I find' for **rūd-nu* beside Lith. *randù* (*rādaŭ rāsti*), *mīf-nu* 'mingo' for **menz-nu* beside Lett *mēžū* (*✓ mežgh-*), *līnu* 'I crawl' for *līd-nu* beside Lith. *lendù* (*līndaŭ līsti*). The origin of this kind is obvious, the class with a nasal infix (Class XVI) has been contaminated with the *-no-* class, like O.C.Sl *seg-na* from *✓ seg-* etc (§ 636), and like Gr. *λυνάω* from *✓ λειq-* etc (§ 631).

Class XIV.

Root + *-yno-* *-eno-* *-ono-* forming the Present Stem.

§ 616. It is quite clear that this class is derived from nouns; see § 487 p. 41, § 596.6 p. 140, and below. It is note-

worthy that the *n*-suffix is often extended by *-to-*; as Skr. *iśan-yá-ti* beside (Ved.) *iśana-t*, Gr. *ἰσιθαίνω* beside *ἰσιθάνω*, O.H.G. *gawahann(u)* 'I recount'. See §§ 618 and 743 This is the same formation as Skr. *viṭhuryá-ti* from *viṭhurá-s* 'staggering, shaking', Gr. *αἰόλλω* from *αἰόλο-s*, see § 770.

§ 617. Along with *-yno-* *-eno-* we find *-ynā-* *-enā-*, inflected in the same way as denominatives from *ā*-stems. To illustrate, take. Skr. *ṛṣtanā-yá-nt-* 'fighting' beside Avest *pešana-iti* Skr. *ṛṣtan-yá-ti* beside Skr. *ṛṣtana-m* *ṛṣtanā-* 'fight', Skr. *bhandanā-yá-ti* 'shouts, cheers' beside *bhandána-s* 'shouting' *bhandānā-* 'shout', Gr. *ἐρευνάω* beside *ἐρευνάνω* 'I hold back, bar, stem' (cp. *θηγάνω* 'I sharpen, whet' beside *θήγανον* *θήγανη* 'whetstone', and *δαπανάω* 'I spend' beside *δάπανος* 'extravagant' *δαπάνη* 'expense'), Lat *runcināre* (cp. *runcina* 'plane') *coquināre cārināre farcināre*; O Icel. *vakna* 'I awake' pret. *vakna-ða*, Goth. pret. *ga-aknō-da* beside pres *ga-vakna*; Lett. *stiprinó-ju* 'I strengthen' infin *stiprinó-ti* beside *stiprinu* (infin. *stiprin-ti*), *gabenó-ju* 'I bring together' (infin. *gabenó-ti*) beside *gabenù* (infin. *gaben-ti*); and besides, the Lith. group of preterites, of which examples are 1st pl. *stiprino-me gabeno-me*, must be added.

Seeing how clear is the denominative character of this fourteenth class, no doubt can be felt that all these verbs are derived from feminine stems. The nearest parallel is found in the verbs which will be discussed in § 769, Skr. *pruyā-yá-tē* Goth. *fryō*, O.Ir. *com-alnaim* O.H.G. *follōm*, and such like. That is to say, Skr. *bhandanā-yá-ti* stands to *bhandána* 'shout' and *bhandána-s* 'shouting' exactly as O.H.G. *follō-m* 'I fill' to *folla* 'fullness' and *fol* 'full', or as *wuntōm* 'I make wounded, I wound' to *wunta* 'a wound' and *wunt* 'wounded'.

Remark The student must not suppose that I refuse to see the parallelism between *ἐρευνάω ἐρευνάνω* and *πιτνάω πίνω*, O Icel. *vakna*: Goth. *ga-rakna* and O.H.G. *ginnō-m*: O Icel. *gīn*, Lith. *stiprinóju*: *stiprinu* and *lynója*: *lyjna* See the end of § 598, and §§ 602, 605, 606. The origin of the *ā*-flexion is different in the two sorts, but *ā*-flexion in the one may well have influenced the other in different languages inde-

pendently For instance, Greek verbs of the type of *ἐφύκαρᾶω* may have been supported by the use of *παράω*, or *vice versa*.

Skr *bhāndanā-yā-tē* is not to be classed with *hṇnā-yā-nī-*, a quite isolated stem; we see thus from a variant *hṇnī-yā-māna-s* (§ 600 p. 144) Such forms as **bhāndanī-yā-ti* do not exist

§ 618. I cite first forms which appear in more than one language. Here, as below with forms belonging to one language only (§§ 619 ff.), the extension with *-ḡo-* must be cited too (§ 743).

Lat *cruen-tu-s* partic of a present 3rd sing. **cruvū-t*, Lith. *krūvū* 'I make bloody' (partic *krūvūta-s* = *cruentu-s*) from *krū-vina-s* 'bloody'

Armen. *aroganem* 'I sprinkle', Lith. *srāvinu* 'I make flow', common ground-form **srovṇnō*, *√sreu-* (cp Bugge, Idg Forsch. I 451).

Skr injunctive *iśana-t* 'let him set in motion, arouse, excite, quicken' and *iśan-yā-ti*, Gr. *ιὸίρω* 'quicken, hasten, warm' for **iś-av-ḡo*.

Goth. *af-lifna* 'I remain over' (pret. *-nō-da*), Lith. *lipinū* 'I cause to adhere'.

Goth. *aukna* 'I increase, grow' (pret. *-nō-du*), Lith. *auginū* 'I make grow, rear'.

Gr. *αὔαιρω* 'I make dry, wither' for **savσ-av-ḡo*, Lett *saūsinu* 'I make dry'. Compare Alban. *ṡaḥ* 'I dry, wither', for **saus-nḡō* according to G. Meyer (Alb. Wort. 85, Alb. Stud. III 43).

Gr. *τερσαίρω* 'I make dry, dry up', Goth. *ga-ḡairсна* 'I grow dry, wither' (pret. *-nō-da*).

§ 619. Aryan Avest opt. 1st pl. *zaranaemā* and *zaranyē-tē* (partic. *zaranimna-*) from *zar-* 'grow angry, ill', cp. partic. *zaranu-mana-* Skr. *hṛ-nī-tē* § 596.3 p. 138. Avest *pešana-itū* 'fights' beside Skr. *pṛtana-m pṛtānā-* Avest. *pešana* 'fight, battle' (cp. § 617 p. 155). Skr. *kṛpāna-tē* 'he behaves pitifully, prays' beside *kṛpānā-s* 'pitiful, miserable' *kṛpāna-m* 'misery'. *iśana-t* 'let him set in motion' and *iśan-yā-ti*: Gr. *ιαίρω*, see § 618. Only with *-ḡo-*: *turan-yā-ti* 'hastens, goes or makes

to go quickly' from *turāna-s* 'hastening' (pres. *tvár-a-tē* 'hastens') cp. Gr. *ὀτρύνω* § 611 p. 150; *bhuran-yá-ti* 'he is active' from *bhurana-s* 'active', and others. Compare Skr. *prtanā-yá-ti* *bhundana-yá-ti* § 617 p. 155.

There is nothing to decide whether this Aryan *-ana-* represents Idg. *-yno-* or *-eno-* (those who believe that Idg. *o* becomes *a* in open syllables in Aryan will say, or *-ono-* either). *isānyá-ti* as compared with Gr. *λαίρω*, so far as it goes, favours *-yno-*.

-eno- must be the suffix in Skr. *bhāna-ti* 'sounds, calls out', if this be derived from *√bhā-*, and analysed *bh-ánati*; see p. 56 footnote. Perhaps the same suffix is used in some of those forms which are cited by Per Persson, *Wurzelerweiterung* pp. 70 ff, such as *dhiana-ti* 'sounds'.

§ 620. Armenian. In this language *-ano-* = Idg. *-yno-* is a very common present suffix. *lk-anem* 'I leave', aor. 3rd sing. *e-lk̄*, *√leiq-*. *gt-anem* 'I find', aor. 3rd sing. *e-git*, *√yeid-* *tk-anem* 'I spew, spit', aor. 3rd sing. *e-tuk̄*. *kl-anem* 'I swallow', aor. 3rd sing. *e-kul*. *hat-anem* 'I cut off'. *tes-anem* 'I see', *√derk-* (I § 263 p. 214). *liz-anem* 'I lick' for **lēz-anem*, *√leiqh-*.

-anem, like Greek *-ανω*, is found in some forms which have another present suffix already. As for instance *harčanem* 'I ask' beside aor. *harci*, stem **pr(h)-sko-* (§ 672), like Gr. *ἀνισκάνω* beside *ἀνίσκω*, and very near akin to *harcānem* is Avest. *per'sanyēti* 'asks', if its *-s-* = Skr. *-ch-* (cp. Skr. *prachana-m* 'an asking') and not Idg. *-h-* (cp. Goth. *frāihna*).

-anum (cp. § 711) is a variant of *-anem* as Gr. *-ανω* of *-ανω*, e. g. *mer-ani-m* 'I die' (aor. *mer-ay*) like Gr. *μαρ-αίνω* 'I make wither, decay', *mac-ani-m* 'I cleave to, hang on to, curdle', *zerc-ani-m* 'I free or save myself, run away'.

§ 621. Greek In this language too *-ano-* = Idg. *-yno-* is very common.

ἀλφ-άνω 'I earn'. *τιδ-άνω* 'I honour, exalt'. *κευθ-άνω* 'I hide'. *θηγ-άνω* 'I whet'. *ληθ-άνω* 'I escape notice'.

The suffix is often used to extend other present stems. For example take the following. *ἵσταναι* 'I place' beside *ἵστημι* (Class III). *ἰσχεῖναι* 'I hold back' beside *ἴσχω* (Class IV). *πυνθάνομαι* 'I learn' *λιμπάνω* 'I leave' from **πυνθω* = Lith. *-bundu* $\sqrt{bheudh-}$ and **λιπω* = Lat. *linquō* $\sqrt{leiq-}$, and so too *κλαγγάνω* 'I cry out' from **κλαγγω* (cp. *κλάζω* for **κλαγγ-ω*) = Lat. *clang-ō* beside Gr. perf. *κέκληγα* (Class XVI). *αὔξάνω* 'I increase' beside *αὔξω* *αύγ-σις* (Class XX). *ἀλυσινάνω* 'I avoid' beside *ἀλύσχω* (Class XXII) *ἀμαρτάνω* 'I miss' beside *ἤμαρ-το-ν* (Class XXIV) *δαρδάνω* 'I sleep' beside *ἔ-δαρ-θο-ν* (Class XXV)

πιμπλάνω *πιμπράναι*, as compared with *πίπλημι* *πίπρημι* were made on the analogy of *λιμπάνω*, and this served to keep safe the nasal in *πίμπλημι* *πίμπρημι* *λίγκραμι* *λίγχρημι* (§ 542 p. 102, § 594 pp. 134 f.). Perhaps there was once a form **πλα-νω*, parallel to Skr. *pr-ṇā-ti*, which on the analogy of *πίπλημι* *πίπλα-μεν* was transformed to **πιπλαναι* (cp. the reduplicated *τε-τε-αίνω*, p. 159), and then came under the influence of verbs like *λιμπάνω*. The Greeks themselves saw a close connexion between the ending *-άνω* and a nasal in the first syllable of the word which had it, if this syllable contained a short vowel + explosive, we can see this from the transformation of Att. **κυχάνω* (for **νι-χαν-ω*, Hom. *κυχάνω*) into *κυχάνω* (§ 652).

With *-ανάω* (see § 617 p. 155) *ἐρικανάω* beside *ἐρυνάω* 'I hold back, bar, stem', *δηκανάομαι* 'I welcome' beside *δηκινύμενος* (§ 639), *ισχόναω* beside *ισχάνω*, and others.

A large number have *-αίνω*. *ὀλισθαίνω* beside *ὀλισθάνω* 'I slip'. *μελαίνω* 'I darken' (beside *μελάνω*? see the commentators on *Iliad* 12 64), and others (cp. § 776.6 b).

Amongst these verbs in *-αίνω* are those whose root no longer forms a separate syllable, some of which are certainly old (cp. Lett. *tv-ṇ-ti tr-ṇ-ti* § 624). *ξ-αίνω* 'I scratch, comb' (*ξ-άνω-ν* 'comb for carding wool') beside *ξ-ύω* and *ξ-έω* *ξ-έ-σσαι* (Class XX, § 661) from $\sqrt{qes-}$ (II § 8 Rem. 2 p. 20). *ἐκ-φλ-αίνω* 'I bubble up' beside *φλ-ύω* Lat. *fl-ā-s* O.H.G. *bl-ā-u*

(§ 583 p 124) *δο-αίνω* 'I do, intend to do' (ὀλιγο-δρανέων 'faint, weak' § 801), beside *δο-ᾶ* *δο-ᾶ-μα* (§ 737). *ῥαίνω* 'I besprinkle' for **σρ-αν-ιω* (*ῥαρίς* -*ίδος* 'drop') beside *ῥ-έ(F)ει* 'flows' from *✓ser-* 'run, flow' (§ 488 p. 47) cp. *ξ-αίνω* beside *ξ-ύω*; *ἐρράδ-αται* *ῥάσσετε* (**σχ-d-*) belong to Class XXV (§ 695).¹⁾ *χρ-αίνω* 'I touch the surface gently, stroke, soil' beside *χρ-άω* 'I seize, touch' *χρ-αίω* 'touch superficially, scratch' *χρ-ίω* 'I anoint'. *γραίνειν* · *ἐσθίειν* Hesych., beside *γράω*, which seems to be akin to Skr. *gr-asa-ti* (§ 659). *κραίνω* 'I make, complete' (*✓qer-* Skr. *kṛ-ṛṇ-ti*), this we should probably place here. The alternative is to analyse it **ρρα-ν-ιω*, from **qr-n-*, and place it in § 611 (pp 149 f.), but *κρ-όνο-ς* makes this the more likely place (see II § 67 with the Rem., p. 112). *τε-τρ-αίνω* 'I bore' (*τε-τραίνω* is also found, see Veitch (Greek Verbs s. v. *τετραίνω*). Lith *tr-unū* 'I rub', *✓ter-*

Connected with noun stems in *-ανο-* (§ 487 pp. 40 f., § 596. 6 p. 140) *ὀλισθάνω* *ὀλισθαίνω* *ὀλισθανο-ς* 'slippery, smooth'. *θηγάνω* · *θήγανο-ν* *θηγάνη* 'whetstone'. *μελάνω* *μελαίνω* · *μελανο-* (*μελαν-*) 'black'. *φασγάνεται* · *ξίφει* *ἀναιρεῖται* Hesych : *φάσγανο-ν* 'cutting instrument, or sword'. *κυαίνων* · *ἔγκυος* *ὄν* Hesych : Samian *κυανο-* in *Κυανοιμίων* (the Author, Gr. Gr.² p. 32 footnote 1). Compare *λευκαίνω* with Skr. *rōcanā-s* 'light, shining', *ἀλφάνω* with Skr. *arhana-m* *arhanā* 'tribute of respect'.

§ 622. Italic. Lat. *cruen-tu-s* beside Lith *krūvinu*, see § 618 p. 156. Osc *patensins* 'aperient' for **patenesēnt* cp. Lat. *panderent* (§§ 632, and 837. 2).

Latin verbs in *-māre* (§ 617 p. 155) *coquimāre* beside *coquere*, *cārimāre* beside *cārere* etc.

§ 623 Germanic. In this class fall Inchoatives formed with an *n*-suffix (for the term inchoatives as applied to them,

1) By this correct vol. I § 488 p 360, § 492 p 363, § 639 p 479.

see Egge, Amer. Journ. Phil., vii 38 ff.), as Goth *ga-vaknan* O.Icel. *vakna* A.S. *wæcnan* 'awake'. Since in these and many other words *n* is not assimilated to the preceding consonant, it follows that there must have been a vowel between than which has suffered syncope (cp. I § 214 p. 181, Kaufmann, P.-B. Beitr. xii 504 ff.). But whether this vowel was *a*, *i*, or *u*, and the suffix accordingly Idg. *-ono-*, *-eno-*, or *-yno-*, remains a question. Furthermore, amongst form like Goth *dis-tairna* 'I tear to pieces, crush to pieces', there may be forms with Idg. *-no-* (cp. Skr. *dir-nā-s* O.H.G. *zor-n*, II § 66 p. 141), which would then have to be placed in Class XIII.

The old unextended inflexion was regular Gothic only for the present; e.g. *ga-vakna -is -iþ* etc. Elsewhere Gothic has *-nō-*, as *-vaknōda*. Old Icelandic carries *-nō-* all through the verb, as *vakna -naða*. In Old High German, on account of a certain change which will be set forth in § 781.3, most of the words in question are absorbed into the *ē*-conjugation (3rd weak conj.), as *wesanēm*.

In addition to the words already mentioned — Goth. *af-lyna*, *duk-na* (O.Icel. *aukna*), *ga-þaírsna* (O.Icel. *þorna*) — the following may be named. Goth. *ga-staírknā* 'I become stiff, dry up' O.Icel. *storkna* O.H.G. *gi-storchanēm* (beside Lith *streg-u* 'I stiffen') Goth. *-brukna* intr. 'I break, break to pieces' (beside *bríka* 'I break'). Goth. *ga-batna* O.Icel. *batna* 'I improve myself', O.H.G. *trunkanēm* 'I get drunk'. Beside Goth *us-lūkna* 'I open' (intr.) appears *us-lūkn-s* 'open' (adj.).

These inchoatives are sometimes derived from an adjective, in which case they run in parallel lines with the factitive group in (Goth.) *-jan*, Goth. *fullnan* O.Icel. *fullna* 'get full' beside Goth. *fulljan* O.Icel. *fylla* 'make full, fill' from Goth. *full-s* O.Icel. *full-r* 'full' (ground-form **pŕ-no-s*), Goth. *ga-quunan* 'become alive' beside *ga-quyan* 'make alive, quicken' from *qui-s* (gen. *qwis*) 'alive', Goth. *mikilnan* 'grow big' beside *mikljan* 'make big' from *mikil-s* 'big', cp. Lith. *linksminu* from *línksma-s* and similar forms, § 624.

O.H.G. *gi-wahannen* 'mention' pret. *gi-wuog*, A.S. *wæcnan* 'awaken' pret *uðc*, like Gr. ἀλισταίνω (aor ἤλιτο-ν).

§ 624. Balto-Slavonic. Baltic has *-ma* = Idg. *-yno-*, and *-ena-* = Idg. *-eno-*.

Lith *krùvnu* 'I make bloody' fut. *krùvẽ-su* partic *krùvin-ta-s* = Lat. *cruen-tu-s*, *auginù* 'I make grow', *saũsinu* 'I make dry', see § 618 p. 156. *kùpuu* 'I heap up' from *kùpina-s* 'heaped up'. *trùpinu* 'I crumble, break into little bits' from *trupinỹ-s* 'crumb'. *tẽknu* 'I make run (on a grindstone), polish' from *tẽkina-s* 'running' (O.C.Sl. *tečnũ*). *bùdinu* 'I awake'. *lipinù* 'I make stick'. The form of the root is noticeable in *tr-inù* 'I rub' infin *tr-in-ti* from $\sqrt{\text{ter-}}$ (Lat. *terō*), with which compare Gr. *τε-τραίνω* 'I bore', and *twistu* 'I swell out' instead of **tw-inu*, infin. *tw-in-ti*, beside Lat *tu-meō*, cp. Gr. *ξ-αίνω*, and its like, § 621 pp. 158 f.

This extraordinarily fertile suffix was used to derive verbs with a factitive meaning from adjectives too (as in Gothic, *fullnan* etc., § 623); e. g. *lĩksnumu* 'I make glad, comfort' from *lĩksma-s* 'joyful', *vẽunu* 'I unite' from *vẽna-s* 'one', *twirtinu* 'I make fast' from *twirta-s* 'fast'; cp. Pruss. *swintina* 'he hallows' from *swints* 'holy'.

From verbs like *pũ-d-inu* *vẽl-d-inu* *swil-d-inu* was extracted a suffix *-dinu*, which was largely used. See §§ 700 and 701.

Only Lithuania and Prussia have *-ma-* (*-in-*) with non-present stems. For Prussian, compare infin. *waidin-t* 'to show' partic. pret. act. *waidinu-ons* from the pres. 3rd sing *waidinnu*; *swintin-t-s* 'hallowed' from 3rd sing. pres. *swintina*. Lettic has for these parts of the verb *-inā-*, as *āudsinu* 'I bring up, raise, rear' infin. *āudsināt* in contrast with Lith. *auginù* *auginti* (cp. Goth. *lifna* *lifnōda*). Lith. has also a few words with *-inoju* *-inoti*, as *stiprinóju* 'I strengthen' *stiprinóti* beside *stiprinu* *stiprinti* (Lett. *stipriņu* *stiprināt*), *lĩksminóju* 'I make glad' *lĩksminóti* (also accented *lĩksminóju*) beside *lĩksminu*.

Rarer than *-ma-* is *-ena-*: Lith. *gyvenù* 'I dwell' *gyvénti* (cp. Goth. *ga-guna*, § 623 p 160) and *graudenù* 'I remind, admonish'; *gabenu* 'I bring', also *gabénóju* *gabénóti*.

That Slavonic once possessed verbs in *-onā infin *-on-tī *-atī may be assumed, as we have seen in § 615 Rem. p. 154, from such forms as *vrīg-nā-ti*. With this -ono- compare *zv-onā* 'sound' beside *zv-īnētī* 'sound', containing the suffix -yno- (beside *zov-a zv-a-ti* 'to call', II § 67 p. 154); further, Gr. *ἀνότη* 'dryness' *ανονον* ξύλον ξηρόν (Hesych, MS. *ἀνότης*) beside *αἰαίνω* 'I dry up' (beside Lith. *saūsin-ti* O.C.Sl. *sūchinā-ti*).

Class XV.

Root + Nasal Suffix forming the Present Stem.

§ 625. Here fall such present stems as Skr. *yundā-mi* pl. *yunā-mās*. This class has hitherto not been certainly proved to belong to any branch but Aryan. Its origin and relation to the other nasal classes has been discussed in § 596.5 p. 139.

§ 626. Aryan. √*leiq-* 'inquire'. Skr. *rmāḥ-ti* Avest. *rmnaxti* (I § 260 p. 212), Skr. 1st pl. *riñc-mās* 3rd pl. *riñc-ānti* pret. 1st pers. sing. *á-rmac-am* 2nd and 3rd sing. *á-rmak*, conj. *riñc-a-ti*, opt. *riñc-yā-ti*; — thematic Lat. *lingu-ō* Pruss. *po-linka* 'remains' Skr. *bhinád-mi* 'I split', imper. *bhin(d)dhí*, √*bheṭṭ-*, — thematic Prakrit *bhund-a-dī* Lat. *find-ō* *pinās-mi* 'I pound, crush' 3rd pl. *piś-ānti* (cp. I footnote), injunctive 2nd and 3rd sing. *pinák*, √*peis-*, — thematic Skr. *a-piś-a-t* Lat. *pīns-ō* Avest. *cinah-mi* 'I give information', cp. 3rd sing. *cōiš-t* 'he informed'. Avest. *cinas-ti* 'he instructs' 1st pl. mid. conj. *cinaḥ-ā-maḥē* Skr. *runádḥ-mi* 'I stop, stem' 3rd sing. act *runáddhi* mid *run(d)dhé*; — thematic *rundh-a-ti*. *vrñāj-mi* 'I twist together' 3rd sing. mid. *vrñak-tē*, √*uerg-*, cp. Gr. *ῥέμβομαι* § 631. *trñédhi* 'shatters' instead of **trñódhi* (for **trñāḥ-dhi*), 3rd pl. *trñ-ānti* (see I § 404.2 p. 298); — thematic *trñ-a-ti* Avest. weak form *mer^eñk-* *mer^eñc-* from *marc-* 'destroy'. 3rd pl. act. *mer^eñc-anti* mid. *mer^eñc-aīṭē* 2nd pl. mid. *mer^eñg^e-duyē*, opt. 3rd sing. *merāḥ-yā-p*, cp. I § 448 pp. 332 f.,

§ 473. 4 p. 350, II p. VIII, I § 200 Rem. p. 168, Bartholomae, Kuhn's Zeitschr. XXIX 483; — thematic Avest. *mer^{nc}-a-išē*.

Remark. On Skr. *hinas-ti* 3rd pl. *hīs-anti* see § 667.

Strong stem instead of weak: Skr. 2nd pl. *yunák-ta* instead of *yunak-tá*.

Class XVI.

Root + Nasal Infix + Thematic Vowel forming the Present Stem.

§ 627. This class stands to the preceding in the same relation as Class II *B* to Class I, etc., see § 491 p. 50.

As the nasal often spreads from the present to the other parts of the verb, and then to nouns it is often doubtful, where a Root does not contain *i*, *u*, a liquid or a nasal, whether the nasal which we see is not really part of the root itself. It is an infix in Lat. *pre-hendō -hendī -hēnsu-s* Gr. *χίσιμομαι* 'I will seize' (for *χενδ+σ-*) *ἐ-χαδ-ο-ν* (*χψδ-*) *χανδάνω* Alban. *gëndem* 'I am found' Lett *gīdū* 'I understand, conjecture' (for **gēndu*), which is proved by Lat. *praeda* (for **prae-heda*) Goth. *-gita* For Skr. *spanda-tē* 'throbs' *spandaya-ti* *spanda-s* 'a throbbing' *pam-špadá-s* 'throbbing' (*spad-* = **spṛd-*) Gr. *σπενδόνη* 'sling' *σπαδασμός* 'throbbing, eagerness, impatience' (**σπṛδ-*)¹⁾ the same is proved by Gr. *σπεδ-αρό-ς* 'hasty, wild' *σποδ-ρό-ς* 'powerful'. But it sometimes happens that there are no kindred words which can decide the matter. And then again, to make the ground more slippery under our feet, roots whose nasal we have a right to say belongs to the root itself, make forms without any nasal by analogy. Thus Skr. *mamāth-a* *māthaya-ti* instead of *mamanth-a* *manthaya-ti* from *mathnd-ti* *mátha-ti*, where *math-* comes from **mṛth-* (§ 516 p. 82, § 852); Gr. *δηξομαι* instead of **δεγξομαι* from *δάρ-νω* *ἐ-δαρο-ν*, where *δακ-* comes from **dḡk-* (I § 224 p. 191).

§ 628. *√lep-*: Skr. *lmp-á-ti* 'smears', Lith. *lmp-ù* 'I cling, hold'. *√peṛk-*. Skr. *pṛṣ-á-ti* 'adorns, decks, arms',

1) Connect Lat. *pendō pependi, pondus*?

Lat. *ping-ō*. $\sqrt{\text{mei}d-}$. Skr. *vind-ā-ti* 'finds', O.Ir. *ro-finnadar* 'gets to know' (see § 633), cp. Armen. *giut* 'gain, profit' for **yind-* (Hubschmann, Arm. Stud. i 26, 63, 75, Bugge, Idg. Forsch. i 443), Gr. *λυδ-άλλομαι* 'I show myself, appear'. $\sqrt{\text{se}q\text{-se}q\text{-}}$ 'truckle down' Skr. *siñc-ā-ti* 'pours out, wets', Goth. *sugg-a* 'I sink' (part. *sagq* following *band* etc., I § 67 Rem. 1 p. 57), Lett. *slīku* 'I become exhausted, dry up, fall' (of water) for **sink-u*, cp. Mid.H.G. *sūhte* 'shallow' from **siñc-to-*. $\sqrt{\text{kue}t\text{-}k\text{ue}i\text{-}d-}$ 'shine' (Skr. *śvit-ānā-s* Goth. *hveit-s*). Skr. *śvīnd-a-tē* 'is clear, or white' (gramm.), Lith. *szvint-ū* 'I become clear'. Skr. *a-piś-a-t* 'I crushed' (beside *pi-nāś-ti*, § 626), Lat. *pīns-ō*, cp. Gr. *πίσσω πρίτω* instead of prehistoric **πρινσ-ιω* (§ 631). Skr. opt. *chund-ē-ta* beside *chu-nād-mi* 'I cut off, tear to pieces' (Class XV), Lat. *scind-ō*, cp. Gr. *σχινδ-αλμός-s* 'piece of wood split off, splinter'. Prakr. *bhind-a-di* beside Skr. *bhīnād-mi* 'I split' (§ 626), Lat. *find-ō*. $\sqrt{\text{sne}i\text{gh-}}$. Lat. *ningu-i-t*, Lith. *sniñg-a* 'it snows'. $\sqrt{\text{lei}q\text{-}}$ Lat. *lingu-ō*, Pruss. *po-linka* 'remains' (Skr. *rumāk-ti* § 626), cp. Gr. *λεμπ-άνω* § 631. Lat. *string-ō*, Lith. *string-u* 'I remain hanging' (pret. *strig-au*), beside Lat. *striga*, Goth. *striks* 'stroke, line' O.H.G. *strīlhu* 'I draw a line, pass along'; O.C.Sl. *strig-q* 'I shave, shear' for **struag-* (I § 229 4 p. 195) or for **streig-*? Lat. *dī-stingu-ō*, Goth. *stigg-a* 'I strike, push' O.Icel. *stókk* 'I leap, push', beside Lat. *in-stīgō* Skr. *tējatē* 'is sharp, goads on', cp. Lith. *stėngiu* § 637. Lat. *mingō* $\sqrt{\text{me}i\text{gh-}}$, cp. Lett. *mīschu* for **minzhu* § 635. Skr. *lump-ā-ti* 'breaks to pieces', Lat. *rump-ō*, $\sqrt{\text{reu}p\text{-}}$. Skr. *luñc-a-ti* 'pulls, plucks' (gramm.. perf *lu-luñc-ur* is found), Lith. *runk-ū* 'I grow wrinkled', $\sqrt{\text{reu}q\text{-} \text{reu}g\text{-}}$ (Skr. *luk-* 'a falling off, disappearance', Lat. *rūg-a*, Lith. *raūka-s* 'wrinkle'), cp. Lat. *runc-are* Skr. *muñc-ā-ti* 'lets go, frees, gets free, runs away', Lat. *ē-mungō*, Lett. *mīku* 'I make off, flee' for **munk-u*, $\sqrt{\text{meu}q\text{-} \text{meu}g\text{-}}$. Skr. *yunġ-a-ti* (beside *yundāh-ti* § 625), Lat. *jung-ō* $\sqrt{\text{jeu}g\text{-}}$, cp. Lith. *jūng-iu* 'I yoke to'. Skr. *bhuñj-a-ti* 'makes to eat or enjoy' (beside *bhūnāk-ti* Class XV), Lat. *fung-or*. Avest. *lunġ-a-iti* 'lays down, frees, saves itself', cp. Gr. *πεφύγων φυγγάνω* § 631. Lith. *bund-ū* 'I wake up', cp. Gr. *πυρθ-άνομαι* § 631.

✓ *qert-* 'cut'. Skr *kñnt-á-ti* 'cuts, splits', Lith *krĩnt-ù* 'I fall off, drop' (of leaves, fruit and so forth), Idg. **qynt-é-ti*, cp. I § 285 Rem. p. 228 O Ir. *m-grennum* 'I pursue' i. e. **ghrendō?* (cp. § 633), O C.Sl. *gręd-a* 'I come', originally **ghrny-dh-ō* ✓ *ghredh-*, cp. Goth *grīdi-* f. 'step, grade' Lat. *gradior* for **ghrdh-īō-* (§ 717) ✓ *reġ-* 'stretch, extend'. Skr. *ṛñj-á-ti* (beside 3rd pl. mid. *ṛñj-atē* Class XV), cp. Lith partic. *ĩ-si-rėžėš* 'having stretched oneself' infin. *ĩsz-si-rėszti* 'to stretch out' *rėžau* 'I stretch' derived from a stem **rnž-* = Skr. *ṛñj-* (from *riž-* = *ṛj-* were derived *rėžiūš* 'I inflate myself' and *rėžiāu-s* 'I stretch myself', cp. below, Goth *þeiha þáih*).

Formed from such roots with *r* we find in several languages present stems with vocalism of the strong grade. These must be regarded as new formations. Examples are. Skr. *śrambh-a-tē* 'entrusts', Gr. *ῥέμβομαι* 'I turn myself round', Mid.Ir. *dringim* 'I ascend', O.H.G. *sprung-u* 'I leap', Lith. *drėš-ù* 'I am brave', details will be found under the separate headings.

✓ *plāq-* *plag-* Lat. *plang-ō*, Lett. *plāku* 'I become flat, fall flat down' for **plank-u*, cp. Gr. *πλάζω* 'I strike, knock aside, lead astray' (*ἐπ'αγξαι πλαγγρό-ς*) for **πλαγγ-ιω* § 631. Lat. *clang-ō*, cp. Gr. *πλαγγ-άνω* and *πλάζω* for **πλαγγ-ιω* § 631 (pf. *πέλαγγα*), O Icel. *hlakka* 'I cry out' (*-kk-* for *-nk-*), beside Gr. *κλάζω* 'I cluck, caw' for **κλωγ-ιω*.

Roots ending in a consonant, without liquid, nasal, *i*, or *u* (type *peq-* 'coquere') show an *e*-vowel Goth. *þeiha* O.H.G. *dīlu* 'I thrive' for **þiwoχ-ō*, earlier **þewoχ-ō* (cp. O Sax. partic. *thungan* and causative *thengiu* 'I complete'), from which we have the 1e-formates *þáih dēh* etc (I § 67 Rem. 2 p. 57), Lith. *tenkù* 'I last out, have enough' infin. *tėk-ti*, compare O Ir. *tocad* Mod Cymr. *tynglied* 'luck, happiness' (first for *tonketo-*, cp. the Latinised name *Tuncetace*, inscr. in Wales), which also point to a nasal present stem Alban. *ġend-em* 'I am found', Lat. *pre-hendō*, Lett. *gīdu* 'I understand, conjecture' for **gend-u* ✓ *ghed-*, cp. Gr. *χαράναι χείσομαι* § 631.

Several languages give *īō*-inflection to this type (Class XXIX). Examples. Gr. *πίσσω πίττω* instead of **πινω-ιω*, *πλάζω* for

**πλαγγ-ιω*; Lat. *vinc-īd*, *sanc-īd* (cp *sacer*); Lith *jūng-iu*, Lett. *mī/chu* (beside *mī/nu*) 'mingo' for **minz-iu* See § 744.

§ 629. Aryan. Skr. *vinđ-á-ti* Avest. *und-a-ti* 'finds', *√ uēid-*; Skr. *sñc-á-ti* Avest. *hunc-a-ti* 'pours out', *√ seq-*; Skr. *kñt-á-ti* Avest. *ke'nt-a-ti* 'cuts', see § 628 where other examples are given. We may also mention the following: Skr. *śiś-a-ti* 'leaves over' beside *śinás-ti*; *und-a-ti* 'moistens, wets' beside *undt-ti*; *umbh-a-ti* 'holds together, holds in custody' beside 2nd sing. *unap*; *tñp-á-ti* 'is satisfied' *√ terp-*; *bñh-a-ti* 'strengthens' *√ bhergh-*, *śñth-a-ti* from *śrath-* 'to become loose or soft'; Avest. *mer'nc-a-itē* from *marc-* 'destroy' beside 2nd pl. mid. *mer'æg'-duyē* (§ 626). Sometimes in Sanskrit the accent is changed to the accent of Class II A, as *śumbh-a-ti* and *śumbh-á-ti* 'adorns' (beside *śóbh-a-tē*), partic. mid. *túñj-a-māna-s* (3rd pl *tuñj-átē* Class XV, *tuj-yá-tē* 'is struck, knocked'), *dñh-a-ti* beside *dñh-á-ti* 'strengthens' (beside *dñh-ya-ti*), *pñc-a-ti* 'mingles' (beside *pñák-ti* and *pñ-pyg-dhi*). With secondary strong grade vocalism (cp. § 628 p. 165). Skr. *śranth-a-tē* (gramm) beside *śñth-a-ti*, *śrambh-a-tē* 'entrusts' (cp. *ni-śymbhá-s*), *amū-ī añjati* 'cleaves truly to, loves' (cp *rāga-s* 'colour, passion, love', Gr. *ῥέζω ῥέγμα ῥογέυς*), Avest. 3rd sing. pret. *mor'nd-a-p* for **mar'nd-a-p* (I § 94.3 p. 89) from *murd-* 'kill' (or does -ar- = -ř-?), of the same sort may be Skr. *vánd-a-tē* 'praises, honours' beside *vád-a-ti* *ud-yá-tē*.

Roots of the type *peq-* (§ 628 p. 165). Skr. *spand-a-tē* 'throbs', beside Gr. *σπεδ-ανός*, § 627 p. 163. *stambh-a-tē* 'strengthens itself, stands fast, supports itself', beside Lith *steb-iū-s* 'I wonder' *steb-iū-s* 'I keep myself back' *stāba-s* 'apoplexy'. Sometimes the nasal is only found in non-present forms. Thus from *√ seg-* 'fasten, hang' (Skr. *sajjatē* for **sa-zj-a-* § 562 p. 110, Lith. *segi*): Skr., perf. *sa-sañj-a* aor. *a-sañj-i* partic. *-sañk-tavya-s*; from Ar. *dabh-* or *dhabh-*¹⁾

1) The desiderative forms *dhipsati*, *dhipsati*, are late re-formates instead of Ved. *dīpsati*, certainly not instead of pr. Ar. *dhabh*. Compare *dhak*, p. 171.

'to hurt, deceive' (cp. Skr. *á-dbh-u-ta-s* § 596. 2, p. 136, desid. Skr. *dípsa-ti* Avest *diwǵa-idyāi* § 667, Skr. perf. *da-dābh-a*, *-dābha-s* 'hurting', Avest. eaus. *dābaya-iti*). Skr. perf *da-dāmbh-a* eaus. *dambháya-ti dambh-a-s* 'deceit'. In such instances, one of two explanations is possible (1) Either a nasal present which was the origin of these nasal forms has perished. With *sañj-* compare O.C.Sl. *seg-na* § 636, *dambh-* may be illustrated by Gr. *ἀτίμβω* 'I hurt, deceive', if the root is *dhebh-*, and if this Greek word is a contamination of *θ(ε)μβ-* and *τε(μ)ψ-*. (2) Or the nasal came from other words, thus *dadāmbha*, beside *dabhnōti*, was formed on the analogy of *tastāmbha stabhnōti*, and similar pairs.

§ 630. Armenian. Present stems of this kind I know none; but cp. *gut* 'profit, gain', which seems akin to **mund-ō* (§ 628 p. 164).

§ 631. Greek Only a few examples of the unextended stem can be found *λινδέσθαι· ἀμιλλᾶσθαι* beside *λίζουσι· παίζουσιν* Hesych for **λινδ-ιω?*), connected by Fick with *λοίδωρο-ς* and Lat *ludo-s lūdū-s*. *σφίγγω* 'I tie, fasten', compared with Armen *prlk*, for **sphug-ιo-s*, by Bugge (Idg. Forsch. I 453). With secondary strong-grade vowel (cp. § 628 p. 165)· *ῥέμβομαι* 'I turn round, revolve' (*ῥόμβο-ς* 'bull-roarer, wheel') containing Idg. **u̯r̥eg-* from *√u̯erg-* Skr. *vr̥nák-ti* 'twists together' infin. *vr̥ñj-ásē*, Mid H.G. *runke* A.S. *wrincle* 'wrinkle' O.H.G. *rench(i)u* 'I turn, pull backwards and forwards in turning'. Root of the type *peq-* (§ 628 p. 165) *στέμβω* 'I shake, misuse, handle roughly' beside *σρόβο-ς στοβέω στοβάζω*.

Passing over to Class XXIX (§ 628 p. 165). *πρίσσω* *πρίττω* 'I crush, bruise' instead of **πρινσ-ιω* (the Author, Gr. Gr.² p. 61): Skr. *a-pr̥ś-a-t* etc., see § 628 p. 164. *πλάζω* 'I strike, knock down' for **πλαγγ-ιω* Lat *plang-ō* etc., see § 628 p. 165. *κλάζω* 'I sound, cry out' for **κλαγγ-ιω* Lat *clang-ō* etc., see *ibid.* Perhaps also *σρίμπω* 'I throw hard at something' for **σκιμπ-ιω*, beside Skr *lśip-á-ti* 'throws, slings'.

Large numbers pass into Class XIV (§ 621 p. 158) *λιμπ-άνω* 'I leave' Lat. *linqu-ō* etc, see § 628 p. 164 *φυγγ-άνω* 'I flee' (Lesb. partic. *πεφύγγων*). Avest. *bunh-a-ti*, see § 628 p. 164. *πυνθ-άνο-μαι* 'I learn' Lith. *bund-ū*, see § 628 p. 164. *λαγγ-άνω* beside *κλάζω*, see above. *θιγγ-άνω* 'I touch, feel', cp *έ-θιγ-ο-ν* *έρυγγ-άνω* beside *έρεύγ-ο-μαι* 'I belch' *τυγχ-άνω*, cp *έ-τυχ-ο-ν* *λανθ-άνω* beside *λήθ-ω* Dor *λάθ-ω* 'I escape notice'. The existence of *λανθάνω* beside *ελαθον* produced *δαγνάνω* 'I bite' beside *εδακον* (*√dagh-*), *λαγχάνω* 'I get by lot' beside *ελαχον* (perf. *λελογχα*), and further, *χανδάνω* 'I hold' beside *έχαδον*, which was itself produced by analogy of **χενδ-ω* (cp fut. *χείσομαι*) from *√ghed-* (cp. § 628 p. 165). I am uncertain about *λαμβάνω* 'I take' beside aor. *έλαβον* perf. *έιληφα* Cret. *λέλομβα* (like *είληγα* *λέλογχα*)

Where no present formation has survived. *ἱμνας* · *ζεύξας*, *Θεταλοι* Hesych, beside Lat. *vinc-ō* Skr. *vi-vyak-ti* 'embraces, surrounds' 3rd dual *vi-vik-tá-s*, cp *γυμβάνοι* · *ζεύγανα* (Hesych) i. e. *Γυμβάνω* (like *τύμπανο-ν*).

§ 632. Italic. Lat. *ningu-ūt* Umbr. *ninctu* 'ninguito', Lat. *dī-stinguō* Umbr. *an-stintu* 'distinguito', Lat. *pung-ō*, *pīns-ō*, *scind-ō*, *find-ō*, *linqu-ō*, *string-ō*, *ming-ō*, *rump-ō*, *ē-mungō*, *jung-ō*, *fung-ōr*, see § 628 p. 164 Lat. *vinc-ō* perf. *vīc-ī*, Osc *vincter* 'convincitur', cp Goth. *veih-a* 'I fight' Class II A O.H.G. *upar-uht* Class II B, *√ueg-* § 532 p. 94 Lat. *ping-ō* beside *fic-tu-s* *fig-ulu-s*, *√dheigh-*. O.Ir. *dengaím* 'I oppress' (so Thurneysen) *ling-ō* beside *ling-urri-ō*, *√leigh-*. *tund-ō* beside *tu-tud-ī*. *pung-ō* beside *pu-pug-ī* *ac-cumbō* beside *-cubūi cubāre*

Lat. *frang-ō* for **bhṛag-ō* beside *frag-ili-s*, Goth. *bruka* 'I break', *√bhreg-* (cp. Osthoff, M.U. v p. 111).

Lat. *pang-ō* beside *pe-pug-ī* Gr. *πήγ-ν-μι* 'I fix', *√pāh-pāg-*; akin are doubtless Goth. *fāha* O.H.G. *fāhu* 'I grasp, seize' (cp. Skr. *pāśa-* 'cord, line') for pr. Germ. **fanax-ō*, with partic. O.H.G. *gi-fangan*. *tang-ō* beside *te-tig-ī* *in-tegei* (Umbr. *antakres* 'integrīs'), *con-tāgu-m*. *plang-ō* beside

plāg-a Lett *plūku*, see § 628 p 165 *lamb-ō*, beside O.H.G. *laffu* 'I lick' perf *luof*, √ *lāb-* Perhaps also *pandō* beside *pateō* and beside Osc. *patensins* 'aperient', which comes from **patynō* or **patenō* (§ 622 p. 159); cp. § 612 p. 151, 1) and *of-fendō*, see § 696

pre-hendō. Alban *gënd-em* etc., √ *ghed-*, see § 628 p. 165.

The fertility of this type in Latin is made clear by *fund-ō* beside Goth. *giuta* 'I pour' for **ghey-dō* Class XXV § 690. Cp. Goth. *standa* and the like, § 634 at end

Passing into Class XXIX (§ 628 p. 165). *vinc-iō*, beside Skr. *vi-vyak-ti vi-vih-tás*, see § 631 p. 168 *sanc-iō* beside *sac-er*.

langu-eō (*langu-escō*) perf *langu-ī* (beside *laxu-s* O.H.G. *slach* 'slack, lazy' and Gr *λήγω* 'I cease', √ *slēg-*), following Class X, § 590 p 132.

§ 633. Keltic. O Ir *dengaim* 'I oppress' from **dhunghō* (3rd pl. pass. conj. *for-diassatar* 3rd sing. perf. *dedaig*) Lat. *finġō*, see § 632 O Ir *slucim* 'I swallow, gulp' (secondary -*io*-flexion) Mod.Cymr. *llyncaf llyngaf* 'devoro' from **sluwākō*, √ *sla-uk-* *sla-ug-*, Gr *λυγάζω* and *λυγάρωμαι* 'I sob'

O Ir. *in-grennum* 'I pursue' with strong-grade vowel in the root: O.C.Sl. *gręd-a*, see § 628 p 165, but compare the Remark. So also Mid Ir *dringim* 'I ascend' = O Ir. **dreng(a)m* (*drēimm* 'clambering' subst.), akin to Skr *darh-* 'make fast' pres. *dṛh-á-ti dṛh-a-ti* (cp Luth. *lupū* 'I mount up with my feet, climb' beside *lumpū* 'I remain clinging', O.H.G. *chlumbu* 'I clumb' beside *chlību* 'I cling')

O Ir *com-boing* 'confringit' (perf 3rd sing. *-burg*), cp. Skr. *bhanák-ti* perf. *ba-bhañj-a* Armen *bek-anem* *tong(a)m* 'I swear' beside *co-tach* 'compact'. *in-dlung* 'I split' beside *in-dlach* 'split' subst.

1) Bartholomae (Stud Idg Spr, II 96 f) derives *pangō pandō ē-mungō* from **pank-nō* **pant-nō* **munēk-nō* (cp. O.C.Sl. *līę(t)-nā* and the like, § 636). This view seems to me unjustifiable until the general principles which govern the interchange of *tenues* and *mediae* when root-finals in Indo-Germanic have been made out (I § 469 7 p 346).

O.Ir. *ro-finnadar* 'gets to know' is related to Skr. *vind-ā-ti* § 628 p. 164, and seems to have adopted *ā*-flexion; but compare the Remark, below.

Remark Thurneysen writes to me: "*Gienn-* and *finna-* appear in Old Irish always with *nn* and never with *nd*. I hesitate between two explanations. (1) Either *nd* very early became *nn* before the accent (the prefix which accented is always *ind-*, is either *inn-* or *in-* when pretonic); or (2) the nasal stood originally after the dental *finna-* = **vid-nā-* or **vi-n-d-nā-*, *greun-* = **gred-n-* (**grid-n-*?) or **gre-n-d-n-*. I am still searching for evidence to decide the matter." With **vindnā-* **grendn-* compare Lett. *brīnu* for **blendnu*, O C SL. *segna* § 615 p. 154, § 636.

§ 634 Germanic. Except *standa .stōþ*, all Germanic stems of this class run the nasal right through the verb.

Goth. *sigg-a* O.H.G. *sinh-u* 'I sink', Goth. *stigg-a* 'I strike', see § 628 p. 164 Goth. *fra-slinda* O H G. *slint-u* 'I swallow' (re-formed, O.H.G. *slunt* 'throat'). cp. Mid.H.G. *slite* A S *slīde* 'I slide, slip', Lith. *slūd-ù-s* 'slippery, smooth' Lett. *slaid-s* 'steep'.¹⁾ O Icel. *slæpp* 'I make slide' pr Germ. **slimpō* (pret. *slapp*): cp. O.H.G. *slifu* 'I slide, sink', *✓sleib-*. O.H.G. *climbu* 'I climb, clamber, ascend'. cp. O.Icel. *klíf* 'I climb' pret. *kleif*, O.H.G. *chlību* 'I cling, hold' *✓gleip-* (*gleip-* and *leip-* are *p*-extensions of *✓glei-* and *lei-*, cp. § 797). Mod.H.G. *blinken* 'I glimmer' a weak verb, but originally doubtless strong (re-formate O.H.G. *blanch* 'bright'). cp O.H.G. *blīhhu* 'I gleam', Lith. *blyksztù* 'I turn pale' *blaiksztýti-s* 'to clear up'. From O.Sax. *mengian* (Goth. **maggjan*) 'to mingle' we must apparently infer **mingan* 'to mingle' akin to Skr. *miś-rá-* 'mixt'; see § 805 (Kluge in his Etym. Diet. explains differently).

Roots with *-er-* *-el-* show strong-grade vowels (cp. § 628 p. 165). O.H.G. *spring-u* 'I leap' instead of pr. Germ. **sprunag-ō* ground-form **sprungh-ō*: cp Gr. *σπερχομαι* 'I hasten' *σπερχ-ρό-* 'hasty'. O.H.G. *ring-u* 'I move to and fro, writhe violently'

1) Osthoff compares *fra-slinda* with Gr. *λα-νός-ε* *λαί-τμα* (Zeitschr. deutsch. Phil. XXIV 215, Anz. für idg. Spr., 182). According to this etymology, we should start with a stem *sh-t-* (cp. *τ* in *λαίτμα*) which took a nasal infix. Compare below, in this section, on *standa* (p. 172).

A.S. *wrinze* 'I turn, press' (cp. Goth. *vruggō* f. 'knot, noose'): cp. O.H.G. *wurg(u)* 'I throttle, choke' Lith. *verž-u* 'I tie together, enclose', $\sqrt{uergh-}$ (I § 285 Rem. p. 228). O.H.G. *scrunt-u* 'I burst, blow up, split, rend' (O.H.G. *scrunta* 'split, tear, rent'). cp. Lith. *skėrdėiu* 'I burst, blow up, split', partic. *su-skirdęs* 'blown up, burst open', $\sqrt{sqerdh-}$ (i. e. *sqr+dh-*, § 689). Mid.H.G. *schrumpfe* 'I become wrinkled, shrivel'. Pruss. *sen-skrempūsnan* acc. 'wrinkle, fold' (*p*, as elsewhere, wrongly written for *b*), cp. O.Icel. *skorp-r* 'shrivelled, dry' *skorp-na* 'I dry up' intr. Russ. *skorblyj* 'shrivelled', $\sqrt{sqerb-}$. Mid.H.G. *sprunza* O.Icel. *spret* 'I leap, burst, blow up' doubtless akin to O.C.Sl. *pręd-aję* 'I leap, tremble', $\sqrt{(s)perd-}$ (i. e. *(s)per+d-* § 700). O.H.G. *slung-u* 'I move, twist, swing to and fro, crawl' (cp. *slango* 'snake'), doubtless with Lith. *slenkù* 'I crawl' akin to Lat. *sulcu-s* 'furrow, snake's trail'

Root type *peq-* (§ 628 p. 165) Goth. *þeiha* O.II.G. *dāhu* 'I thrive' pr. Germ. **þerχ-ō*. Lith. *tenk-u* $\sqrt{teq-}$, see § 628 p. 165. Goth. *finþa* O.II.G. *find-u* 'I find', as we may conjecture, from $\sqrt{pet-}$ Gr. *πέντω* (for the meaning cp. *ἐμπνεῖν*). A.S. *ge-tinge* 'I hold on to, press' cp. *ge-tingan* 'to make fast, add, join to' O.Icel. *tengja* 'tie or fasten together', beside Skr. *dagh-* 'reach up to, touch' $\sqrt{deggh-}$ (Skr. 2nd and 3rd sing. *dhak* is an ad-formate of roots which had both initial and final *media aspirata*): O.C.Sl. *degi* 'line, string' *ne-dagi* 'weakness, sickness'.

Goth. *fāh-a* O.H.G. *fāh-u* 'I seize' pr. Germ. **farχ-ō*, connected possibly with Lat. *pang-ō*, $\sqrt{pāf-}$ *pāg-*, see § 632 p. 165. Compare O.Icel. *bang* weak verb 'I strike, knock' Mod.II.G. Swiss *bang(e)* 'I give a knock' (Mid.II.G. *bengel* 'cudgel'), beside O.II.G. *bāgu* 'I fight, strive', O.Ir. *bāgim* 'I strive', $\sqrt{bhēgh-}$ *bhōgh-*

Secondary 10-flexion (§ 628 p. 165) must be assumed for O.H.G. *winch(iu)* 'I move sideways, fluctuate, nod, beckon' (pret. in Mid.II.G., pret. and part. in Mod.H.G. also strong — *wanc*, *gewunken*), if it, along with the Lith. *ving-i-s* m. 'deviation, bend' *ving-ù-s* 'crooked, bent' (compare *vėngiu* 'I avoid, do not want to do something' inf. *vėnkti*), is related

to O.H.G. *wīhhu* 'I shrink, yield' Gr. *οἰζυῖται* for **ō-fry-* 'I open' (make yield') But these comparisons are doubtful (cp. Fick, Wtb., 1⁴ 541, 547 f., G. Meyer, Et Wört der alb Spr., 463 Per Persson, Stud. Lehr Wurzelernw., 174 f.)

Nasal present stems from roots extended by *-t-*; see § 685. Goth. *standa* 'I stand' pret. *stōþ* O.H.G. *stantu* pret. *-stuot* (generally with intrusive na-al, *stuont*) for **standō* ground-form **sta-n-tō* from *√stā-*. Goth. *vinla* O.H.G. *uintu* 'I wind, turn, wrap, enfold' (pret. *vand uant*), beside Goth. *ga-vula* 'I tie up' O.H.G. *witu* 'I tie, bind' from *uē-* Skr. *vī-tá-s* 'folded, enclosed' Lith. *vej-ù* 'I twist a cord' (cp § 790). O.H.G. *swintu* 'I vanish, disappear' A.S. *swinde* beside O.H.G. *suī-nu* § 614 p. 152 Compare above, O.H.G. *scruntu* from *squer+dh-* p. 171. Mid.H.G. *sprinze* from *sper+d-* (*ibid.*), Lat. *fundō* from *ghēy+d-* § 632 p. 169, and again O.H.G. *chlimbu* from *glei+p-* (above, p. 170), O.C.Sl. *tręsq* 'I shake, shatter' from *tr+es-* and Skr. *dhvṛṣa-ti* 'disperses, disappears' intr. from *dhu+es-* (Classes XIX and XX, cp. Per Persson, Wurzel-erweiterung, p. 83)

§ 636 Balto-Slavonic. In Baltic, this present formation is very productive.

Lith. *lump-ù* 'I cling, hold' (pret. *lip-aũ*), Lett. *sīk-u* 'I sink down, fall', Lith. *szunt-ù* 'I grow clear', *sniņg-a* 'it snows', Pruss. *po-linka* 'remains', Lith. *string-u* 'I remain hanging', *runk-ù* 'I grow wrinkled', Lett. *mūk-u* 'I make off, flee', Lith. *bund-ù* 'I wake up' see § 628 p. 164. Lith. *stamp-ù* 'I grow stiff' (pret. *stip-aũ*), *tunk-ù* 'I grow fat' (*tuk-aũ*), *džiung-ù* 'I become glad' (*džing-aũ*)

Lith. *krint-ù* 'I fall off' (*krit-aũ*). Skr. *hynt-á-ti*, *√qert-*, see § 628 p. 163. *drimb-ù* 'I drop in thick drops' (*drīb-aũ*), beside *dreb-ù* 'I let fall in thick drops' Gr. *τρῆq-ε-ται* 'curdles' *√dhrebh-*. *trink-ù* 'I go wrong, do not come off' (*trik-aũ*) beside *trāk-a-s* 'foolish fellow' *trak-ù-s* 'foolish, mad' Gr. *ἀ-τρε-ης* 'uninjured, exact, true'. *splint-ù* 'I spread' intr. (*splīt-aũ*), beside *spleczù* 'I spread', trans

Roots of the type *peq-* (§ 628 p. 165). Lith. *tenk-ù* 'I suffice in some respect, have enough of something' (*tek-aũ*): Goth.

peha for pr. Germ **þeax-ō*, see § 628 p. 165. Lett. *gīdu* 'I take in, conjecture', see § 628 p. 165. Lith. *gend-ù* 'I become damaged, split in two' (*ged-aũ*).

Lett. *plāku* 'I become flat, fall flat down' for **plank-u*: Lat. *plang-ō*, see § 628 p. 165. Lith. *kank-ù* 'I hold out, suffice' (*kak-aũ*).

An indication of the fertility of this type in Lithuanian is the forming of present stems of the kind from nouns (cp. § 793); e. g. *renti* 'I get thinner' (*retaiũ*) from *rēta-s* 'thin, not close', *lempù* 'I pamper myself' (*lepaũ*) from *lepù-s* 'pampered'.

Secondary *jo*-flexion (cp. § 628, p. 165) is found only where the nasal spread beyond the present system. Lith. *jūng-ia* 'I yoke, put to' (inf. *jūnk-ti*) beside Skr. *yuyj-a-ti* Lat. *jung-ō*, Lett. *mī/chu* 'mango' for **minz-ju* (inf. *mī/t*) beside Lat. *ming-ō*, § 628 p. 164. Lett. *kamp-ju* 'I seize, grasp' (inf. *kampt*), beside Lat. *cap-iō*.

Under the same conditions we have stems adopting *to*-conjugation (§ 686), where the meaning is intransitive. Lith. *jūnkstu* (Lett. *jūkstu* for **junkstu*) 'I grow used' (*jūnkau jūnkti*) beside Lett. *jūku* for *(j)unk-u*, akin to O.C.Sl. *uču* 'I instruct' Skr. *uc-ya-ti* 'finds pleasure in' *ōkas-* n. 'pleasure, place of pleasure, home', cp. O.C.Sl. *vyk-nu* and Goth. *bi-ūhts*, which likewise seem to have been nasalised (§ 636). Lith. *stīnkstu* 'I curdle, congeal, grow stiff' (*stīngau stīnkti*) beside Gr. *στειβω* 'I tread something hard' *σπιθαγό-ς* 'firm, pressed, solid' (cp. Lith. *stėngiu* § 637). *sklīsti* 'I flow apart' (*sklīndaũ sklīsti*) beside *sklīd-ma-s* 'full to overflowing' *skleidēu* 'I spread', a pret. 3rd sing. *sklīdu* (*sklīdō*) is also found, pointing to a present **sklind-ù*. Lett. *stringstu* 'I grow tight, dry up' (*stringu stringt*) beside Lith. *string-u* 'I remain hanging' (*strigau*) and *streg-ia* 'I crystallise, stiffen' (cp. § 628 p. 164). Lith. *drīsti* 'I grow bold' (*drīsaũ drīsti*), *✓dhers-*. *linksti* 'I bend' (*linkaũ linkti*) beside Gr. *λεκ-άνη* 'pan, fan' *λοξό-ς* 'crooked'; also Lat. *lanx* with nasal (for **þag-ʔ*). The model for these presents is

seen in *blīsta* 'it darkens' beside *blind-ō* ✓ *bhlendh-*, *tīstū* 'I stretch myself out' beside *tīs-aū* stem *ten-s-*, and the like

§ 636. This formation is much rarer in Slavonic than it is in Baltic. O.C.Sl. *strig-a* 'I shear, slave' for **strnag-*? see § 628 p. 164. *grēd-a* 'I come' (inf. *grēsti*) for *ghyndh-* or **ghrendh-*: O Ir. *in-grennim*, see § 628 p. 165 *sēd-a* 'I sit' (inf. *sešti*), ✓ *sed-*, cp. Pruss. *sindats syndens* 'sitting' beside *sīdans sīdons* = Lett. *sēdās* *leg-a* 'I lie' (inf. *lēsti*), ✓ *leg-*. *trēs-a* 'I shake, shatter' inf. *trēs-ti* from *tr-es-*, unless it comes from **trem-so-* (cp. Lith. *trūmū* 'I tremble' Lat. *tremō*), see § 657. As regards *grēd-a* *lēk-a* 'I bend' *prēd-a* 'I spin' compare § 637

Sometimes extended by *-io-* (§ 628 p. 165). *žēžda* 'I desire, thirst' for **žed-ia* (inf. *žēdati*) beside Lith. *pa-si-gendū* 'I miss' and *geidžū* 'I long for'. *glēžda* 'I look, gaze' for **glēd-ia* (inf. *glēdēti*) beside Mid.H.G. *glīnze* 'I shine' O.H.G. *qlīzu* 'I glitter'. See § 637. With nasal confined to the present system. *ob-rēšt-a* 'I find' for **-rēt-ia*, inf. *-rēsti* aor *-rētū* (for the etymology of this verb see § 687).

There is another extension, with *-no-*. *vyk-na* 'I grow used' doubtless derived from **vyka* = Lett. *jūku* for *(*j*)*unk-u*, beside *uč-a* 'I teach' (§ 635 p. 173). *seg-na* 'I long for' beside Lith. *seg-ū* 'I fasten', cp. Skr. *sa-saṇy-a* § 629 p. 166. *krēṇ-a* 'deflecto' for **krēt-na* (cp. *krātiti* 'to twist, turn'), beside Skr. *kṇāt-ti* 'turns the thread, spins' *kārtana-m*. *sēk-na* 'I sink' beside Lett. *sīku* 'I sink, fall' for **sink-u*, ✓ *seṭq-* (§ 628 p. 164). *rēg-na* 'hisco' beside Lat. *ringor* (inf. *ring-i*) *ric-tu-s*. Compare § 637

§ 637. Side by side with Lith. *drimbū* (ground-form **dhymbh-ō*) and the like stand forms with *e* in the root syllable (cp. § 628 p. 165). *drēs-ū* 'I am bold' (pret. *drīs-aū*) beside *drīs-tū* ✓ *dhers-* § 635 p. 173. *brendū* (dialectic *brīndu* for *brendu*) 'I wade' beside *brēdū* (*brid-aū*) O.C.Sl. *brēd-a*. *lenk-iū* 'I bend' (*lenkiaū lenkti*) beside *lnk-stū* ✓ *leq-* § 635 p. 173. *trēndū* 'I am devoured by moths or worms' inf. *trendē-ti*, with *trīde* beside Skr. *tyñatti* *tard-a-ti* § 692. We may assume

that *drēs-ù* for **drins-ù* was coined to supplement *drīs-aũ* on the analogy of *renk-ù .rinkaũ*, *kertù kirtaũ* etc.; *lenk-iũ* appears beside *linkstù* on the analogy of *grēž-iũ* 'I turn, twist' beside *grīsztù* 'I turn myself' etc. Slavonic verbs with *ę*, *gręd-a* *lęk-a*, and **kręť-a* which appears to be implied by *kęę-na*, may quite well correspond to Lith. *drimb-ù* or to Lith. *drēs-ù*.¹⁾

Baltic *en* Slav *ę* is found in present stems from roots with *i*-vowels both extended and unextended. Lith. *senkù* 'I fall, sink' (of water) O.C Sl. *sek-na* 'I sink down' beside Lett. *sīku* for **sink-u* Skr. *smc-á-ti* *√sejg-* (§ 628 p 164). Lith. *sprėndžiu* 'I grasp with the hand' (*spręsti*) O.C Sl. *pręda* 'I spin' (*pręsti*) beside Lith. *sprindis* m 'span' Lett. *spraid-s* 'place where one stands in a narrow compass' *debes-spraisli-s* 'vault of heaven' O.H.G. *spreiten* 'stretch out, separate, part asunder'. Lith. *pa-si-gendù* 'I miss' O.C Sl. *žęžda* 'I desire, thirst' for **žęd-ia* beside Lith. *geidžiu* 'I desire' Goth. *gáido* n. 'lack' O.H.G. *gīt* 'eagerness, greed, avarice'. Lith. *stėng-iu* 'I apply my strength to something' beside *stinkstù* 'I congeal, get stiff' Gr. *σσειβω* (§ 635 p. 173). Lith. *męz-ù*²⁾ 'mingo' (*mįžaũ mįszti*) Lett. *mī/-nu* for **menz-nō* beside Lett. *mīschu* for **mūz-iō* (§ 635 p. 173) Lat. *ming-ō* Lith. *mīže* f. 'cunnus' *mīž-iu-s* 'penis', *√meigħ-*. O.C Sl. *glęžda* (inf. *ględēti*) and *ględaja* (inf. *ględati*) 'I look, gaze' beside Mid H.G. *glanze* 'I shine, glitter' (pret. new formation *glanz*) O.H.G. *glīzu* O.Sax. *glītu* 'I glitter' *√ghlezd-*. O.C Sl. *ręgną* 'husco' (*raqũ* 'jest', subst) beside Lat. *ringor ric-tu-s*. If the Baltic forms stood alone, the explanation would be easy; we might say that the analogy of *renk- .rink-* etc. produced *senk- menž-* beside *sink- mīž-*; compare what is said above on *drēsù*. But this explanation does not suit

1) The fact that we find *kręť-* and not *čięť-* is not sufficient to prove that the ground-form of *kręť-* is the weak grade **qrnt-*. Such a form must have become Slav. **krīnt-*, as **āhṛns-* becomes Lith. *drins-*, and **qrnt-* becomes Lith. *krīnt-* (I § 285 p 227) There never was a form **kīrnt-*, nor yet **qrnt-*, which Bartholomae suggests as the ground-form of *kręť-* (Stud. Idg Spr., II 97)

2) Dialectic *minžu* = **menžu* (vol. I § 285 Rem, p 227, is wrong)

the Slavonic forms, because in Slavonic, before consonants, Idg. *in* becoms *ī*, but Idg. *q* becoms *q* (I § 219 4 p 186).

Remark Wiedemann's view (Arch Slav Phil x 652 f, Lit Praet. 58, 168 f) — that Idg. *in* and *un* before consonants become slav. *q* and *q*, except in final syllables — can hardly be maintained in this connexion, because we have *isto* = Lett. *inkstas*, *lyko* = Lath. *lūnka-s* Pruss *lunka-n* and *smūl-q* (see below) Nor is Streitberg's attempt satisfactory (Idg. Forsch., I 283 f) Perhaps the problem may be solved thus We may suppose that originally *in* and *un* always becoms *ī* and *ū*, but that later, when *in* and *un* were again produced in any way before consonants, these becoms *q* and *q*. We may suppose that *smh-* first becoms **sīk-*, and afterwards, as the principle of Class XVI still remained active, the nasal crept into the stem anew, compare (say) Gr Att. *ἐννῦμι* for **fēnūmi*, which took the place of pr. Gr. **fērvūmi* (= Ion *ἐῖvūmi*) for orig **fēn-vū-mi* (I § 565 p 422). Similarly *bqāq* may come from **bhū-dhō* or **bhū-dō*, and may have got its nasal only at a late stage of proethnic Slavonic, though it may equally well be derived from **bhū-ā-dhō* or *-dō* attracted into the nasal class, or from **bhūon-dhō* or *-dō* regarded as an extension of a form **bhū-onō* (cp § 701) Furthermore, for the 3rd pl *smūl-ētū* beside *smūl-ī-mū* etc we may assume that the old ending **-int(u)* (cp. part. *smūl-ēt-* Lath *smūd- -int-*) first lost its nasal, and then recovered it by analogy of *imātū* etc.

The etymologies brought up by Wiedemann in his article in the *Archiv* by way of support to his view are all too uncertain to base any theory upon. OCS *nāda* 'compulsion, force, necessity' I connect with Skr. *nādh- nāth-* 'to be oppressed, in need of help'; *tapū* 'blunt, dull', with *stemp-* *stemb-* in OHG. *stumpf*, Lath. *stambū-s* 'coarse' *stamba-s* 'stamp', *-dagū* 'force, strength' is to be connected with *degū* 'cord, strap, bridle' (Miklosich, Et Wort., p 49 a), and with OHG. *gi-zengi* 'reaching to, touching close' and Skr *dagh-* 'to reach' (§ 634 p 171).

Class XVII.

The Root + *-ney-* *-nu-* forming the Present Stem.

§ 638. *-ney-* is the strong form of the suffix; *-nu-*, *-ny-* and *-mny-* the weak forms. *-mny-* follows a root with final consonant, cp. 3rd pl. Skr. *aś-nuv-ānti* Gr. *ἀγ-νί-ᾱσι* as contrasted with Skr. *ci-nv-ānti*, I § 153 p. 138.

Beside *-ney-* *nu-*, Aryan has *-anau-* *-anu-*. See § 596. 3, pages 137 f.

The Root Syllable had originally the weak grade, except in Skr. *dāṣ-nō-ti* Gr. *δηκ-νύ-μενο-ς*.

§ 639. Pr. Idg. **ṛ-ney-* **ṛ-ney-*, √ *er-*: Skr. *ṛ-nō-mi* 'I excite, set moving' 1st pl. *ṛ-nu-más* 3rd pl. *ṛ-nv-ánti* mid. 3rd sing. *ṛ-nu-tē*, conj. *ṛ-náv-a-t*, opt. *ṛ-nu-yā-t*; Gr. *ὀρ-νῦ-μι* 'I excite, disturb, startle' 1st pl. *ὀρ-νν-μεν* (*ὀρ-* = *ṛ-*). — With thematic vowel: Skr. *ṛ-nv-a-ti*.

**ṛ-ney-*: Skr. *ṛ-nō-mi* 'I fall in with something, reach, attain', Armen. *ar-nu-m* 'I take', Gr. *ἄρ-νν-μαι* 'I attain, earn'. Perhaps identical with the previous verb. *ἄρ-νν-μαι* as regards the grade of its root vowel would stand to *ὀρ-νῦ-μι* as *τι-νύ-μεναι* to *τί-νν-νται*, and Skr. *stṛ-nō-mi* to Gr. *στόρ-νῦ-μι* (see below').

**stṛ-ney-* **stṛ-ney-*, √ *ster-* 'sternere': Skr. *stṛ-nō-mi*, Gr. *στόρ-νῦ-μι*.

**pstṛ-ney-*, √ *pster-* 'sneeze': Gr. *πτάρ-νν-ται*, cp. Lat: thematic *ster-nu-ō* (*sternūtare*).

**tṛ-ney-*, √ *ten-* 'stretch, lengthen': Skr. *ta-nō-mi* Gr. *τά-νν-ται*.

**sṛ-ney-*, √ *sen-* 'reach a goal, attain, end, complete'. Skr. *sa-nō-mi*, Gr. *ά-νῦ-μι ἥ-νν-το* (the regular spir. asp. appears in *ά-νύ-ω* and elsewhere). — Thematic: Gr. *ἄνω ἄνω* for **ά-νF-ω*.

**qr-ney-*, √ *qeṛ-* 'pay a penalty' etc. Skr. *ci-nō-mi*, Gr. inf. *τι-νύ-μεναι*, also with *i* mid. *τί-νν-νται*. — Thematic: Skr. *ci-nva-ti*, Gr. *τίνω τίνω* for **τι-νF-ω*.

**mi-ney-*, √ *meṇ-* 'lessen': Skr. *mi-nō-mi*, cp. Gr. *μν-νύ-θω* (§ 694), Lat. *mi-nu-ō*.

Skr. *kṣi-nō-mi* 'I destroy', cp. Gr. *φθν-νύ-θω* (§ 694), thematic *φθίνω φθίνω* for **φθν-νF-ω*.

**ghn-ney-*, √ *gheṇ-*: Skr. *hi-nō-mi* 'I set in motion, drive on', cp. thematic Skr. *hi-nv-a-ti*, Goth. *du-ginna* 'I begin'. This comparison I regard as more likely than Bugge's (P.-B. Beitr., xii 405 f). This scholar, followed by several others, has compared the Germanic verb with O.C.Sl. *na-čīnq* (cp. Fick, Wort. I⁴ 382).

**dhu-neu-*, *√dheu-* Skr. *dhu-nō-mi dhū-nō-mi* 'I shake, shatter', cp. Gr. *θῦνω* and *θῦνέω* 'I move wildly, storm' (§ 652).

**dhy-s-neu-*, *√dhers-* 'be bold, dare': Skr. *dhyś-nō-mi* 3rd pl. *dhyś-nuv-ānti*, O.Sax. 1st pl. **durnum* (inferred from the later sing. *darn* conj. *dūrne*) = Goth. **daúr-z-mu-m* (§ 646).

**dēk-neu-*, *√deh-* (Skr. *daśas-yā-ti* 'shows honour, is gracious or pleasant', Gr. Hom. *δεχ-αται δεχ-ο-μαι* § 560 p. 110, Lat. *decus*): Skr. *dāś-nō-mi* 'I pay homage to', Gr. Hom. *δη-νύ-μενο-ς* 'paying homage, greeting' (so read, with J. Wackernagel, in II. 9.196, Od. 4. 59). The same grade of vowel as in Skr. *dāś-ti dāś-vās-* Hom. *δῆκανόωντο*, and other words.

**ues-neu-*, stem **u-es-* 'put on a garment' (§ 656)· Armen. *z-genu-m* 'I dress', Gr. *ἐννύ-μι* (*ἐννύμι*).

We often see the same root forming a present both in this class and in Class XII, as Goth. 1st pl. *kun-nu-m* and Skr. *jā-nā-mi* *√gen-*, Avest. *sri-nao-iti* and O.Sax. *hli-nō-n*, Skr. *stṛ-nō-mi* and *stṛ-nā-mi*, *mi-nō-mi* and *mi-nā-mi*.

§ 640. Aryan. *√qer-* 'make': Skr. *kṛ-nō-mi* Avest. *ker^o-nao-mi* Skr. *kṛ-nv-ānti* Avest. *ker^o-nv-anti*, pret. Skr. *á-kṛ-ṇav-am* O.Pers. *a-kū-nav-am*¹⁾ Skr. *á-kṛ-nō-t* Avest. *ker^o-nao-ḥ*, conj. Skr. *kṛ-náv-āni* Avest. *ker^o-nav-āni*, opt. Skr. *kṛ-nu-yā-t* Avest. *ker^o-nu-yā-ḥ*; — thematic Skr. 3rd sing. *á-kṛ-ṇv-a-ta*.²⁾ Skr. *vṛ-nō-mi* 'I hide, cover, enfold' imper. *vṛ-nu-hi* Avest. *ver^e-nū-idā*; also Skr. *ūr-nō-mi* for **vūr-nō-mi* pr. Ar. **ṛ-nay-mi* (I § 157 p. 141, § 306 pp. 241 ff.), like Gr. *στέρω-νύ-μι* beside Skr. *stṛ-nō-mi*, Skr. *dhū-nō-mi* beside *dhu-nō-mi*; — thematic Avest. *ver^e-nv-a-iti*. Skr. *ta-nō-mi* 'I stretch, lengthen' (§ 639 p. 177), conj. Ved. *ta-náv-ā* Avest. *ta-nav-a*, opt. mid. Skr. *ta-nv-īy-ā* Avest. *tanuya* i. e. *ta-nv-iy-a*

1) For *kū-*, see I § 288, p. 230.

2) For Skr. *karō-ti kuru-tha* J. Wackernagel offers a very likely conjecture (Kuhn's Litteraturblatt, III 55 f.). He suggests that *kṛnō-kṛnu-* became in vulgar speech *kanō-kunu-*, and these became *karō-kuru-* by analogy of the other forms of the verb, which all had *r*.

(§ 940). Skr. *ṛ-nō-ti* 'subdues, forces' Avest. *ṛ-nao-iti*, doubtless akin to Gr. *αἰ-ρῶ-μαι* 'I grasp, take', — thematic Skr. *i-nv-a-ti*. Avest. *sri-nao-iti* 'bends, directs somewhere', √ *klej-*. Skr. *su-nō-ti* 'presses out', 3rd sing. *á-su-nu-ta* Avest. *hu-nū-ta*; — thematic Avest. imper. mid. *hu-nv-a-ṛiṇha* (= Skr. **su-nv-a-sva*). Skr. *dhṛṣ-nō-ti* 'dares', √ *dhers-*, § 639 p. 178. Skr. *aś-nō-ti* 'reaches' Avest. *aś-nao-iti*, ground-form **ṛk-neṇ-ti*, opt. Skr. *aś-nu-yā-t* Avest. *aś-nu-yā-ḥ*. Skr. *śak-nō-mi* 'I can'.

In Skr. *kṣ-nāu-ti* 'whets' partic. *kṣ-nuv-and-s* from √ *ges-* (II § 8 Rem. 2 p. 20), the root has ceased to be a separate syllable; compare perhaps Lat. *novā-cula*, first for **s-neṇ-ā* (Kretschmer, Kuhn's Zeitschr. xxxi 419, 470). *au* instead of *ō* arose as in *ūrṇāu-ti* (beside *ūr-nō-ti*) by analogy of such a present as *stāu-ti*, see § 494 p. 55. The diphthong was regarded as part of the root proper, hence *kṣnu-tā-* (Avest. *hu-xšnu-ta-* 'well sharpened') *kṣṇō-tra-* and *ūrnu-tya-* *-ūrṇavana-* (similar forms in Greek, see § 643 p. 183).

§ 641. Strong suffix instead of weak; Skr. 2nd pl. *á-kṛṇō-ta* *kṛṇō-ta* instead of *á-kṛṇu-ta* *kṛṇu-tā*, *hinō-ta* *hinō-tam* instead of *hinu-tā* *hinu-tām*, Avest. 2nd pl. *sṛmao-ta* (O.Pers. 3rd pl. *a-kūnav-a* *a-kūnav-atā* I regard as thematic, see § 649). Compare Skr. *gṛbhṇā-hi* instead of *gṛbhnt-hi*, and like forms § 600 p. 143. *Vice versa*, Avest. 2nd sing. *ker^e-nūi-ši* contrasted with Skr. *kṛṇō-ši*.

The strong stem occurs along with the weak in thematic conjugation; e. g. Avest. 2nd sing. pret. act. *ker^e-nav-ō*. On this matter, refer to §§ 648 and 649.

In the 1st plural and dual, *-nu-* may drop its *-u-* before the personal ending, unless the root ends in a consonant; *kṛnmās* *kṛnvās* *kṛnmāhē* *kṛnvāhē* beside *kṛnu-mās* etc. *sunmās* beside *sunu-mās* etc. (but only *aś-nu-mās* *aś-nu-vās* etc.). The first trace of this new developement is one example in Veda, *kṛnmahē*. It is possible enough that *kṛnvānti* : *aśnuvānti* suggested *kṛnvās* (instead of *kṛnuvās*) beside *aśnuvās*; or that *kṛnuvās* became *kṛnvās* naturally (cp. Wackernagel, Kuhn's Litteraturbl. iii 56), which

produced *kṛnumás* by analogy. If *kṛnvás* did arise by regular change, the variant *kṛnuvás* must have been restored on the analogy of *kṛnumás*, as *kṛnumas* was coined on the analogy of *kṛnvás*. However, some influence must have been exerted by the relation of *kurmás kurvás kurmáhē kurodáhē* to *kuruthá kuruthás kurudhvē*. *kurmás* is as early as the Rig-Veda, and **kurumás* **kuruvás* never seem to have existed at all. I would suggest that the forms with *kur-* are due to the analogy of the opt. aor. *kuryā-t* mid **kurī-tā-* (cp. *purī-ta murī-y-a*); and it would be all the easier to understand how the stems *kur-* and *kuru-* = *kṛnu-* (p. 178 footnote 2) came to be confused, if the imperative *kuru* represents not only orig. *kṛnu*, but a form **qyr-* + the particle *u* (cp. the particle *-na* in Avest. 2nd sing. imper. *bara-nā* § 600 Rem. p. 143). Compare the references given to explain *kurmás* in § 498 p. 57.

Remark. Moulton (Am Journ Phil, x 283) thinks that *-n-* in forms such as *kṛ-n-más* is the weak form of *-nā-* (Class XII), and compares Avest. *ver^o-n-tē*. But if only he could point to a Sanskrit example of *-n-* instead of *-nī-* in Class XII!

2nd sing. Ved. *ṣṛ-nv-i-ṣē* (beside *ṣṛ-nō-ti* 'hears') is an ad-formate of 3rd pl. *ṣṛ-nv-i-rē*, cp. *jajñ-i-ṣē* beside *jajñ-i-rē* (§ 574 p. 115).

On the strong root of Skr *ap-nō-mi*, see § 600 p. 144; for that of Skr *dāṣ-nō-mi*, § 639 p. 178.

Reduplicated. Avest. 3rd sing. mid. *aš-aš-nu-tā* beside *aš-nao-iti* § 640 (Bartholomae, Kuhn's Zeitschr. xxix 309).

§ 642. Armenian. Verbs in *-nu-m* (sing. *-nu-m* *-nu-s* *-nu* pl. *-nu-mē* *-nuē* *-nu-n*).

aṛ-nu-m 'I take' (aor. *aṛ-i*): Skr. *ṛ-nō-mi* etc., see § 639 p. 177. *jer-nu-m* 'I warm myself, get warm, glow' (cp. *jer-m* 'warm' = Gr. *ῥιρ-μός*): Skr. *ghṛ-nō-mi* (gramm.). *l-nu-m* 'I fill', ground-form **plē-nu-*, cp. Lat. *plē-nu-s*. *ait-nu-m* 'I swell', cp. Gr. *οἰδάω* 'I swell'. *taḥ-nu-m* 'I hide myself', cp. Gr. *πρήσσω* 'I bow, bend'.

z-genum 'I dress myself' (*z-* is a prefix) for **ges-nu-* (I § 561 p. 417). Gr. *ἐννύμι* (*ἐννύμι*), see § 639 p. 178.

§ 643. Greek. *-νῦ-*, which we see in the strong persons of the singular, seems to have pushed out Idg. *-nem-*, because of the analogy of the forms *-νᾱ-*: *-νᾶ-* (Class XII), cp § 480 p. 29, on *ἑμεναίου* beside *ἑμεναιῶ*. Even if we supposed that *-νῦ-* represents Idg. *-nū-*, a weak grade, used along with *-nu-*, we should have to assume that the forms had followed *-νᾱ-*: *-νᾶ-*; and Avest. *-nū-* is not sufficient evidence for an Idg. *-nū-*. In the 3rd pl., *-νν-αντι* (instead of **-νν-εντι* = Skr. *-nuv-anti*, see § 1021.3) seems to have become regular quite early; once there were in use such forms as **τι-νF-αντι* **τι-νF-εντι* = Skr. *ci-nv-ánti* (cp § 638 p. 177); as to Ion. *ἀγνῶσι* Att. *ἄγνυνται*, see §§ 1020.2 and 1065.2.

Besides the forms mentioned in § 639 — *ὄρ-νῦ-μι*, *ἀρ-νν-μαι*, *σφόρ-νῦ-μι*, *πτόρ-νν-μαι*, *τά-νν-μαι*, *ἄ-νῦ-μι*, *τι-νῦ-μεναι* *τέ-νν-νται* — there are yet others with weak-grade vowels in the root syllable. *θάρ-νν-μαι* in Hesychius (*-αρ-* = *-ᾱ-*) and *θόρ-νν-μαι* (*-ορ-* = *-ῶ-*) 'I leap, cover (of animals)' (I § 306 p. 241). *κί-νν-μαι* 'I move myself'. Cret. 3rd sing. *πι-δίν-νῦ-τι* = Att. *ἐπι-δείκνυται* (on *πι-*, see the Author, Gr. Gr.² p. 219) *✓deĩk-*. *οἶγνῦμι* 'I open' Hom. *ὠ-(F)ίγ-νν-ντο* beside Lesb. inf. *ὀ-εἰγ-ην*, originally 'I make yield', beside O.H.G. *wīthhu* 'I yield, give way'. *μύγ-νῦ-μι* 'I mix' beside fut. *μειξῶ*, *✓meĩh-* *meĩg-*. *ὀμόργ-νῦ-μι* 'I wipe' for **mǵg-*, *✓merg-*. *ἄχ-νν-μαι* 'I am grieved, troubled', beside Goth. *un-agands* 'not fearing' *ōg* 'I fear'. An old form with strong root (third strong grade) is Hom. *δῆκ-νν-μενο-*: 'doing honour to, reverencing, greeting', see § 639 p. 178. Greek new formations with a strong root-form are *ὀρέγ-νῦ-μι* 'I reach, stretch out' *✓reğ-*, *δείκ-νῦ-μι* 'I show' beside Cret. *πι-δίκ-νῦ-τι*, *ζεύγ-νῦ-μι* 'I bind' *✓jeug-*, *πήγ-νῦ-μι* 'I fix' *✓pāh-pāg-* and others. Ion. *δέκ-νῦ-μι* 'I show', coming, as we may conjecture, from a *✓dek-*, but in use finally confused with *δείκ-νῦ-μι* (cp. Fick, Wtb. I⁴ 66). *ὀμ-νῦ-μι* 'I swear' beside *ὀμο-* (*ὀμό-σσαι* *ὀμό-τη-ς*), *ὀλλῦ-μι* 'I destroy' for **ὀλ-νῦ-μι*

(I § 204 p. 170) beside *ὀλε-* (*ὀλέ-σαι*), like *δάμ-νῃ-μι* beside *δαμα-*, *κάμ-νω* beside *καμα-* (§ 602 p. 144).

The place of (Ion.) *ἐῖνυμι* 'I clothe' for **f-εσ-νῦ-μι* = Armen. *z-genu-m* (§ 639 p. 178) was in Attic taken by a new form *ἐννυμι*; see I § 565 pp. 422 f. The following are forms of the same kind: *σβέννυμι* 'I quench, stop' for earlier *ζεινῦμι* i. e. *ζεδέννυμι* (Hesych.)¹⁾ from a stem **zg-es-* *√ seg-*, cp. aor. Hom. *σβέσ-σαι*; *βδέννυμαι* (gramm.) beside *βδ-έω* 'pedo' aor. *βδ-έσαι* for **βδ-εσ-*, earlier **βzd-εσ-*, *√ pezd-* 'pedere' (cp. § 661). Further, *ζώννυμι* 'I gird'²⁾ beside *ζωσ-τήρ* Idg. *j-ds-* (§ 656). On the model of these were made *χορέννυμι* 'I satisfy', *πετάννυμι* 'I spread', *ῥώννυμι* 'I strengthen', *στρώννυμι* 'I strew, spread' and others; and the analogy of *ἡμφί-εσα -εσμαι*: *ἄμφι-έννυμι* gave rise to *ρορέννυμι* beside *ἐνόρεσα κεκόρεσμαι*, etc.

A present **πλ-νῦ-μι* is represented by *πινυμένην · συνετήν* Hesych., compare *πινυ-τό-ς* 'enlightened, sensible' *πινύσσω πίνουσι-ς*. This, along with *νη-πύ-τιο-ς* 'senseless, under age, minor' and *νήπιος* (same meaning) for **νη-πῑ-ιο-ς* (I § 166 p. 147), is akin to Skr. *pu-nā-ti* 'purifies, clears up' (for the accent cp. Goth. *hug-s* 'understanding, reason' beside Skr. *śuci-ś* 'pure', § 907). But *πινυ-* does not come from **πν-νυ-* (I § 48 p. 41); the ground-form was **pu-i-nu-*, having the same determinative *ῥ* as we see in Ital. **pu-i-ro-s* (Osc. *pihihi* Lat. *pu-s*, see Bartholomae, Stud. Idg. Spr. II 185) Skr. *pav-i-tár-*, and in Gr. *πύρ* Umbr. *pir* O H G. *fuir* 'fire'. It follows that **πίνυμι*: Skr. *pu-nā-mi* = Skr. *r-i-nva-ti* Gr. *ῥόζνω*: Skr. *ῥ-nó-ti* Gr. *ῥο-νῦ-μι* (cp. § 596. 4 p. 138).

1) Hesychius has *ζειναμεν σβέννυμεν* which is emended to *ζεινυμεν*. This emendation is not necessary. There may quite well have been parallel forms, one in Class XII and one in Class XVII, as so often happens in Sanskrit. Then the form *ζεινῦμι* in the text should be marked with an asterisk.

2) It is quite possible that Att. *ὑπο-ζωνύ-σ[α]* C I A. I 77 9 (second half of the 5th cent B. C.) may represent the regular form (cp. *ἔζωμός*, Meisterhans, Gr.², p. 148).

λάζνμαι beside λάζομαι 'I take, seize', ντείνμι beside κτείνω 'I slay' (for *κτεν-ιω) are due to the analogy of τίνομαι τίνομαι (for *τι-νF-ο-μαι). τένννται τινύμεναι, etc. But καίννμαι 'I surpass, outdo' was formed from κέιασμαι because δέδασμαι has δαί-νν-μαι (§ 707).

On thematic forms in -νF-ω see § 652. As regards those in -νύω, as τανύώ δμνύω στρωννύω, found in the Homeric dialect and in Attic more and more often from the 4th century B. C. onwards, it is doubtful whether they represent pr Idg. verbs in -nu-m-ō, which may have been used side by side with -nu-ō as in the 3rd pl. Skr. *aś-nuv-ānti* Gr. *ἄγ-νυ-ᾱσι* beside Skr. *ci-nv-ānti*. They may equally well be a new formation peculiar to Greek.

From τάννμαι τανύω γάννμαι, whose structure was less clear to the consciousness of those who used them than was that of ὄρ-νυ-μι ἄγ-νυ-μι and words of that sort, were formed τανύσσαι τετάνυσται γανύσσεται and so forth on the analogy of ἐρύσσαι εἴρυσται ἐρύσσεται beside the pres. εἰρύμεναι ἐρύω 'I draw, pull'. Compare Skr. partic. *kṣhu-tá-s* from *ḷś-nāú-ti*, fut *aśnuviṣya-tē* from *aś-nō-mi āś-ta*, *ānu-tya-* from *ān-nāu-ti* (§ 640 p. 179), and Greek itself *δυνατό-ς* *ἐδυνησάμην* from *δύ-να-μαι* (§ 602 p. 145).

For *μυ-νύ-θω φθι-νύ-θω*, see § 694

§ 644. Italic. Only thematic forms occur in this branch; see § 649. An undoubted relic of -neu- is *nov-a-cula*, if it is to be connected with Skr *ḷś-nāú-ti* (§ 640 p. 179).

Remark Job (Mém Soc. Ling vi 353 f) offers a very dubious suggestion, that in Latin present stems in *nu-* came directly from those in *-no-*; he says **tol-nu-mus* **tol-nu-tis* lead at once to **tolnimus* **tolnitis* (*tollimus tollitis*), whence by complementary analogy *tollō*

§ 645. Keltic. Not one of the original forms is preserved. On O.Ir. *ro-chluinnur* 'I hear' (beside Avest *srnaoiti*), see § 604 p. 146.

§ 646. Germanic. The plural of certain verbs is of this class. Goth. O.H.G. *kun-nu-m* 'we learn, know' from **ḡn-nu-*

-mes (cp. p. 86 footnote 2) as contrasted with Skr. *ḡā-nī-mās*, Class XII; the parallel weak form Goth. *uf-kunna* 3rd sing. *-kunnaī-p* is a new formation from *kann kunnum* on the analogy of *vita vitāi-p* by *vāit vitum* Low Germ. *darn* 'I dare' conj. *durne* gives ground for assuming an O.Sax. **durnum* Goth. **dairz-nu-m* (I § 582 p. 434) = Skr. *dhṛṣ-nu-mās*. O.H.G. *unnum* 'we grant' ground-form **ḡ-nu-mes* (cp. O.Icel. *ḡf-un-d* 'ill-will' beside Goth. *ans-t-s* O.H.G. *ans-t uns-t* 'favour, grace' II § 100 p. 303), from the same root as Gr. *πρὸς-ηνής* 'inclined' *ἀπ-ηνής* 'disinclined'. As these plurals appeared to be of the same kind as the preterite-present, they were conjugated in the same way. Thus arose, by analogy of the singular, Goth. *kann* O.H.G. *kan*, Low Germ. *darn* O.H.G. *an*. The same principle is neatly used by Kluge (Paul's Grundr. I 377) to explain O.H.G. *durfum* 'we must', which he regards as a *nu*-form for **purpum* with *-p-* for *-pp-* Idg. *-pn-* (I § 530 p. 388) = Skr. *tyṇ-nu-mās*; the student should compare de Saussure, *Mém. Soc. Ling.* VII 83 ff. Some further uncertain traces of *nu*-flexion in Germanic are given in § 605 Rem. p. 147, and p. 151 footnote 1.

Otherwise the Germanic branch prefers thematic conjugation (Class XVIII), as Goth. *du-ginna* (§ 654).

§ 647. Balto-Slavonic. For the remains of the present suffix *-nu-* in Slavonic see § 649 p. 185.

Class XVIII.

Root + *-ney-o-* or *-ny-o-* forming the Present Stem

§ 648. Side by side with *-nyo-* we meet with *-enyo-* and *-nyo-*; see § 596 pp. 137 f.

This class, which is based upon Class XVII, falls into two divisions like Class II. O.Pers. *a-kū-nav-a-tā* stands to Skr. *ā-kṛ-ṇv-a-ta* as Gr. *ἐ-πνε(ν)-ε* to *ἄμ-πνυ-ε*. And just as Skr. *ay-a-* is at once indicative (*áy-a-tē*, cp. Lat. *eō*), and conjunctive to an indic. of Class I (*áy-a-t áy-a-ti* conj. of *ē-ti*), so Ar. *kṛ-*

-nav-a- is also conjunctive to an indic. of Class XVII (Skr. *kṛ-nāv-a-ti* conj. of *kṛ-ṇō-ti*). Here, as before, there was originally no distinction between the original form of the two moods.

§ 649. Class XVIII A. Suffix *-nev-o-*.

Aryan. Avest. 2nd sing. pret. act. *ker^o-nav-ō* imper. *ker^o-nav-a*, O.Pers. pret. 3rd sing. act. *a-kū-nav-a* 3rd pl. mid. *a-kū-nav-atā* (i. e. *-a-ntā*), cp. indic. Skr. *kṛ-ṇō-mi* 'I make'; conj. Skr. *kṛ-nāv-ā-ti* *kṛ-ṇav-ā-tha* Avest. *ker^o-nav-ā-p* O.Pers. 2nd sing. *kū-nav-ā-hy*. O.Pers. 3rd sing. imper. *var-nav-a-tām* conj. *var-nav-ā-tuy* beside Avest. *ver^o-nv-a-itē* 'believes' (B). Compare the conj. Skr. *aś-nav-ā-tha* Avest. *aś-nav-ā-p* beside Skr. *aś-ṇō-mi* 'I reach', Avest. *sri-nav-ā-hi* beside *sri-nao-mi* 'I bend, guide in some direction'.

Greek. It has been usual to class here forms like *θῦ-νέω* 'I move wildly, storm' beside Skr. *dhū-ṇō-ti*, *ντ-νέω* 'I move from its place' beside *κί-νν-μαι*, *-νεω* being taken to be for **-νεF-ω*. But since in all the verbs in question the future, aorist etc. have never *-νεv-*, as one might expect from *πλέω* *ἔπλευσα* and *νέω* *ἔνευσα*, but *-η-* always, and since Lesbian makes the present of them end in *-ημι* (imper. *ῥίτη* like *φίλη*), this explanation is at least improbable. I derive *-εω* from *ελω* in every case. See § 801.

Italic. Lat. *minuō* and *sternuō*, which are connected with Skr. *mi-ṇō-mi* Gr. *μν-νέ-ω* and Gr. *πτάω-νν-μαι* (§ 639 p. 177), can by rule be derived from **-nev-ō* (I § 172.1 p. 152). But Osc. *menvum* 'minuere' makes it at least likely that *minuō* comes from **minuō* as *tenuis* from **tenu-s* (I § 170 p. 149). The perfect *minuī* *sternuī* and the participle *minūtu-s* are ad-formates of *statuī* *statūtu-s* : *statuō*.

Slavonic. O.Č.Sl. *mi-nuja* beside *mi-na* 'I go past, pass by, flow by', and partic. pret. pass. *kos-novenū* 'touched' from pres. *kos-na*, point to an older present inflexion *-novā* *-noveši* etc. (*-nov-* for *-nev-*, I § 68 p. 59). Compare Wiedemann, Arch. slav. Phil., x 653.

§ 650. Class XVIII B: Suffix *-ny-o-*

Pr.Idg. Skr. *ci-nv-a-ti*, Gr Hom. *τίνω* Att. *τινω* for **ti-vF-ω* beside Skr. *ci-nō-mi* Gr. infin. *τι-νύ-μεναι* 3rd pl. *τί-νvv-vται*, § 639 p. 177. Skr. *hi-nv-a-ti* Goth. *du-ginna* beside Skr. *hi-nō-mi*, § 639 p. 177. **r-i-ny-e-ti* with root determinative *-i-* (§ 596.4 p. 138); Skr. *ri-nv-a-ti* 'makes run, flow', Gr. Hom. *ῥίτω* Lesb. *ῥίvvω* 'I set in motion' for **ῥi-vF-ω* (the initial has perhaps been influenced by a word from the same root, *ῥο-νῶ-μι*, ground-form **ṛ-nu-*, to which it stands related as Hom *ῥίτω* to Cret. *ῥνέω*, see §§ 652 and 801), Goth. *ri-nna* 'I overflow' pr. Germ. **ri-ny-ō* (cp. however for the Germanic word § 654 p. 188).

With *-eny-o-* for the suffix (§ 596.3 pp. 137 f.), **sp-eny-e-ti* from √ *spē- spā-* 'bring onwards, stretch' (Lat. *spēs spatium* etc.): Avest. *spēnva-ḥ* 'proficiebat' = pr. Ar. **spanya-t*, O.H.G. *spinnu* 'I spin' (cp. O.H.G. *spannu* = **spā-ny-ō* § 654).

§ 651. Aryan. Skr. *ṛ-nvā-ti ci-nva-ti hi-nva-ti á-ky-nva-ta i-nva-ti ri-nva-ti*, Avest. *ver'-nva-iti hu-nva-rouha* see §§ 639, 640, 641, and 650. Skr. *pí-nva-ti* 'swells, makes abound' beside partic. mid. *pi-nv-āná-s* Avest. *fra-pinao-iti* 'swells, spreads' (intr.). Skr. *jí-nva-ti* 'sets in motion, pushes on, hastens' beside *ji-nō-mi*. Skr. imper mid. *du-nva-sva* beside *du-nō-mi* 'I burn'.

Sometimes Sanskrit, like Germanic, has a verb which carries the suffix of the present through the whole verbal system; as *pínva-ti*: *pípínva pínvayati*, *jínvati* · *jínviśya-ti jínvi-tá-s*.

Observe the different accent of 3rd pl. *hínva-nti*, and *hinv-danti* in Class XVII.

Containing the suffix *-eny-o-*. Avest. *spēnva-ḥ* 'proficiebat': O.H.G. *spinnu*, see § 650; Avest. *xwanva-inti* 'they drive on' *xwēnva-ḥ* pr. Ar. **sy-anya-*, beside *hu-nvō-iti hu-nā-iti*.

§ 652. Greek. On the treatment of *-vF-* in the following words, see I § 166 p. 146. *ῥίνω ῥίνω* for **á-vF-ω*, *τίνω τίνω* for **ti-vF-ω*, *ῥθίνω ῥθίνω* for **ῥθi-vF-ω*, *ῥοίνω ῥοίνω* for **ῥo-vF-ω*, see §§ 639, 650. *ῥθάνω ῥθάνω* 'I anticipate' for

**φθα-νfw*, beside *φθά-μενο-ς*. *δίνω* Lesb. *δίννω* 'I eddy' for **δν-νfw*, beside Skr. *dī-ya-ti* 'flies' Lett. *dēi-ju dī-t* 'to dance', cp. *δίνο-ς δίνη* Lesb. *δίννā* for **δν-νfo-ς δν-νfā*. Hom. *ἀγίρω* 'I lead, bring' beside *άγω* Cret. *άγνέω* has the same root-determinative as *όρνέω* (on this determinative, which is contained in Skr. *āj-āi-š*, see § 498 p. 61); and therefore *άγίρω* too must be derived from **-νfw*, on the bye-form *άγινέω*, see § 801. With *όρ-ίνω άγ-ίνω άγινέω* compare the Hesychian glosses *ἔινεν' ἐπεσβέννυνεν* and *ἔξινει' ἐπεσβέννυνεν*, which point to **zg-š-* as variant stem to **zg-es-* (§ 643 p. 182). Whether Homer's *θύνω* 'I move wildly, storm', represent orig. **dhū-nūō* or **dhū-nō -n-χō*, Class XIII (cp. Skr. *dhū-nō-ti dhu-nō-ti dhu-nā-ti*) cannot be decided; in the former case *θύνο-ς* 'fury, impetus' should be compared with *δύνο-ς* for **dī-nūo-s* (see above); for *θινέω δινέω* see § 801.

Hom. *κνίανω* Att. *κνιγάνω* 'I reach, overtake' for **-ανfw* beside *κν-χγ-μι* (§ 594 p. 135). *κνιγάνω* has the first syllable nasalised because, after *f* had gone, the analogy of verbs like *θιγγάνω* could act upon it (§ 621 p. 158, § 631 p. 168). Hom. *κνάνω* 'I arrive, reach' for **κν-ανfw*, bye-form *κννέομαι* (§ 801). Both of these present stems may be regarded as ad-formates of **φθανfw* (*φθάνω φθάνω*), because they all had something of the same meaning: on the analogy of *φθήσομαι* to *φθάνω*, *κνίανω* was formed working backwards from *κνίσομαι*, and afterwards *κνάνω*. But there was another suffix *-ννūō* before Greek became a separate language; and this would become regularly pr. Gr. *-ανfw* (the Author, Gr. Gr.² § 21. 3 p. 41), see § 596. 3 p. 138.

The suffix is *-εννo-* in Coreyr. *ξ-ένfo-ς*, whence Lesb. *ξέννο-ς* Ion. *ξείνο-ς* Att. *ξένο-ς* (I § 166 p. 146), since this word seems to have the same root as Lat. *hos-tis* and Goth. *gas-t-s*; see § 596. 3 and 6, pp. 138 and 140

§ 653. Italic. Lat *nu-nu-ō*, Osc. *menvum* 'minvere', see § 649 p. 185.

§ 654. Germanic. Goth. *du-ginna* O.H.G. *bi-gunnu* 'I begin', see § 639 p. 177, § 650 p. 186. Goth. *af-linna*

'I go away, cease', O.H.G. *bi-linnu* 'I cease', beside Skr. *vi-lināti* 'goes to pieces, dissolves, melts' etc. § 598 p. 142. Goth. *vi-mma* 'I suffer, feel pain, worry', O.H.G. *gi-wunnu* 'I reach something with trouble, win' (cp. O.H.G. *winna* 'strife'), beside Skr. *vē-ti* 'presses on in hostile fashion, conquers, seeks eagerly, tries to win'. All these verbs came under the influence of such others as Goth. *binda*, hence forms like *du-ginna -gann -gunnum -gunmans*

O.H.G. *ba-nnu* 'I order, command on pain and penalty, summon' (cp. O.H.G. *ban*, gen. *bannes* 'command enforced by pains and penalties' A.S. *bann* 'ban, banns, proclamation'), ground-form **bhā-nūō*, √ *bhā-* *bhā-*, cp. Armen. *ba-na-m* § 601 p. 144. Gr *qairō* for **qā-viō* § 611 p. 150. O.H.G. *spa-nnu* 'I stretch, widen, spread, I am anxious and excited', ground-form **spā-nūō*, √ *spē-* *spā-*, cp. O.H.G. *spa-nu* 'I entice, charm' (§ 614 p. 152) and O.H.G. *sp-innu* (see below). The preterites *bian spian* follow *halt . haltu* and such like forms.

Containing the suffix *-enūō-* (§ 596 3 p. 138). O.H.G. *sp-innu* 'I spin'. Avest. *spēnva-ḥ*, see § 650 p. 186; a variant form is *spannu* = **spā-nūō*, for which see just above. O.H.G. *tr-innu* 'I separate from, part, depart from' ground-form **dr-enūō*, √ *dei-* 'split' (Skr. *dṛ-nā-ti*).

The existence of the two variants *-nūō-* and *-enūō-* in Germanic raises a question as to how Goth. *rinna* 'I run' and *brinna* O.H.G. *brinnu* are to be disposed of. Instead of deriving *rinna* from **r-i-nūō*, and identifying it with Skr. *rimva-ti* (§ 650 p. 186), we may assume **r-enūō* for its original form, which would bring it closer to Skr. *ṛ-nv-ā-ti*. *brinna* may come from **bhr-enūō*, as it is akin to Lat. *fer-mentum* *ferveō* O.Ir. *ber-baim* 'I cook, boil', but it may be for **bhr-i-nūō* with an *i*-determinative, cp. O.Icel. *br-ī-me* 'fire' A.S. *br-ī-w* O.H.G. *br-ī-o* 'broth'. The first derivation, from **r-enūō* **bhr-enūō*, is supported by Goth. *r-un-s* 'a run, course' A.S. *br-yne* 'fire, conflagration'.

E CLASSES XIX TO XXI.

PRESENT STEMS WITH *-s-*¹⁾

§ 655. A large number of verb classes have an *s* suffixed to the root. These are both thematic and non-thematic. (1) Non-Thematic Stems. Skr. *dvē-ś-ti* 'hates' (cp. Avest. *dvae-ša* 'terror' Gr. Hom. *δέ-δδι-μεν* or *δέ-δφι-μεν* 'we fear'), Skr. aor. 1st pl. *á-tq-s-mahi* (*√ten-* 'stretch'), Skr. *v-ás-tē* 'dresses' (*√ey-*, Lat. *ex-uō*), Gr. *ῥδεα* i. e. *ῥ-Feid-εσ-α* Idg. **es-η*, Skr. *á-vēd-iś-am*. (2) Thematic Stems: O.H.G. *din-su* 'I pull, tear', Skr. *á-ta-tq-sa-t* 'he tore, set in motion by force' (*√ten-*), Skr. desid. *ju-gā-sa-ti* (*√gem-* 'go'), Skr. *tr-ása-ti* 'trembles' (cp. *tar-ald-s* 'trembling, moving to and fro' Lat. *tr-emō*), Skr. desid. *jī-gam-iśa-ti* (*√gem-*). From these develop extensions of the *-s-* suffix, which themselves run through large groups: *-s-jo-* *-as-jo-*, fut. Skr. *tq-syá-tē gam-iśyá-ti*; *-s-ko-*, Lat. *(g)nō-scō* Gr. *γ-γνώ-σκω* (cp. Skr. desid. *jī-jñā-sa-tē*); and others more isolated, as Armen. *z-genum* Gr. *ἐννῶμι* (*ἐννῶμι*) for **u-es-neu-* (§ 639 p. 178, § 643 p. 182).

It cannot be definitely proved that in all these forms *s* has really the same origin. But the negative cannot even be made probable. The clearest indication of the identity of *s* in the aorist with *s* in verbs of Classes XIX and XX is given by Skr. *á-kṛ-ś-i* as compared with *kṛ-ś-ē*, *ák-ś-i* compared with *ak-śa-tē*, *á-mṛk-śa-t* compared with *mṛk-śa-ti*, see §§ 656, 659; compare too Lat. *vis-i* beside pres. *visō* (§ 662), Lat. *aux-i* Lith. 1st and 2nd pl. injunct. (fut) *áuks-me -te* beside Gr. *αὔξω* (§ 657). It should further be noticed that a close connexion is often formed with the noun suffix *-es-*, as in Skr. *bhy-ása-ti*

1) Compare Per¹ Persson's new work (*Wurzelerweiterung*, etc.) pp. 77 ff., where the suffix or determinative *s* is assumed for other forms besides those which will here be cited. Amongst these are some in which we have regarded the *s* as part of the root itself; e.g. Skr. *várśa-ti* 'it rains', which he derives from the root of Skr. *vār-* 'water, wetness'.

'is afraid' and *bhī-ś-aya-tē*, used as causal of *bi-bhē-ti*, beside *bhy-ās- bhy-ās-* 'fear' instr. *bhīś-d* (§ 658), in Skr. *ūk-śa-ti* 'grows strong' Gr. *αὐξῶ* beside Skr. *ōj-as-* 'strength' (§ 657), and in Skr. indic. *á-jñi-ś-am* beside inf. *ji-ś-ē*, indic. *ḡñj-as-ē* beside infin. *ḡñj-ās-ē*, Gr. *εἰδῆται* beside infin. *δεῖξαι*, conj. *ferrem* beside inf. *ferre*, conj. *agerem* beside inf. *agere* (§ 824). We must not forget that no clear line can be drawn between primary *s*-verbs and verbs derived from *s*-nouns, any more than between primary verbs with *-ā-* and nouns having the same suffix: e. g. Gr. *ἔ-σθ-εσ-ται ε-ξ-εσ-ται σθ-εσ-τό-ς ξ-εσ-τό-ς* stand to *τε-τέλεσ-ται ῥήδεσ-ται αἰδ-εσ-τό-ς ἀ-κήδεσ-το-ς* related in the same way as *πέ-πλ-η-ται* Dor. *ἀ-πλ-ᾶ-το-ς* to *τε-τίμη-ται τιμη-τό-ς*.

In this section we take count only of present stems with *s* final, and those which have a thematic vowel after the *s*. The compound suffix *-s-ko-* fills Classes XXII and XXIII; and *-s-īo-* (the future suffix) will be found in the *īo*-class, §§ 747 ff. Stems like **u-es-neu-* (*εἰνῶμι*) are discussed under the heading *-neu-*, in §§ 639, 642, and 643.

Since the *s*-aorist in its common form adds the personal endings directly to *s*, its proper place is here, in Class XIX. It may, however, if preferred, be treated separately in the traditional way, for the reasons given above in § 485, pp. 38 f. See §§ 810 ff.

Class XIX.

Root + *-s-*, *-es-*, or *-as-* forming the Present Stem.

§ 656. Very few additional forms belong to this class besides the preterites which will be discussed in §§ 810 ff.; such, I mean, as Skr. *á-ta-s-mahi* Gr. *ῥῆ-ε-α* Skr. *á-ved-iś-am*. Some of them carry the *s*-element right through the verb system

Skr. *dvē-ś-ṭi* 'hates' 3rd pl. *dvi-ś-ānti*, Avest. *d^hbiś-entā*, beside Avest. *dvaē-ḡa* 'terror' Gr. *δ^hει-* 'to fear'; — thematic,

Skr. *dvi-śa-ti*. Skr. 3rd pl. *á-tvi-ś-ur* 'they were excited, amazed' beside Avest. *ḫwānt-* 'terrifying' *ḫwā-* 'terror'; — thematic, Skr. *á-tvi-śa-ta*, Gr. partic. *σιών* for **σι-ων* pres. *σιέω* instead of **σει-ω* (cp. *σέ-σεισ-ται* etc.), see § 657.

Skr. *v-ás-tē* 'dresses, clothes himself' Avest. *vas-tē*, Gr. *ἐνί-εσ-ται* 2nd sing. *ἔσ-σαι* from $\sqrt{\text{ey-}}$ Lat. *ex-uō* Lith. *au-nū*.

Avest. *y-ās-ti* 'girds' Lith. *j-ũs-mi* 'I gird' (Att. *ζώννυμι* instead of **ζωσ-νι-μι*, § 643 p. 182), Idg. **j-ōs-ti*, beside Skr. *y-āi-ti* *y-uvá-ti* 'binds up', like Skr. *r-āsa-ti* 'bellows, howls' beside *r-āu-ti* *r-uvá-ti*.

Here come a certain number of Vedic middle forms with -s- in the present, those which Grassmann has called "double stems": 1st and 3rd sing. -s-ē partic. -s-āna-. 1st sing. *kṛ-ś-ē* from *kár-ti* 'makes'. 1st sing. *hi-ś-ē* from *hi-nó-ti* 'drives on' partic. *hiy-āná-s*. 1st and 3rd sing. *stu-ś-ē* from *stāú-ti* 'praises' mid. *stu-tē*. 1st sing. *arcas-ē* from *árca-ti* 'praises'. 1st sing. *yajas-ē* from *yāja-ti* 'honours, offers'. 1st sing. *ṛṇjas-ē* partic. *ṛṇjas-āná-s* from *ṛṇjá-ti*, $\sqrt{\text{reḡ-}}$ 'stretch, reach' (Class XVI § 628 p. 165). 1st sing. *pu-nī-ś-ē* from *pu-nā-ti* 'purifies' mid. *pu-nī-tē*. 1st sing. *gā-yi-ś-ē* from *gā-ya-ti* 'sings'. A similar Avestic form is 1st sing. *rānhanh-ōi* from *ṛās-* 'to grant'.

Class XX.

Root + -so- or -eso- forming the Present Stem.

§ 657. The s-suffix mostly runs through all parts of the verb.

Pr. Idg. From $\sqrt{\text{ten-}}$ 'stretch, lengthen out': Skr. *tq-sa-ti* 'tears, sets moving by force' (not actually found), aor. *á-ta-sa-t* for **tq-se-* (redupl. *á-ta-tq-sa-t*), Goth. *at-þinsa* 'I draw towards me', cp. Lith. *tęs-tù* 'I lengthen, stretch' (infin. *tęs-ti*), *uš-tęsa-s* 'a shroud', Lat. *tōn-sa*; cp. aor. Skr. *á-tā-s-am* 3rd sing. *á-tān*, Gr. *ἔρενα* for **ἐ-ρεν-σα*. From $\sqrt{\text{bhel-}}$ 'shriek, cry, bellow, bleat, low' (O.C.Sl. *blě-ja*): Skr. *bhāśa-ti* 'bellows' (I § 259 p. 211), O.H.G. *bullu* 'I bellow' (-ll- = -lz-, I § 582 p. 436),

cp. Lith. *baĩ-sa-s* 'voice, tone'. From $\sqrt{tue_2}$ - (Avest. *ḫwiyant*-): Skr. *tvē-ša-ti* 'is in violent motion, is amazed' (not actually found), pret. *á-tvī-š-ata*, Gr. *σειω* 'I shake, shatter, agitate, molest' for **σει-σω* (cp. Solmsen, Kuhn's Zeitschr. xxix 98), *σιών* for **σι-σιών*; cp. Skr. *á-tvī-š-ur* § 656. From \sqrt{preu} - (Lat. *pruīna*): Skr. *plō-ša-ti* 'burns, singes', O.H.G. *friu-su* 'I freeze, am cold', cp. Lat. *prūr-iō*. From \sqrt{leg} - (Gr. *ἀλ-αλκ-εῖν* 'ward off'): Skr. *rūk-ša-ti* 'guards, saves', Gr. *ἀλέξω* 'I ward off, help'. Connected with Skr. *vājāya-ti* 'strengthens' *ōjas*- 'strength, power, might' Lat. *augeō*: Skr. *ūk-ša-ti* 'grows strong, increases' partic. *uk-śā-māna-s* (perf. *vanākṣa*) Avest. *vax-ša-ti* 'makes grow', Gr. *ἀ(φ)έξω αὐξω* 'I make grow, increase', cp. Lat. *aux-iliu-m*,¹⁾ Gall. *Uxello-dūnu-m* 'High-town' O.Ir. *ōs uas* 'above' (I § 517 p. 377), O.H.G. *wah-su* Goth. *vah-s-ja* 'I grow' (pret. *vōhs*), Lith. *áuksz-ta-s* 'high'.²⁾ Gr. *έψω* 'I boil', which, along with Armen. *ephem* 'I boil' (I § 561 p. 417), we may assign to the root of *επω* 'I see about, make right, arrange' (Il. 11. 776 *ἀμφὶ βοῶς ἔπειτον ροία*) Skr. *sáp-a-ti* 'makes a fuss about, carries on, sees about something'.

From \sqrt{ter} - (Skr. *tar-alá-s* 'moving to and fro, trembling' Gr. *τρ-έμω* Lat. *tr-emō* § 488 p. 45): Skr. *tr-ása-ti* 'trembles' (also *tar-ása-ti* § 659), Gr. *τρ-έ(σ)ω* 'I tremble, flee', O.C.Sl. *tręsq* 'I shake, shatter' perhaps a re-formate instead of **tresq* (§ 636 p. 174), with -s-, Lat. *terreō* for **ter-s-* (cp. Gr. *ἐτεροσεν* *ἐφοβήσεν* Hesych.). Compare Skr. *gr-asa-ti hr-asa-ti bhy-ása-ti* Avest. *v-anaha-itē* § 659, Gr. *ξ-έ(σ)ω βδ-έ(σ)ω* § 661, Lat. *qu-ero-r* § 662.

1) According to Bréal's convincing explanation, Umbr. *orer ose* 'his (doms) maete' will fall in this place too. *ose* = pr. Ital. **aukse* may be a vocative, which would make it necessary to start from an adj. **aukso-s* meaning 'auctus'; it may also be an imperative like Gr. *αὐξε* (cp. Lat. *auxim*). The first view is supported by Lat. *maete*, a vocative (F. D. Allen, Am. Journ. Phil, i 135 ff.). Pauli's explanation of *ose* (Alt. Stud. v 128) does not seem right to me.

2) On the relation between *ueg- aueg- aueg-*, see Per Persson, *Wurz.*, 228.

§ 658. In § 655 it was pointed out that these *s*-suffixes are probably connected with the noun suffixes *-es* *-as* *-s* (§§ 131 ff) A few more examples of this may be given:

Skr. *tq-sa-ti*. Skr. *tānas*- Lat. *tenor*. Skr. *úk-ša-ti* Gr. *αὔξιν*: Skr. *ōjas*-. Skr. *śrō-ša-māna-s* O.C.Sl. *slu-chū* (§ 659). Skr. *śrávas*- Gr. *ῥέ(φ)ος* Skr. *bhāt-ša-ti* (§ 659). Skr. *bhavas*- *bhúvas*-. Skr. *dāk-ša-ti* (§ 659) Skr. *daśas-ya-ti* Lat. *decus*. Skr. *sák-ša-nt*- (§ 659) Skr. *sáhas*-. O Pers. *patuy-axšany* (§ 659), Skr. *th-ša-tē* (§ 667). O.C.Sl. *oko* gen. *očes-e*. Avest. *vax-ša-ntē* (§ 659): Skr. *vācas*-. Armen. *luçi* (§ 660): Skr. *-rōcas*- *rōcš-* *ruciš-ya-s*. Lat. *vīsō* (§ 662): Skr. *vēdas*- Gr. *εἶδος* *fiōfos* *ἴσο-s* for *ἴσσο-fo-s* (p. xiii). O.Icel. inf. *hrjōsa* (§ 664): Skr. *kraviš*- Gr. *ῥέ(φ)ας*. Compare also Skr. *bhartsa-ti* (beside *bhartsaya-ti*) 'attacks sharply, rates, scolds', akin to Lat. *fer-iō*, Lith. *bar-iū* 'I scold', and so doubtless derived from some such stem as **bhar-tas*- (cp. *srō-tas*- 'stream') or **bhar-dhas*- (cp. *rā-dhas*- 'grace, gift'). The nouns *-tqsa-dakšá-* *sakša-* *vax-ša-* which are connected with *tqsa-ti* *dākša-ti* *sákša-nt-* *vaxša-ntē* were therefore related to *tānas*- **dāśas*- (*daśas-ya-ti*) *sáhas*- *vācas*- in the same way as *vat-sá-* to Gr. *ῥέτος*, Skr. *śīr-śá-* to *śīras*-, *hō-šá-* to *havīš*-, and so forth (II § 132 p. 190).

Skr. *bhāsa-ti* (§ 659): *bhās*- Lat. *fas*.

Skr. *hr-asa-ti* (§ 659): *hāras*-. Skr. *yaj-as-ē* (§ 656): Skr. *yajás*-. These are like *bhy-āsa-ti* beside *bhyás*- *bhiyás*- (already mentioned in § 655, page 190)

§ 659. Aryan. Skr. *tq-sa-ti* *á-ta-sa-t*, *bhāśa-ti*, *tvē-ša-ti* *á-tvi-ša-ta* (*tvē-śá-s* 'boisterous' Avest. *ḫwaeš-ša* 'terror'), *plō-ša-ti*, *rák-ša-ti*, *úk-ša-ti* *uk-śá-māna-s*, Avest. *vax-ša-ti* see § 657. Skr. *ár-ša-ti*, *ṛ-śá-ti* 'moves quickly, flows quickly', from *ar*- 'begin to move' (*ṛ-nō-ti*). Skr. *i-ša-tē* 'sets in motion, sends forth' Avest. *aešemna- išaiti*, from *i-* 'to send' (*i-nō-ti*). Skr. *śrē-ša-ti* 'hangs to something, clasps' *á-śli-ša-t*, Avest. *sraešemna-*, ✓ *kēl-* 'lean' (Lat. *-cli-nō*). Skr. *śrō-ša-ti* 'hears' (redupl. *śú-śrū-ša-tē* § 667) Avest. *sraošemna-*, ✓ *kēl-* (2nd sing.

śrō-ṣi), ep O.Ir. *cluas* 'ear' (I § 516 p. 377) O.Sax. *hlus-t* 'hearing' O.C.Sl. *sluchū* 'hearing, faculty of hearing'. Skr. *ghō-ṣa-ti* 'cries out, proclaims aloud' (*ghōṣa-s* 'confused noise, roar of a storm, cry of woe'), beside Goth. *gáu-nōn* 'to cry for woe'. Skr. *bhū-ṣa-ti* 'apphes himself to, takes trouble about', √ *bhey-* (Skr. *bhūva-ti*). Skr. *sūrḥ-ṣa-ti* 'is anxious about something, takes thought for it, or account of it', beside Goth. *saurg-a* 'eare', which must be connected with O.Ir. *serc* 'love' or with Lith. *sérg-u* 'I proteet'. Skr. *nirak-ṣa-ti* *mṛk-ṣa-ti* 'rubs, strokes', beside *mārṣ-ṭi* 3rd pl. *mṛj-ánti*. Skr. *akṣa-tē* ground-form **ṛk-se-taṭ* beside *aś-nō-ti* 'reaches' (§ 640 p. 179); from the same root, *nák-ṣa-ti* 'reaches' beside *nás-a-ti* Lith. *nesz-ù*; with these must also be connected Goth. *bi-nnuhs-ja* 'I search out' *nnuls-ern-s* 'visitation, affliction', which come from **nux-s* = Idg. **ṛk-s-* (cp. *gi-naūhan* 'to suffice'). Skr. *mōk-ṣa-tē* 'gets free from something' (redupl. *mū-muk-ṣa-ti* § 667), beside *muc-á-ti* *munīc-á-ti*. Skr. *bhak-ṣa-ti* 'enjoys, eats, devours', Avest. *bax-ṣa-iti* 'divides, receives for share', beside Skr. *bhāj-a-ti*. Skr. *dák-ṣa-ti* 'acts so as to suit or satisfy somebody' mid. 'plunges, dips, ducks, is dexterous' (*daḥśá-s* 'dexterous') beside *daśas-ya-ti* 'is at one's service, shows respect'. Skr. *lak-ṣa-tē* 'marks', from *lag-* 'fasten on' Skr. *sák-ṣa-nt-* 'overpowering', from *sah-* 'to overpower'. Skr. in junct. *ap-sa-ntu* 'they sought to get', beside *āp-nō-ti* (§ 600 p. 144), ep the reduplicated *īpsa-ti* (§ 667). O.Pers. *patiy-aršāy* 'I inspect', beside Skr. *ák-ṣ-* 'eye' O.C.Sl. *oko* (gen. *očes-e*) 'eye', ep. the reduplicated Skr. *īk-ṣa-tē* (§ 667) and the Gr. imper. aor. ὀψεσθαι. Avest. *vax-ṣa-ite* 'speaks', from *vac-* 'speak' Avest. *tax-ṣa-iti* 'makes run' beside *tac-a-iti* 'runs' Skr. *ták-a-ti*. Avest. *sax-ṣa-iti* 'learns', beside *sācaye-iti* 'teaches' Skr. *śak-nō-ti* 'is able', cp. the reduplicated Skr. *śiḥṣa-tē* Avest. *a-saxša-nt-* (§ 667).

The preterite type belonging to this class is productive in Sanskrit, where, with roots which made final *kṣ* when *s* was added to them, it was used for the aorist; specially frequent when the root had *ṛ*, *i*, or *u*. Examples: *á-mṛk-ṣa-t* cp. above, *mṛk-ṣa-ti* from *marj-*, *á-spyṛk-ṣa-t* from *sparṣ-* 'touch', *á-vṛk-ṣa-t*

from *varh-* 'tear, tear out', *á-duk-ša-t* from *dīś-* 'show', *á-luk-ša-t* from *lah-* 'lick', *á-dhuk-šat* and *á-duh-šat* (the latter an ad-formate of the type *áduhat*, cp. Gr. *ἐνεῖσα* instead of *ἐφείσα* following *πεῖθω* etc., I § 496 p. 364) from *duh-* 'milk'. The forms *dhukṣá-n* *dhukṣá-nta*, and others like them, are remarkable as having the accent upon the thematic vowel. The aor. *á-mṛk-ša-t* it related to the pres. *mṛk-ṣa-ti* not otherwise than the aor. *á-kr-ś-i* to the pres. *kr-ṣ-ē* (§ 656 p. 191). O.Pers. *my-apīšam* 'I wrote', with *š* = *ḥs*, *✓peṣḥ-* (I § 401 p. 297), seems to belong to the same class; as no other persons are preserved, it is possible to assume that this is non-thematic, but the root-vowel is in favour of believing it to be thematic. The aorist use in all these forms is due to the weak grade of root syllable, just as with *á-sic-a-t* and the like (§ 513 pp 78 f). But the imperfect meaning was not excluded either with this type without *s* or with the *s*-preterite which we are now dealing with *ádrukṣa-t* is imperfect as well as aorist (Whitney, Am. Journ. Phil. vi 281). On this aorist type in general see § 833.

Skr. *bhāsa-ti* 'appears, shines', beside *bhā-ti*. Skr. *īśa-tē* 'bestows, affords', Avest 1st sing. *rāshē* beside Skr. *rā-tē*. Skr. *hāsa-tē* 'runs in a match', from *hā-* 'go' *ud hā-* 'to start up'. *rāsa-ti* 'roars, bellows' beside *īśya-ti*, as regards *rāsa-ti* compare further § 656 p 191.

Skr. *tr-āsa-ti* 'trembles', also *tar-āsa-ti* (partic. *tarāsantī* Rig-V.): Gr. *τρεῖ(σ)ω*, see § 657 p 192. Skr. *gr-asa-ti* 'swallows, devours', beside *gn-ā-ti* (Class II, § 523 p. 86) *✓ger-*, akin to Gr *γράω* 'esse', perhaps for **gr-sō*? Skr. *hr-asa-ti* 'takes away, diminishes, grows less', beside *hār-a-ti* 'takes, takes away'. Skr. *bhy-āsa-ti* 'fears' (caus. *bhī-ṣaya-tē*) beside *bi-bhē-ti*, cp. § 655 p. 190. Avest. *v-anōha-tēr* beside *v-as-tē* 'dresses' § 656 p. 191. We should doubtless add *vusa-ti* 'bellows' beside *rāsa-ti* and *rāu-ti*, see § 656 p. 191.

§ 660. Armenian. Besides *eḡem* 'I boil' (see § 657 p. 192) may be named the aor. *luḡi* 'I kindled' for **leyuk-so-* (pres. *luḡanem*), *✓leyuq-* 'lucere', cp. Skr. *ruk-ṣá-s* 'shining',

Lat. *illūstri-s* for **in-louc-s-tri-*, A S *līxan līxan* 'shine' = Goth. **liuhs-ja-n* (cp. II § 66 p. 140).

§ 661. Greek. *σείω*, *ἀλέξω ἀέξω* *αὔξω*, *ἐψω* see § 657 p. 192. *κλάω* 'I break, break off' for **λα-σω* ground-form **k̥l-sō*, cp. *κεί-κλασ-ται*, Skr. *śṛ-ṇā-ti* 'breaks to pieces'; parallel stems *κλ-ā-* in partic. *ἀπο-γλᾶς* (Class X, § 582 p. 123), and *κλα-δ-*. *γράω* 'esse' for **gy-sō* connected with Skr. *gr-asa-ti*? see § 659 p. 195. *ὀδάξω ὀδάξομαι* 'I bite, itch, sting', beside *δάκ-νω*, *√dēk-*, cp. *ὀδάζω ὀδαγμός-ς*. *δέψω* beside *δέφω* 'I knead, soften' (Lat. *depsō* is a loan word). *σπάω* 'I pull' for **σπα-σω* (cp. *ἔσπασ-ται*), possibly = **spā-sō*, cp. O.H.G. *spra-nu spra-nnu* § 614 p. 152, § 654 p. 188.

τρέ(σ)ω 'I tremble, flee': Skr. *tr-āsa-ti*, see § 657 p. 192. *ξέ(σ)ω* 'I shave, smooth' beside *ξ-ύω* from *√qes-* O C.Sl. *čes-ati* 'to comb, curry' Lith. *kas-ýti* 'to scratch' (cp. II § 8 Rem. 2 p. 20). *βδέ(σ)ω* 'pedo' for **βzd-εσω* from *√pezd-* Slov. *pezdē-ti* 'pedere' (I § 594 p. 450).

That some of the trisyllabic presents in *-εω* making aorist in *-εσσα* etc., such as *καλέω* (*κάλεσσα*) *ἀλέω* (*άλεσσα*) *στερέω* (*στειρίσαι*), had originally the ending *-εσω* (cp. Skr. *tarāsa-ti* § 659 p. 195, *arcas-ē* § 656 p. 191), is not improbable; *καλέ(σ)ω* : *κάλεσσα* = *τρέ(σ)ω* · *τρέσσα*. Compare § 842.

In Greek this *-s-* is not only found with *ἔδειξα* and like aorists, but elsewhere too it is a favourite tense suffix. Compare *ἐσπεδά-σ-θην* *ἐσκέδα-σ-σα*, *κε-κέρα-σ-ται* *ἐ-κέρα-σ-σα*, *ὀμ-ώμο-σ-ται* *ὠμο-σ-σα*, *ξυ-σ-τός-ς* *ἐ-ξύ-σ-θην*, *εἴρου-σ-ται* *ἐρυ-σ-τός-ς* *ἔρου-σ-σα*. No clear distinction can be made between "Primary" and "Denominative" verbs (cp. *τε-τέλεσ-ται* beside *τέλος*, *αἰδεσ-τός-ς* beside *αἰδώς*, *ἐ-γέλασ-θην* beside *γέλως*, *ἐ-μεθύσ-θην* beside Skr. *mádhuiś-*), because *s* in these verbal stems is the same as *s* in the stems of the cognate nouns, as has already once been said (§ 655 pp. 189 f.).

Compare further the use of the suffixes *-εσ-* and *-η-* in stems of the same group, *σπ-εσ-τός-ς* *ἔσπ-εσ-σα* : *ἔσπ-η-ν* *ἔσπ-η-κα*, *ἐ-κάλ-εσ-σα* : *καλ-ή-τωρ* *κέ-κλ-η-κα*, *κε-κόρ-εσ-ται* *ἐ-κόρ-εσ-σα* : *κε-κόρ-η-μαι* *ἀ-κόρ-η-το-ς*.

§ 662. Italic Lat. *vīsō* (perf *vīsī*), near kin to Goth. *ga-veisō* 'I look after some one, I visit', doubtless for **ueīd* + *sō* (not **uīd* + *tō*, Class XXIV, as Osthoff will have it, Morph. Unt. iv 77), cp. Skr. *vi-vit-sa-ti* § 667. *quaesō* (perf *quaesīvī*) for **quais-sō*, beside *quaer-ō*. *in-cessō ar-cessō* (perf. *-cessīvī*) from *cēd-ō cessī*. *ac-cersō* for **-cers-sō* doubtless connected with *currō* for **cors-ō kys-ō* ¹)

queror ques-tu-s for *qu-esō(-r)* beside Gr *κω-λύω* 'I bewail, cry, shriek' Mid H.G. *hiuweln* 'to howl, lament, cry' O.H.G. *hūwila hūwila* 'owl'. Compare § 657 p. 192

§ 663 Keltic. No *s*-presents seem to occur The forms which Windisch (Wtb., p. 593 b) assign to a first person *gessim* 'I beg' are more probably conjunctive of the *s*-aorist of *gudum* (§ 826). On *seiss* 'placed itself, sat' and 'sits', see § 833.

§ 664. Germanic O.H.G. *bullu* 'I bellow', Goth. *at-þinsa* 'I draw towards me' O.H.G. *dinsu* 'I pull, tear', O.H.G. *friusu* 'I freeze', see § 657 p. 191 Goth. *fra-lusa* O.H.G. *vir-lusu* 'I lose' (*vir-lus-t* 'loss'), beside Goth. *lā-n-s* f. 'ransom' Gr. *λύ-ω* Lat. *so-lvō* etc O.Icel. *hrýs* 'I shudder' inf. *hrýðsa*, from *✓greu-* Skr. *krū-rá-s* 'coarse, horrible, gruesome, bloody', cp. Gr. *ρυ-σ-ταίνω* 'I cause to freeze' Lat. *cru-s-ta* and Osc. *krustatar* ('cruentetur' according to Bucheler). O.H.G. *wīsu* 'I avoid, eschew, shun' beside Lat. *vītō*, doubtless for **ueit-sō* (**uīt-sō*), not for **ueit* + *tō* (**uīt* + *tō*) Class XXIV.

Goth. *uf-blēsa* 'I inflate, blow out' O.H.G. *blāsu* 'I blow', beside O.H.G. *blān* 1 e **bhlō-īō*, cp. Mid H.G. *bluo-s-t* A.S. *blō-s-tma* beside Germ **blō-īō* 'I bloom' and Lat. *flōs flōreō*.

§ 665. Balto-Slavonic. Lith. *tēs-iū* 'I lengthen' containing **tēs-u* = Skr. *tq-sa-ti* etc., see § 657 p. 191. Lith. *tres-iū* 'I am in heat', said of bitches, derived from **tr-es-e-ti* = Skr. *tr-āsa-ti* 'trembles' etc, see § 657 p. 192;

1) If Germ **krussa-* 'horse' (O.Sax. O.Icel. *hross*) is connected with *currō*, it stands to *ac-cersō* as Skr. *nṛk-śā-s* 'comb, ourrycomb' to *nṛak-śā-ti*.

add Slav. *tręseti* 'shakes, shatters' with a nasal infix, unless it is really **trem + sō-* (cp Lith. *trūnu* Lat. *tremō*), see § 636 p. 174.

The same *s* is sometimes found also with transformed and derivative verbs, and in nouns; as O.C.Sl. *q-cha-ti* 'to smell' (cp. Lat. *(h)ālō* for **an-s-lo-*, I § 208 pp. 175 f., § 588 Rem. 2 p. 444), *ja-cha-ti* 'vehi' (cp. *ja-dq* 'vehor' § 701), Lith. *baĩ-sa-s* 'voice, sound, tone' (cp. § 657 p. 192), O.C.Sl. *shu-chũ* 'hearing, faculty of hearing' (cp. § 659 p. 194), O.C.Sl. *gla-sũ* 'sound, voice' (I § 585 p. 441).

Class XXI.

Root + *-so-* *-aso-*, with reduplication ending in *-ĩ* (*-ũ*) forming the Present Stem.

§ 666. This class is represented by the Aryan Desideratives, many of which have little or nothing of the desiderative in their meaning (e. g. Skr. *ĩkṣa-tē* 'sees' from *√oq-*, from which a desiderative stem *tc-ikṣ-iṣa-* is made anew), and by an Irish future series. The Homeric future *ἰδῶ-σῶ* and Attic conjunctive aorist and future *ἰδῶξω* can hardly have a direct connexion with these formations.

Very rare indeed are non-thematic forms with reduplication, such as Skr. partic. mid. *dī-dhiṣ-āna-s* beside *dī-dhiṣa-ti* from *√dhē-* 'set, lay'.

§ 667. Aryan. The Desiderative type is very prolific in Sanskrit.

√ster- 'sterncre' Skr. *ti-stūr-ṣa-tē*. *√uen-* 'win, like' Skr. *vi-vā-sa-ti*, where *-vā-* = **-vñ-*; in *ji-ghñ-sa-ti* (*√ghen-* 'strike') *mī-mñ-sa-tē* (*√men-* 'to think') and some other words the nasal came in afterwards by analogy, as it did in *vāncha-ti* instead of **vācha-ti* § 671. *√gei-* 'compel, subdue' Skr. *ji-gī-ṣā-ti*. *√kleu-* 'hear' *śū-śrū-ṣa-tē*, cp. *śrō-ṣa-ti* § 659 p. 193. *√gheu-* 'pour, offer' Skr. *ju-hū-ṣa-ti*. *√derk-* 'see'

Skr *dī-dṛk-ša-tē*. √ *yeid-* 'see, know' Skr. *vi-vit-sa-ti*, ep. Lat. *visō* § 662 p. 197. √ *meig-* 'loose, set free' Skr. *mū-muk-ša-ti*, ep. *mōk-ša-tē* § 659 p. 194 √ *dhegh-* 'burn' Skr. *di-dhak-ša-ti*. *bādh-* 'press' Skr. *bī-bhat-sa-tē*. √ *dō-* 'give' Skr. *dī-t-sa-ti* *dī-dā-sa-nt-* √ *dhē-* 'place, lay' Skr. *dhī-t-sa-ti* *dī-dh-ša-ti*. From *ḡnē- ḡnō-* 'nosecere' √ *ḡen-* (§ 587 p. 128) Skr. *ji-ḡñū-su-te* Avest. *~ī-šnāwhemna-* (as regards *-šn-* see I § 403 p. 298).

On the reduplication of Skr. *īl-ša-tē* (unreduplicated O.Pers. *patiy-axšary* 'I inspect'), *īpsa-ti* 'tries to reach' (unreduplicated *apsa-nta*), *īrtsa-ti* 'wishes to advance or promote', see § 473 p. 17 Ved *īyakša-ti* 'wishes to honour' may be regarded as regular for **yi-yakša-*, since *y-* doubtless became *i-* as *yu-* became *u-* (I § 157 p. 141); the forms *yi-yakša-ti* *yi-yāsa-ti* are reformates following *si-saṇkša-ti* etc., just as beside the regular *ur-ānā-s* we find the re-formate *vur-ī-ta*.¹⁾ The form *īn-akša-ti* 'seeks to gain' is peculiar, cf. perf. *ān-āś-a*.

Roots beginning and ending in a consonant, and containing no *i*, *u*, liquid, or nasal, drop the initial consonant after the reduplicator if the root does not form a syllable by itself (cp. Lat. *discō* for **di-tc-scō* § 678). Skr *śīkṣatē* 'learns' Avest. *a-saxšant-* 'not learning' for pr Ar **śi-šk-ša-* beside Skr. *śak-nō-ti* 'is able'; for the loss of the sibilant ep. aor. *vrkṣi* for **vršk-ṣi* and the fut. *vrakṣyā-nt-* for **vrask-ṣya-nt-* (beside *vrṣcā-ti* 'tears to pieces' pra-*vrask-a-s* 'slice, cut' O.C.Sl. *vraska* 'wrinkle'). Similarly *dīpsa-ti* *dhīpsa-ti* Avest. *druvā-udyai* beside Skr. *dūbh-a-ti* 'injures', Skr. *bhīkṣa-tē* 'begs' beside Skr. *bhāj-a-ti*, *līpsa-tē* *līpsa-tē* beside *labh-a-tē* 'seizes, grasps' and others of the same sort. Some of these forms are certainly irregular. Instead of Skr. *pitṣa-ti*, for example (from *pat-* 'fly, fall') we should expect **pipṣa-ti*, to judge from Avest. *naṣṣu* for **naptsu* (I § 471 p. 348)

On the analogy of the forms here mentioned arose Skr.

1) The *i-* of *i-yakša-ti* is different from that of *i-yāja*, see § 851.

hīsa-ti 'injures, hurts' from *han-* (*ghen-*), whose 3rd pl *hīsanti* caused the coming of a sing *hūās-ti* following Class XV (the 3rd sing *hīs-tē* is perhaps like *dīdhīś-āya-s* § 660), and further perf. *ṇ-hīs-a* etc.

Instead of *-sa-* after roots with final consonant, the Sanskrit has often *-īša-* (*-āso-*) *√gel-* 'to move' *ci-carīša-ti* (beside *cīcarīša-ti*) *√ḡen-* 'gignere' *ṇi-janiša-tē* *√mēd-* 'crush' *mī-mardiša-ti* *vi-vidiša-ti* beside *vivitsa-ti* (see above) *bī-bādhīša-tē* beside *bī-bhatīša-tē* (see above)

The productive power of this desiderative type in Sanskrit is especially clear in forms like *ti-tarpayīša-ti* *pi-pāyayīša-ti* from the causals *tarpāya-ti* (from *tyṇ-nō-ti* 'satisfies itself') *pā-yāya-ti* (from *pā-ti* 'drinks').

The desiderative formation was itself often the foundation for a comprehensive verb structure; thus from *bhīkīša-tē* were formed perf. *bi-bhīkīšē* fut. *bhīkīś-iśya-tē* caus. *bhīkīś-aya-ti*, and from *mī-mā-sa-tē* were formed aor. *á-mīmāṣ-iśa* pass *mīmāṣ-yá-tē*.

§ 668. Keltic O.Ir. *nō-gigius* 'I will pray or ask' for **ḡi-geṭ-sō* beside *gess-* from *-gudnu*, § 663 p 197. *fo-lulus-[s]a* from *fo-long-* 'bear, endure'. Compare Zimmer, Kuhn's Zeitschr. xxx 128

F. CLASSES XXII AND XXIII.

PRESENT STEMS WITH *-sko-*

§ 669. The *-s-* of *-sko-* I regard as the same element which we have discussed under Classes XIX—XXI, and *-s-ko-* I believe to be an extension like *-s-jo-*. Compare **meṛk-sk-* Lat. *misceō* and **meṛk-s-* Skr. *mēkśaya-ti* perf. *mī-mīkśē* from *√meṛk-* 'mix', Lat. *dis-pecō* for **-perc-scō* and Skr. *pyk-ś-* (see Grassmann, Wtb., s. v.); Gr. *di-dá(x)-oxw* 'I teach' and Avest. *dax-ša-t* 'he taught'; Skr. *ṛ-chā-ti* 'reaches, hits, attains', and *ṛ-śā-ti* *ār-ṣi-ti* 'moves quickly'

Avest *yā-sa-iti* 'goes, goes on' and O C Sl. *ja-cha-ti* 'vehi'; Mid.H G *lū-sche* 'I lurk, watch for' (O H G. **hlū-skē-n*)¹) and O.H.G *lū-s-trē-n* 'I listen, obey' *hlo-sē-n* 'I attend, listen to' Skr. *śrō-śa-ti śū-śrū-śa-tē* from $\sqrt{\text{śr}}\text{leṃ}$ 'hear', Armen *ba-a* 'I opened' Gr *φά-στω* 'I make known, say' and Skr. *bhāsa-ti*, Gr. *γνώ-σκω γνώ-στω* Lat (*g*)*nō-scō* and Lat. *gnō-ri-tur* 'cognitum sive compertum est' (Stolz, Lat. Gr.² p. 375) Skr. *jī-ñā-sa-tē* from *ñā-* *ñnō-* 'learn', and others In view of these, we may derive Lat *nux-tu-s* *mus-tu-s* beside *misceō*, *dis-pes-tu-s* beside *dis-pescō*, *pos-tulō* Osc. *pes-tlū-m* 'templum' beside *poscō* *poposcī* and doubtless Skr *prś-tā-s* *prś-tum* beside *prchā-ti* *papracha* from stems with no other extending suffix but *-s*, **meḥ-s-* and so forth, and we need not regard Avest. *tei'sa-iti* 'is afraid' Lith *trīszu* 'I tremble, shudder' as being **tḡ-s* + *sko-* (cp. Skr. *tr-āsa-ti* etc., § 657 p. 192), but must regard it as **tḡ-s-ko-* The compound suffix *-esko-* in O.Pers. *a-r-asa-m* 'I came, arrived at' beside Skr *ṛ-chā-ti*, in Avest *iš-asa-iti* 'wishes' beside Skr. *ichā-ti*, in Gr *ἀρῶ-σκω* 'I please' *φεύγεσθον* 'I fled' corresponds to *-eso-* in Skr *tr-āsa-ti* *tar-āsa-ti* and others (§ 655 p. 189, § 657 p. 192, § 659 p. 195)

-h- or *-kh-* (see below), without *-s-* preceding, seems often to occur in Greek words The parallel diminutive suffixes Boeot. *-ιχο-ς* and Att. *-ισκο-ς*, and a comparison of *πτώ-ξ* *πτω-ν-ός*, *πτω-χός* (*πτώσσω*), with *πτω-σκ-άζω*²), and of *γλί-χο-μαι* 'I stick, adhere' with *γλί-σχο-ς*, justifies our assuming *-kho-* to be the suffix of *γλί-χο-μαι*, of *νί-γω* 'I swim', of *σμή-χω* 'I rub, stroke, wipe off', and *σμί-χω* 'I rub or grind to powder', for *ψή-χω* 'I stroke, curry' and *ψώ-χω* 'I grind to powder', for *ερύ-χω* 'I rub away, wear out', and for *στεν-άχω* 'I groan' (cp. *πελάθω* and such like words, § 694) In the

1) Connected, as it would seem, with Armen *lsem* 'I hear' for **hlu-sko-*. See Hubsohmann, Arm. Stud i 33, Bartholomae, Stud. Idg. Spr., II 41

2) Compare Bugge, Kuhn's Zeitschr xxxii 39 f, on Armen. *taḥ-nu-m* 'I hide myself', which is in any case a cognate word.

parallel group come verbs in *-σσω* such as *πτή-σσω ἐγρή-σσω ἀναιρώ-σσω*; see § 763 Rem.

It appears that *-sko-* and *-skho-* were used as variants in the parent language. Sanskrit has only *-skho-* (unless perhaps *-sko-* is the suffix of *ṛścā-ti* 'tears to pieces'), but both of them seem to occur in Armenian and Greek. Armenian has *-sko-* in *lsem* 'I hear' (see p. 201 footnote), *-skho-* in *harcanem*; Greek has *-sko-* in *βά-σσε*, and *-skho-* perhaps in *πάσχω* (see § 673), *γλίσχω-ος* (cp. *γλί-χο-μαι* etc., above).

The *h*-sound was sometimes palatal and sometimes velar in the original language. *-śl(h)o-* is pointed to by Avest *ter'sa-itī*, Lith *trīszu*, Armen *lsem harcanem*; and *-sq(h)o-* by Skr. *mūkhā-s* (beside *mūrcha-ti*) Avest. *per'ska* (beside *per'sa-itī*, cp. Bartholomae, Stud. idg. Spr. II 49 f), Armen. *alačem*, Lith. *jėszhō-ti* O.C.Sl. *iska-ti*, Lith *treszkū* O.C.Sl. *trěškū troska*; cp. Lith. *tīška* 'it lightens' beside Skr. *tvīś-* 'beam, light' Avest. *pwis-ra-* 'sparkling'. The variation of guttural in *-ko-* and *-go-* has already been touched upon in our discussion of Noun Morphology, II § 90 pp. 274 f. Compare however vol. I § 414 pp. 303 f, § 587 Rem 2 p. 442, and Bartholomae, *op. cit.* 48 f.

On the difficult question of the original shape of the *sk*-suffix we have a new paper by Zubatý, in Kuhn's Zeitschr., xxxi 9 ff.

Class XXII.

Root \vdash *-sko-* *-esho-* forming the Present Stem.

§ 670. Pr. Idg. In the following sections, I write the original forms always with *-sko-*, without distinguishing the variants *-śko-* *-sqo-* *-śkho-* *-sqho-* (see § 669).

Roots that are capable of vowel gradation generally have the weak grade before *-sko-*.

✓ *ter-* 'move to and fro, tremble' (§ 657 p. 192). **t_h-ske-ti*: Avest. *ter'sa-itī* O.Pers. *tarsa-tiy* 'is frightened', Lith. *trīszu*

'I tremble, shudder', cp. § 669 p. 201. $\sqrt{gem-}$ 'go' **gm̐-she-ti*: Skr. *gácha-ti*, Gr. imper. *βάσκε*. $\sqrt{preh-}$ 'precari' **pr̥k̐-ske-ti*: Skr. *prchá-ti*, Armen. aor. *harc*, Lat. *poscō* for **porc-scō*, cp. O.H.G. *forsca* 'question'. $\sqrt{ais-}$ 'desire, wish': Skr. *ichá-ti*, Umbr. *eiscurent* 'poposcerint, arcessierint', O.C.Sl. *iskq* 'I seek, try', cp. Skr. *ichā* 'a desire, wish' Armen. *aic* 'attempt' O.II.G. *eisca* 'a demand, request' Lith. *jeszló-ti* 'seek, try' $\sqrt{es-}$ 'be': Gr. *ἔσκε* 'was', O.Lat. *escō*. $\sqrt{bhā-}$ 'show, make appear' (p. 56 footnote): Armen. *ba-ci* 'I opened', Gr. *γά-σκω* 'I make known, say, affirm'

From **ġn-ē- ġn-ō-* 'noscere' $\sqrt{ġen-}$ (§ 587 p. 128): O.Pers. *xšnā-sā-tuy* conj. 'noscat' (I § 403 p. 298), Gr. Epir. *γνώσκω* (cp. Att. *γινώσκω*), Lat. *gnōscō nōscō*.

Of *-esko-* there no example in more than one language.

§ 671. Aryan Skr. *ḡ-chá-ti ar-cha-ti* 'hits, reaches, injures' (pluperf. *anarcha-t* § 854) $\sqrt{er-}$ Avest. *ter²-sa-iti* O.Pers. *tarsa-tiy* 'is afraid' Lith. *triszū*, see § 670 Skr. *mūrcha-ti* 'congeals, stiffens' (perf. *mumūrcha* etc), beside partic. *mūrtá-s* Skr. *hūr-cha-ti* 'slides, glides, falls' (caus. *hūrchaya-ti*), probably from *hvar-* 'lead astray, disturb' (2nd sing. mid. *ju-hūr-thās*). Skr. *gá-cha-ti* Avest. *ḡasa-iti* (*ḡ-* instead of *g-*, see I § 451 Rem p. 334). Gr. *βά-σκε*, $\sqrt{gem-}$ 'go', see § 670; Skr. *yá-cha-ti* beside *yam-a-ti* 'holds, directs', Avest. *yasaiti*¹) and *yāsaitē* (the latter for **ḡm̐-*); as regards the change of accent in *gácha-ti yácha-ti* (instead of **gachá-ti *yuchá-ti*) see I § 672 p. 537, IV § 516 p. 82. Skr. *vāñcha-ti* 'wishes' (pass. *vāñch-ya-tē* etc), which should regularly be **vā-cha-ti*, ground-form **uñ-ske-ti* (cp. desid. *vī-vā-sa-ti*),²) $\sqrt{uen-}$ Skr. *ván-a-ti*, cp. O.H.G. *wun-sc* m. 'wish' (II § 90 p. 276). Skr. *yú-cha-ti* 'keeps afar, wards off' (with irregular accent, which should be

1) Connected perhaps with O.Pers. 3rd sing. mid. *ayasatā*, see Bartholomae, Bezz. Beitr. XIV 246 f.

2) The same analogical intrusive nasal in *ḡ-ghā-sa-ti*, see § 667 p. 198.

compared with that of *gírām* beside *gírdm*, and its like, § 516 p. 82) beside *yu-yō-ti*. Avest *šu-sa-iti* *šū-sa-iti* 'goes, hastens, rushes' ground-form **qīr̥-ske-ti* beside Skr. *cyáv-a-tē* (cp. I § 448 p. 333, § 473 4 p. 350). Skr. *prchá-ti* (perf *papracha* and so forth) Avest. *per^ssaiti* 'asks' O Pers imper *parsā*. Lat *poscō*, see § 670. Avest *ner^f-sa-iti* 'waned, decreases' (of the moon). Skr. *ichá-ti* Avest *isaiti* 'desires, wishes', √ *aṛs-*, see § 670. Skr *uchá-ti* Avest. *usaiti* 'shines, flashes up' from Ar. *yas-* 'shine', cp Lith *aūszo* 'it dawned' where *sz* = *sl* Avest. *xwafsa-iti*; √ *suep-* *snp-* 'sleep'; *tafsa-iti* √ *tep-* 'to warm', cp. Lat. *tepescō*, for the *fs* in these two present stems cp. Bartholomae, Bezz. Beitr. XIII 74 f. Avest *yāsa-iti* 'goes, begins' beside Skr. *yā-ti* O.Pers. *xšnāsā-tiy* conj 'noscat'. Gr. *γνῶ-στω* etc, see § 670. Avest. *xwīsaiti* 'sweats' for **xuītsa-* (I § 473 2 p 349) from √ *sueṛd-* may be one of the same class of forms, or it may contain *-so-* like *vax-ša-iti*, § 659, p. 194.

-esko- (§ 669 pp. 200 f.) only in Iranian. O.Pers. *a-r-asa-m* 'I came, reached' conj. *u-rasātuy* beside Skr. *ṛ-chá-ti* √ *er-*. Avest. *iš-asa-iti* 'wishes' beside *isu-iti* Skr. *ichá-ti* √ *aṛs-*; cp. acc. *išas-m* 'a wish' Avest *hiš-asa-iti* 'has authority over, arranges, understands', √ ar. *saṛš-*.

§ 672. Armenian. Here it seems that Idg. **-skh(o)-* has become *-ç-*, *-sk̂(o)-* has become *-s-*, and *-sq(o)-* or *-sqh(o)-* has become *-č-* (cp. § 669 p. 201).

(1.) *-c-* in aorist and present both. *harcī* 'I asked' pres. *harcane-m* (§ 620 p. 157). Skr. *prchī-ti* etc, see § 670 p. 203; it seems to me questionable whether Bugge is right in connecting *anci* 'I went' (pres *ancane-m*) with Skr *gácha-ti* (Kuhn's Zeitschr xxxii 33) Again, compounded aorists with *-c-*, or *-aç-* *-eac-*. *ba-ci* 'I opened' (pers. *ba-na-m* § 601 p. 144): Gr. *φά-στω*, see § 670 p. 203. *mna-ci* 'remained, awaited' (pres. *mna-m* § 581 p. 122), stem **mnā-* from √ *men-*: cp. Gr *μῦ-μνή-στω*. *l-ci* 'I filled' 3rd sing. *e-li-c* (pres. *l-nu-m* § 642 p. 180), stem *h-* = **plē-* from √ *pel-*. *ke-çi* 'I lived' (pres. *kea-m* § 581 p. 122) from √ *geṛ-*: similarly Gr. *ἀνα-βιώσκειν* 'I revive'. The aorist in *-açi*, as *gitaçi* 'I knew'

(pres. *gitem*), and *-eci* (3rd sing. *-eac*), as *hzezi* 'I licked' (pres. *lizem*) seem to be of the same character as Lat. verbs in *-āscō* *-ēscō* *-īscō* and Greek in *-ασγω* *-εσγω*.

But it must be admitted that an explanation is to seek why this present suffix came to be used with the aorist, and as an aorist suffix became productive. Something of the same sort happened in Greek with the *to*-suffix; for *harcē*: *harcane-m* = *ἐ-βλασ-το-ν* . *βλαστ-άνω*, see § 682. It would follow that first *harcē* as compared with *harcanem* got the aorist use; and afterwards *baçi* and others like it were used in the same way. But the problem must remain unsolved so long as the history of the Idg. *s*-aorist in Armenian has not been traced.

(2). *lsem* 'I hear' doubtless for **hlu-sko-* cp. Mid.H.G. *lūsche* 'I lurk, listen, play eavesdropper', § 669 p. 201.

(3) *-ē-* for *-sq-* or *-sqh-* in present stems with *-ačē-m*, as *alačē* 'I beg, pray', and in other compound suffixes (Hubschmann, Arm. Stud. I 94).

§ 673. Greek. *βά-σκες* *βά-σκε-τε* 'go thou, go ye': Skr. *gá-cha-ti*, *√gem-*, see § 670 p. 203. *προ-βλήσκω* 'I come forth' for **m̥l-skō*. *ἀνα-βρώσκων*· *κατεσθίων* (Hesych) for **gʷ-skō* (cp *βιβρώσω* § 678), *θρό-σκω* 'I leap' for pr. Gr. **thř-skō*; cp. Skr. *hūrcha-ti* *mūrcha-ti* § 671 p. 203. *λάσκω* 'I make a sound, cry out' for **λακ-σνω*, beside *ἐ-λακ-ο-ν*. *ἴσκω* 'I make like, consider like' for **fik-σνω*, also redupl. *ἐ-ίσκω* § 678, beside *ἔοικα*, *√uēik-*. *μίσγω* 'I mix' instead of **μίσκω* for **μικ-σχω* (*γ* instead of *κ* following *μῖγνυμι* *ἐμίγην*), *√meik-meig-*: cp. Lat. *misceō*, O.Ir. *con-mescatar* 'miscentur'. *ἐν-θίσκω*· *ἐντυγχάνω* Hesych. for **θυν-σκω*, cp. fut. *συν-θύξει*· *συναντήσῃ* Hesych., beside *ἔ-τυχ-ο-ν* (cp. Osthoff, Perf. 304 f.). El. *πάσκω* 'I suffer, experience' i. e. **πα(θ)-σκω* beside *ἔ-παθ-ο-ν* *πένθ-ος*; Att. etc. *πάσχω*, which seems to be built up with *-skho-* (§ 669 p. 202).

φά-σκω 'I make known, assert, say': Armen. *ba-çi*, *√bhā-*, see § 670 p. 203. *χά-σκω* 'I gape, yawn', beside *ἔ-χαν-ο-ν* *χῆ-μη*, see § 611 p. 150. *βό-σκω* 'I feed, pasture' beside *βώ-τωρ*.

Epir *γν-ώ-σκω* (Att *γν-ι-νó-σκω*) 'I get to know, learn': O.Pers. *xšnā-sñ-tiy* etc., see § 670 p. 203. *ῥή-σκο-μαι* 'I say' stem *urē-*, *✓uer-*. *θρ-ή-σκω*· νοῶ, *θρά-σκειν*· ἀναμιμνήσκειν Hesych., cp. Curtius Gr Etym⁵ 257. In *θνή-σκω* Dor. *θνά-σκω* 'I die' there is doubtless not really an *ā*-suffix, as it may come from *✓ghen-* by way of **ghē-skō* = **φᾱ-σνω* (Osthoff, *op. cit.* 366 f.).

Att. *θρώ-σκω*, *θρή-σκω* Aeol. *θναί-σκω* Ion. *χορήσκομαι* have altered slightly in form by analogy of *-ισκω* (*εύρ-ίσκω* etc.), from which they get *ι*; the same may be said of Att *μινυή-σκω* Aeol. *μινυαίνω* (§ 678).

ἀρέ-σνω 'I please' *νορέ-σνω* 'I satisfy'. *γηρά-σκω* 'I grow old'. *γενειά-σνω* 'I grow a beard'. *μεθύ-σκω* 'I make drunk'.

Ionic iterative preterite *φεύγεσκον* from *φένγω* 'I flee', *ἐρίζεσκον* from *ἐρίζω* 'I strive', *βοσκεισκόμην* from *βοσκω* 'I pasture', *εἵπεσκον* from *εἶπον* 'I said', *αὐδήσασκον* beside *αὐδήσα* 'I spoke, said', *φάνεσκον* beside *ἐφάνην* 'I appeared'. As a possible course of the developement I suggest the following. The first step was, on the analogy of *φη-μι*. *φά-σκω* *φά-σκον* to form *ῥισιασνον* from *ῥστημι*; again *ῥρεσα*: *ἄρέ-σνω* *ἄρεσκον* produced *γαλεσκόμην* beside *ἐκάλεσα*, and *γενειά-ζω*. *γενειά-σκω* *γενειά-σκον* gave rise to *ῥήπτασνον* from *ῥήπτάζω*, and so forth. Each of these has its direct analogue; the next step was to form similar iterative preterites from stems which offered no such analogue among forms with *-σκο-*.

The origin of *-ισκω* in forms like *εύρί-σκω* 'I find' *ἀλίσκομαι* 'I am caught' is not quite clear, compare the reduplicated *ἀρ-αρ-ίσκω* 'I join'. I now offer a new conjecture, and give up that which was suggested in vol. II § 90 p. 275. My present view is that *ι* is the same in this suffix as in *ὀρί-ννω* *ὀρί-νω* *ἀγί-νω* (§§ 650, 652 p. 186), that is to say, it is the "root determinative" *-i-*. Then we analyse *ἀραρί-σκω* as *ἀρ-αρί-σκω*, and connect it directly with *ἀρι-θμός* *νῆ-ρι-τος* O.H.G. *r-ī-m* 'row, series, number'. See further in § 841, on *αἰσθ-ω* 'I breathe', for **āf-i-s-θω*, and others of the same kind.

§ 674. Italic. Lat *hī-scō* (beside *hiā-scō*), beside *hi-ā-re* O.H.G. *gi-nō-m* O.Icel. *gī-n* (§ 605 p. 146, § 608 p. 147). *gh-scō*, beside Skr *jráy-a-ti* (I § 402 p. 297). *sci-scō*, beside *sciō*. *nāscor* for **gnā-scō(r)*, ground-form **gñ-scō*, $\sqrt{gñ}$ (I § 253 p. 206). *poscō* for **porc-scō* Skr *pychá-ti* etc., see § 670 p. 203. *com-pescō dis-pescō* for **perc-scō* or **parc-scō*, Osc *com-parascuster* 'consultus erit' beside O.Lat. *comperce* 'compesce' (Paul. D) Osc. *kú]m-parakineís* 'consiliu' or 'convocatae contionis', doubtless connected with Skr *purc-* 'mix, blend, unite, give in fullness' (*sam-parc-* 'communicare quid cum quo').¹⁾ *muscō* is doubtless derived from **muscō* (§ 802) Gr. *μύσσω*, see § 673 p. 205. Umbr. *enscurent* 'poposcerint, arcessierint': Skr. *ichá-ti* etc., see § 670 p. 203. *vescōr* for **vē-escōr* i. e. *ēd+scō(r)*, $\sqrt{ed-}$, cp. *vēscu-s* and *ēscā* (II § 90 pp. 275 f., G. Meyer in the Lit. Centralbl. 1890, col. 1513). *pō-scō* 'I drink' Cic Verr. II 1. 66 (Stowasser, Wiener Stud. XII 326 f.), cp. *pō-sca*. *pā-scō*, perf *pā-vī*.

In *pos-tulāre* Osc. *pes-tlūm* 'templum' Umbr. *pes-klum* 'supplicationem, sacrum' (*-klo-* for *-tlo-*, I § 367 p. 278),²⁾ *dis-pes-tu-s*, *mix-tu-s* *mus-tu-s*, and *pās-tu-s*, the group *-st-* need not be derived from *-sk-t-*. Compare O.H.G. *lū-s-trē-n* as compared with Mid H.G. *lū-sche* etc., § 669 p. 201. This guides us in our view of Umbr. *persnimu imper* 'supplicato', derived from an abstract **persnī-* (§ 777) made with the suffix *-m-* (II § 95 p. 286)

gn-ō-scō nō-scō, pf. *(g)nō-vī* : O.Pers. *xšnā-sā-ti-y* etc., see § 670 p. 203. *cr-ē-scō*, pf. *crē-vī*. *qui-ē-scō*, pf. *quē-vī*, cp. Avest. *šyē-iti-š* O.Pers. *šiyā-ti-š* II § 100 p. 297. *vi-ē-scō*, part. *viē-tu-s*, cp. Skr. *jyā-nī-š* 'frailty, frailness, weakness of old age' (not so Per Persson, Stud. Lehr. Wurzelw., 79).

1) *dis-pescō* was merely coined to express the opposite of *com-pescō*, as *dis-jungō* as the opposite of *con-jungō* Compare the Author, Idg. Forsch I 175. — Is Osc. *parak-* for **prak-* = **prk-* or for **prāk-* **prk-*? See a new treatment by Buck, Der Vocalismus der osk. Spr., 140

2) Umbr.-Osc. *perk-* is a contamination of *pork-* and *prēk-* (Lat. *po(r)scō* and *precāri*)

rub-ē-scō beside *rub-ē-s* O.C.Sl. *rŭd-ě-ti*, *con-tic-ē-scō* beside *tac-ē-s* O.H.G. *dag-ē-s*, and others, see § 590 p. 132. *hi-ā-scō* beside *hi-ā-s* *hi-ā-tu-s* Lith. *ži-ó-ju* 'I open my mouth', cp. *hi-scō* above.

A large number of new forms, the Inchoative or Inceptive Verbs, were produced by the analogy of *sci-scō* : *sciō*, *rub-ē-scō* : *rubeō*, *hi-ā-scō* : *hiō* and similar parallel stems from one root. Examples of these are *obdormiscō* from *dormiō*, *flāvēscō* from *flāveō*, *amāscō* from *amō*. By degrees the endings *-iscō* *-escō* *-āscō* grew quite independent of the character of the stem to which they were affixed, and we get such forms as *conticiāscō* *mittiscō*. The inceptive meaning was probably not due to anything in the suffix *-sco-*, but arose from the fact that certain verbs which had it, *crēscō* *ad-olēscō* to wit, of necessity implied an inceptive meaning. These verbs suggested a distinction, which was carried on into others, and the inceptive type arose; hence *caelum rubescit* was distinguished from *caelum rubet*, and so forth. In late Latin these verbs had a causal meaning, e. g. *innotēscō* 'I become known', later 'I make known'. On this see Sittl, Arch. Lat. Lexicogr., I 516 ff.

Remark. It is very doubtful whether the Italic branch had forms with Idg. *-eskō* or forms like Gr *ἐύεσκω*. See Sittl, *op. cit.*, pp. 490 ff, Osthoff, Perf 157, 257 f.

§ 675. Keltic. Only a few present stems have *-sko-*. O.Ir. *nascim* 'I bind' perf. *ro nenasca-sa*, beside *nasc* 'ring' O.H.G. *nuscia* 'clasp, buckle, brooch', $\sqrt{nedh-}$, ground-form $\sqrt{ndh-}$ (see Osthoff, M. U. v p. vi). *faiscim* (which has adopted λo -flexion) Mod.Cymr. *gwasgaf* 'I press, squeeze', possibly akin to Skr. *vāh-a-tē* 'presses, squeezes'. With \bar{a} -flexion *con-mescatur* 'miscetur' (inf. *do mescad*), beside Gr. $\muίσσω$ $\sqrt{mei\bar{h}-}$, § 673 p. 205.

§ 676. Germanic. Only a few present stems have *-sko-*. O.H.G. *ir-lisku* 'I am extinguished', originally probably 'I lay

myself down', ground-form **legþ-skō*, beside Goth. *ligu* 'I lie'.¹⁾ Mid.H.G. *krīsche* 'I shriek' pr. Germ. **krūt-skō*, beside Mid.H.G. *krīze* 'I shriek'. O.H.G. *wascu* 'I wash' probably pr. Germ. **wat-skō*, beside Skr. *unád-mi* 'I wet' Goth. *vatō* O Ir *usce* 'water'. Less certain is Goth. *þriska* O H.G. *driscu* 'I thresh, thrash', which is compared sometimes with Lith. *treskù* 'I crackle, crack, crash' O.C.Sl. *trěškŭ* 'noise, crash' *troska* 'thunder-clap', and sometimes with Gr. *τρίβω* 'I rub' (Idg. **trǵǵō* according to Thurneysen, Kuhn's Zeitschr. xxx 352). If we connect *þriska* with Lat. *terō* (Benfey, Gr. Wurzel-lex., II 263), it might be derived from **tr-eskō* and compared with O.Pers *a-r-asa-m* Gr. *ἀρ-έ-σκω* etc. (§ 669 p. 201). Lastly, it seems we must place here Goth. *ga-vrīsqā* 'I bear fruit, *τελειφοῶ*', which Diefenbach connects with A.S. *wrīdan* 'to grow' and Skr. *vardh-* 'to grow' (Vergl. Wörterb. der Got. Spr., I 241).

Many present stems with *-sko-* have weak inflexion, and apparently were derived from *sko-*nouns O.H.G. *wunsc(u)* 'I wish' from *wunsc* 'a wish' Skr. *vāñcha-ti*, see § 671 p. 203. O.H.G. *zusc(u)* Mid.H.G. *zusche* 'exuro, oburo', beside Skr. *du-nō-ti* 'burns'. Mid.H.G. *lūsche* 'I lurk, play eavesdropper' beside O.H.G. *lū-s-trē-n* 'I listen, obey', **hley-* 'hear' (cp § 669 p. 201). O.H.G. *forscō-n* 'I ask' beside *forsca* 'enquiry, question': Skr. *prchá-ti* etc., see § 670 p. 203. O.H.G. *eiscō-n* 'I ask, demand' beside *eisca* 'request, demand'. Skr. *ichá-ti* etc., see § 670 p. 203. Mid.H.G. *rūsche* 'I rush, roar', beside A.S. *hrūte* 'I rush, roar, snore'. Mod.H.G. *haschen* 'to snatch' = Goth. **haf-skōn* from *haf-* 'caper'. Very uncertain is the comparison of Goth. *and-hruska* 'I investigate, attempt, essay' 3rd sing *-hruskáu-þ* with Lat. *scrūtārī*; see I § 527 p. 383, and Fick, Bezz. Beitr VII 95 (Thurneysen, Kuhn's Zeitschr xxx 352 f.).

§ 677. Balto-Slavonic. Here too this class of present stems has quite fallen into the background. We find sometimes

1) According to Osthoff (Wiener Stud. x 174) for **les-skō*, akin to Mid.H.G. *er-leswen* 'to grow weak'.

Lith. *-sz-* O.C.Sl. *-s-* = Idg. *-sk-*. and sometimes Lith. *-sk-* (*-szk-*) O.C.Sl. *-sk-* = Idg. *-sq-*, see § 669 pp. 201 f.

Lith. *tuška* 'flickers, lightens'. cp. Avest. *hūisra-* 'gleaming, shining'. Lith. *treszkù* 'I crackle', cp. § 676. O.C.Sl. *iskq* 'I try': Skr. *ichá-ti* etc. see § 670 p. 203, cp. Lith. *jeszkaũ* 'I try' inf. *jeszhó-ti* (like O.H.G. *iscōn*) and O.C.Sl. *istq* 'I try' for **isk-ia* (I § 147 pp. 133 f.).

In addition, compare Lith. *aũszo* 'it dawned' (pres. *aũsz-ta*), beside Skr. *uchá-ti*, § 671 p. 204; *gauszau* 'I loitered, tarried' (pres. *gausz-tũ*), beside Lat. *haereō*, *driskaũ* 'I am torn in pieces' possibly from the $\sqrt{\text{der-}}$ whence *nu-dirta-s* 'flayed' Gr. *δέγω*.

It is impossible to decide whether the sibilant in Lith. *su-muszaũ* 'I meddled, mixed myself with, got into confusion' (pres. *su-misztũ*), *maiszý-ti* O.C.Sl. *měsu-ti* 'to mix') from $\sqrt{\text{mezĥ-}}$ represents Idg. *-ĥ-* or *-ĥ-s-* (cp. Skr. *mēkšaya-ti*) or *-ĥ-sĥ-* (cp. Lat. *misceō* etc.)

Class XXIII

Reduplicated Root + *-sko-* forming the Present Stem.

§ 678. This type is demonstrable only in Greek and Italic. Gr. *διδάσκω* 'I teach' for **δι-δαν-σσω* cp. perf. *δε-δίδαχ-α* *δε-δίδαχ-μαι*, Lat. *discō* for **di-te-scō* cp. perf. *didic-ī*, cp. Avest. *dax-ša-t* 'I taught' § 669 p. 201. In *discō* the root syllable is treated exactly as it is in Sanskrit desideratives of the type *śīlśatē*, see § 667 p. 199. For the *a* of *διδάσκω* cp. Bartholomae, Bezz. Beitr. xvii 121.

Lat. *discō* is isolated in Italic; but Greek gives a number of reduplicated forms besides *διδάσκω*.

With *i* as the reduplicating vowel: **τι-τύσσομαι* 'I make, prepare' (*τε-τύσσετο* Hesych.) for **τι-τυλ-σσω*, beside *τύκ-ο-ς* 'hammer, pick' Skr. *tōk-man-* 'shoot, sprout'. *βι-βρώ-σσω* 'I eat, swallow', cp. *βρώ-σσω* for **gǵ-scō* § 673 p. 205. *γι-γνώ-σσω* 'nosco', cp. Epir. *γνώ-σσω* § 673 p. 206. *μι-μνή-σσω* 'I remind,

mention' beside Armen. *mna-ci* § 672 p. 204. *δι-δρά-σκω* Ion. *δι-δραή-σκω* 'I run'. On the iota of Att. *μιμνήσκω* Aeol. *μιμναίσκω* see § 673 p. 206.

Reduplicated with *ε*: *τε-τύσνετο* beside *τι-τύσνομαι*, see above. *ἐ-ίσκω* 'I make like' for **Fε-Fι(ν)-σκω* beside *ἴσκω* § 673 p. 205. *δε-δί-σνομαι* 'I fear, am terrified' from *√dyei-* (cp. Osthoff, Perf. 388 ff).

ἀρ-αρ-ίσκω 'I join', like *ἐνρ-ίσκω* § 673 p. 206.

G. CLASS XXIV.

ROOT + *-to-* (*-t-*) FORMING THE PRESENT STEM.

§ 679. The suffix *-to-* in verbs is often just as clearly the same as the noun suffix (II §§ 79 ff. pp. 218 ff.) as we found to be the case with *-no-*, *-so-*, and *-sko-*. Compare Gr. *ἔ-βλασ-το-ν* with *βλασ-τό-ς βλάσ-τη*

Non-thematic forms are very rare, and only Aryan, so that I cannot set apart a class for this group alone. Skr. *dyu-t-ānd-s* beside *dyō-ta-tē* 'shines', *ā-cē-t-i* *cī-t-āna-s* beside *cē-ta-ti* 'takes notice of, observes', *yā-t-āna-s* *ya-t-ānā-s* beside *yā-ta-te* 'joins itself, strives'. Compare the nouns *dyā-t-* *cī-t-ya-t-*, which belong to the same kind as *rī-t-* *hrū-t-* II § 123 p. 391; the connexion of the noun suffixes *-t-* and *-to-* is obvious.

-to- is confined to the present stem only in Greek, Italic, and Baltic, and there not always.

§ 680. Pr. Idg ¹⁾ **sp(h)l̥-tō* **sp(h)l̥-tō* from *√sp(h)el-* 'burst, split' (Skr. *phāl-a-ti* 'bursts, splits in two')· Skr. *sphuta-ti* (secondary form *sphṛṣṭa-ti*) 'bursts' (cp. *sphātita-s* partic. 'split, burst'), O.H.G. *spaltu* 'I split' (cp. Goth. *spilda* 'writing tablet')

1) In Per Persson's work on *Wurzelerweiterung*, pp. 28 ff., the determinative *t* is assumed for many instances not here given; amongst others, for those in which we have held that *t* is part of the root proper· e g. Skr. *larta-ti* 'cuts' Lath. *keritū* 'I hew, out', which are derived from the root of Gr. *κείρω*, and Skr. *vārtā-tē* 'vertitur' Lat. *veritō*, which are derived from the root of Lat. *ver-mi-s*.

Mid.H.G. *spelte* 'lance splinter'. From $\sqrt{qe\dot{s}}$ (Skr. *ci-nō-ti* 'ranges side by side, puts in layers, directs one's notice towards'). Skr. *cē-ta-ti* 'takes note of, observes', O.C.Sl. *čŕ-te-tŭ* 'counts, reads, honours', cp. Skr. *ci-t-āna-s* § 679. Lat. *plec-tō* 'I twist, twine' beside *plucō*, O.H.G. *flih-tu* 'I twist' (cp. Goth. *flah-ta* 'a braid, twist'), cp. Gr. $\pi\lambda\epsilon\kappa-\tau\acute{o}-\varsigma$ 'woven, twisted' $\pi\lambda\epsilon\kappa-\tau\acute{\eta}$ 'rope, net'; the stem *plek-* which runs through these is itself an extension of a $\sqrt{pa'l-}$, see below. From $\sqrt{pek-}$ (Gr. $\pi\acute{\epsilon}\nu-\omega$ 'I comb' Lith *pesz-ù* 'I pluck off, tear off, pull out'): Gr. $\pi\acute{\epsilon}\lambda\tau\omega$ (and $\pi\epsilon\upsilon\tau\acute{\epsilon}\omega$ § 801) 'I comb, shear, pluck, pull', Lat. *pec-tō* 'I comb, hackle, hack the ground with a mattock', O.H.G. *fih-tu* 'I fight, do battle' (*feh-ta* 'a fight').¹⁾ O.H.G. *bristu* O.Icel *brést* 'I break, tear, burst' is very nearly akin to the O.Ir. weak verb *brissum* 'I break' (-ss- for -st-, I § 516 p. 376), and both must be connected either with Gr. $\pi\acute{\epsilon}\rho\theta\omega$ or with Goth. *brika* (cp. Stokes, *Mém. Soc. Lang.*, v 419 ff., Per Persson, *Wurzelweiterung* 19, 38, and 45); whether *brissum* originally belonged to the first conjugation and then passed into the third, or whether it was originally denominative, is a doubtful point.

In a few words, -e- is interposed between the root and -to-; cp. Gr. $-\sigma\chi\epsilon-\tau\omicron-\varsigma$ $\acute{\epsilon}\rho\eta-\epsilon-\tau\acute{o}-\nu$ Skr *darś-a-tā-s* and the like, II § 79 p. 199; further, Gr. $\acute{\alpha}(f)-\epsilon-\tau-\mu\alpha$ $\acute{o}(f)-\epsilon-\tau-\mu\acute{o}-\nu$ from $*\mu-\acute{\epsilon}-$ $*\mu-\bar{o}-$ 'blow'. $*m-e-tō$ (beside Gr. $\acute{\alpha}\mu\acute{\alpha}\omega$ 'I mow, gather' $\acute{\alpha}\nu-\tau\lambda\omicron-\nu$ 'bilge-water', O.H.G. *mā-t* 'math, mowing', Skr. *ám-a-tra-m* 'vessel, jug'): Lat. *metō* (*messuī messum*), O.C.Sl. *mete-tŭ* 'turns, verrit' (inf. *mestŭ*, *sŭ-metŭ* 'dung, manure, ordure'), cp. Mod.Cymr. Mod.Bret. *medŭ* 'to reap' Mid.Ir. *methel* 'a party of reapers' O.Corn. *midil* 'messor'. O.C.Sl. *pl-e-te-tŭ* 'twines,

1) For the meaning 'fight' compare O.H.G. *roufen* 'pull, pluck', reflex 'wrestle, fight, cut one's way'. Kluge's view, given in his Dictionary, that *fih-tu* is connected with Lat. *pŭg-nus pŭg-nāre*, that from the pl. pret *fuh-tum*, which was regarded as a similar form to *fluhtum*, $*fuh-tu$ was changed to *fih-tu* by analogy of *fih-tu*, does not convince my judgement. On the contrary, I regard *fuh-tum* as an adformate of *fluhtum*. On O.H.G. *fŭst*, cited by Kluge, see II § 101 p. 306, III § 164 p. 3.

plants, braids' (inf. *plesti*) beside Goth. *fal-þa* 'I fold' ground-form **pľ-tō*, beside Gr. *δ-παλ-το-ς* Skr. *puta-m* 'a fold' and Gr. *α-πλό-ς* (III § 182 p 50), from the same root as *plek*-Lat. *plico plectō* (see above). If this view of *pletā* is not accepted we must take refuge in the explanation suggested in vol. I § 545 p. 399. For it is impossible, in my opinion, to derive *pletā* from **plekta*, notwithstanding the arguments of Jagić and Miklosich to the contrary (Jagić, Arch. slav. Phil. x 196, and Miklosich, Festgruss an Bohtlingk, 88); compare Kluge, Etym. Wort.⁵ s. v. *fallen*, and Wiedemann, Lit. Prat. 193.

§ 681. Aryan Skr. *sphuta-ti*, *cē-ta-ti*, see § 680. *naṭa-ti* 'dances, plays' Ved. *ṇ-tá-māna-s* (compare *ṇṭya-ti*), beside *nar-má-s nar-man-* n. 'joke, sport'. *kṛta-ti* 'curls, twists itself', akin to Lat. *cur-vo-s*. *yá-ta-tē* 'unites with, strives', beside *ya-tá-s* part. of *yam-a-ti*, cp. *yátāna-s* § 679 p 211. *dyō-ta-tē* 'shines' *d-dyn-ta-t*, from *dyu-* *div-*, cp. *dyūtāná-s* § 679 p. 211. *vēš-ta-tē* 'wraps itself up, clothes or shrouds itself' (*vēštaya-ti višṭitá-s*) beside *vēš-ta-s* 'band, cord, covering', which doubtless has nothing to do with *viš-* 'enter', but is connected with Lith. *výs-ta-s* 'woman's bodice, stays' *výstan* 'I swaddle or swathe' a child, from *wei-* 'to wind' *cēš-ta-ti* 'is in motion' (perf. *cicēšta*) beside *cēš-ta-m* 'motion'. *lōš-ta-tē* 'heaps up' beside *lōš-tá-s lōš-tu-š* 'clod or lump of earth'; if the same root is contained in another *-to*-form, Lith. *lúsz-tu* 'I break' intr. (pret. *lúš-an*), — compare Skr. *lēš-tu-š* 'clod' from *riš-* *liš-* 'tear, break off' — *lōštatē* must be a derivative from the noun, or at least must have modified its meaning in association with (cp. § 794, on Skr. *mānáya-ti*).

§ 682. Greek. There are numerous forms in *-πτω*, and a few which have *-τω* preceded by some other sound than *π*. We begin with the latter. *πέρ-τω* has been mentioned already, § 680 p. 212. *ἐμορτεν* · *ἀπέθανε* Hesych, cp. *μορ-τός-ς* 'mortal'. *φάσκει-το-μαι* beside *φράσσομαι* (= **φρα-ι-ο-μαι*) 'I shut myself in, fortify myself'. *ἐ-βλασ-το-ν*, pres. *βλασ-τάνω* 'I spring up, arise' (*βλασ-τός-ς* 'shoot, bud'), orig. probably 'I get high' (used

of buds and shoots), beside βλωθ-ρό-ς 'springing high, grown high' (I § 306 p. 242), ἡμαρ-το-ν Lesb. inf. ἀμβροτήν (for *ἀμβροτην, I § 292 p. 233), pres. ἡμαρτάνω 'I miss, err', probably from ἀ-μαρ-το- ὀ-μβρα-το- 'having no share' (from the root of μέρ-ος μέρ-ο-ς), cp. ἀμαρεῖν · ἡμαρτάνειν Hesych. (Curtius, Verb II² 10 ff., and the Author, Sprachwiss. Abhandl. 160); on the present stems βλαστάνω ἡμαρτάνω see § 621 p. 158. Att. ἀνύτω beside ἀ-νύω ἄ-νῦ-μι 'I complete' (§ 639 p. 177) and partic. ἀν-ήνυ-το-ς 'that cannot be completed', and similarly Att. ἀρύτω beside ἀρύω 'I create'.¹⁾

Of the numerous Verbs in -π-τω (Curtius mentions 48 of them), as τύπ-τω 'I strike' σκάπ-τω 'I dig' πέπ-τω 'coquo', those whose root originally ended in a velar have the first claim to a place in our group, such stems are πέπ-τω from √*peq-*, βλάπ-τω beside Skr. *marc-*. However, it is possible to see the suffix -λο- (Class XXVI) in every single one; and indeed the denominatives χαλέπ-τω (from χαλεπό-ς) and ἀστράπτω (from ἀστραπή) in all probability come from *χαλεπ-ιω and *ἀστραπ-ιω (I § 131 p. 119).

Remark. I see no cogent reason for denying that π_k may become πτ (cp Kretschmer, Kuhn's Zeitschr xxxi 436 f) All that can be said against deriving τύπ-τω (cp τύπ-ο-ς) from *τυπ-ιω is that it may just as well contain the present suffix -to-. But we cannot derive from forms in -ιω those whose root ended in *p*, as ρύπτω, which comes from the root of ρέψω, nor those whose root ended in *q* or *g*, as πέπ-τω beside older πέσω (√*peq-*), νίπτωμαι beside older νίζω (√*neiq-*). Still, such forms as ρύπτω can easily be due to the analogy of τύπτω, the point of contact between the stems being ρρύψω τύψω etc (cp. new forms like σφάττω instead of σφάζω, following φεάττω, § 714); and thus again, in view of πέψω etc., we have no proof that πέπ-τω νίπτωμαι and all the rest are not simply adformates of τύπτω. It is also quite possible (in spite of Kretschmer's arguments, as cited, p. 437) that Hom ἐνίπτω beside ἐνέσσω (ἐνέσσω?), and beside ἡνέπαπον ἐνενίπον, was also an adformate of τύπτω, although in this verb there is no ἐνέψω (for ἐνέψω in II 2 137 etc. is not from this stem), and this as far as it goes is in* favour of a stem with orig -τω-.

§ 683. Italic. Lat. *plec-tō*, *pec-tō*, *me-tō*, see § 680 p. 212. *ortor ūtor* (cp. Osc. *úittiuf 'usio, usus'*, Pelhg. *oisa*

1) τίπτω does not come in this group; see § 552, page 107.

abl 'usa, consumpta') perhaps akin to Gr *oi-to-*, 'fate, lot' from $\sqrt{ei-}$ 'go' (Dauvelssou, Paul's Alt. Stud. III 198 f.). *flec-tō* perhaps from the root of *fala-*. *plec-to-r* 'I am struck, punished', either to be set beside *plāga plangō*, in which case we must assume that it came from **plactor* when used in compounds, without an accent (cp. *plucō*, I § 65 Rem. 2 p 53), or akin to Lith *plėsz-u* 'I tear, snatch' (cp. Gr. *δέγω* 'I flay' and 'cudgel'), in which case it must be pronounced *plēctor* *nectō* belongs to $\sqrt{nedh-}$ 'bind', and in its ending probably imitated *plectō*; see Ber. sachs Ges. der Wiss., 1890, p. 236 foot-note 2. With *plexu-s* i. e. **plect+to-*, and *ūsus* i. e. **oi-t+to-*, we naturally compare *fassu-s* i. e. **fa-t+to-*, from *fa-teor* Gr. *-ga-ro-s* 'said'. Uncertain. Osc. *krustatar conj* 'cruentetur' according to Bucheler, akin to Gr. *κρυσ-τ-αίνω*, § 66‡ p. 197.

§ 684. Keltic It is doubtful whether *brissim* 'I break' originally belongs to this class, see § 680 p. 212

Remark The so-called *t*-preterite, which came out of the 3rd sing. mid in *-to*, does not belong to this class. See § 516, page 82

§ 685 Germanic O.H.G. *spul-tu*, *flih-tu*, *fiht-tu*, *bris-tu*, Goth. *falþa* O.H.G. *faltu* see § 680 pp. 212 f. Goth. *ga-vida* 'I bind up' O.H.G. *witu* 'I bind' doubtless for **wi-tō*, cp. O.H.G. *wi-d* 'line, cord' *wi-da* 'withie, willow' [Eng. *withy*] Skr. *vī-tā-s* 'enfolded, enveloped' Lith. *vej-ū* 'I twist a string', as the present got into the company of *giba-gita* and suchlike, there were formed Goth. *ga-vaþ* O.H.G. *wat*; cp. below, Goth. *vinula*. O.H.G. *lidu* 'I suffer' (O.H.G. *leid* O.Icel *leidd-r* 'painful, paining, hated') probably orig (pr Germ) **li-pō* and connected with O.H.G. *lēwes* 'alas' (stem **lai-wa-*). Goth. *hul-da* 'I protect, guard' O.H.G. *haltu* 'I hold, guard' ground-form **h₁-tō*, cp. Gr. *βου-κόλο-s* 'cowherd'. Goth. *fra-gilda* 'I repay' O.H.G. *giltu* 'I pay back, give equivalent, offer, pr. Germ. **zel-pō* (if we follow the indications given by O.Swed *giälla* as compared with O.Icel. *gjállda*, we must accent the root), akin to Gr. *ὠ-φλεο-ν* *ὠ-φλεῖν*, $\sqrt{ghel-}$. Goth. *us-alþan-s* 'obsolete' and O.Icel. *aldenn* 'grown old' point to *al-þa-* as the verbal stem,

cp. O.H.G. *al-t* 'old', beside Goth. *a-la* 'I grow up'. The ending of a few onomatopoeic verbs, as Goth. *kriusta* 'I crunch' (*krust-s* 'a crunching'), O.Icel. *gnest* 'I crack', seems to be of the same sort as that of O.II.G. *bristu* O.Icel. *brést* (O.H.G. *brastōn* 'to crack, crackle'), compare the Mid.H.G. weak verb *krīsten* 'groan with pain or exertion' beside *krīzen* Mid.Dutch *crīten* 'groan, shriek' (*-st-* is not for *-tt-*).

Remark 1. O.H.G. *uīsu* 'I shun', which is connected with Lat. *viŭdō*, and which Kluge assign to this class (Paul-Braune's Beitr. ix 152), seems more likely to be of the *so*-class See § 664 p 197

Extended by an *i*-suffix: Goth. *faūrh-tja* O.H.G. *furiht(a)u* 'I fear' (pret. *forah-ta*), whence the adj., originally participle, *faūrh-t-s* O.II.G. *foraht* 'afcareed, afraid'.

The suffixal ending *-ntō* is common in Germanic: Goth. *standa* O.H.G. *stantu* 'I stand' ✓ *stā-*, Goth. *vinda* O.H.G. *wintu* 'I wind or twist' ✓ *we-*, O.II.G. *sumtu* 'I disappear' beside O.II.G. *swī-nu*. The forms pret *stōþ* and pres. *gavida* make it probable that the nasal is due to the analogy of Class XVI For the word *sumtu*, but for no others, we have some ground for assuming that a *no*-present (Class XIII) has been extended by *-to-*. See § 634 p. 172, and compare Lith *siunczu* § 686, O.C.Sl. *ob-rěsta* § 687.

Remark 2 Osthoff's view is that the Idg had a *simple* suffix *-net-* *-nt-*, which is preserved in the above named Germanic words and in others This to my mind carries no conviction with it (See, for Osthoff's arguments, Zeitschr. deutsch. Phil. xxiv 215 ff, and Anzeiger für idg. Spr und Altertumskunde, i 83.)

§ 686.¹⁾ Balto-Slavonic. In Lithuanian (and Lettic) are numerous present stems in *-stu* and *-sztu* with intransitive and inchoative meaning *-stu* arose in roots or stems ending in a

1) The Lithuanian and Lettic verbs in *-tu* are very neatly explained by Johansson (Kuhn's Zeitschr. xxxii 507 ff.) as derived from middle forms of the 3rd sing. in *-s-to*; e g 3rd sing *rimsta* for **rim-s-to*, cp. Skr. *s-aor á-ṛi-q-s-ta*, perhaps also forms with no *s*, as *viřsta* = **viřt+to*, cp. Skr. *á-ṛi-tan*. When the injunctive *rimsta viřsta* had come to be looked on as parallel to *bėga sũka* (see § 999. 2), the forms *rimstu viřstu* were coined on the analogy of *bėgu sũkũ*, and so forth.

dental explosive or *s*, and *-sztu* in roots with final palatal explosive. *virš-tù* 'I fall down', pret. *vurt-aũ*. *bl̥š-ta* 'evening draws on', pret. *blind-o*. *gurs-tù* 'I get to hear' pret. *gird-aũ*. *ges-tù* 'I am quenched, go out', pret. *ges-aũ* ¹⁾ *t̥š-tù* 'I stretch, lengthen myself', pret. *t̥š-aũ* (cp. *t̥š-s-iũ* § 657 p. 191, § 665 p. 197). *lūs-tu* 'I break' intr., pret. *lūž-au*. *-sztu* may also come from *-stu* by the influence of preceding *r*, as in *mirsztù* 'I forget' pret. *mirsz-aũ*, beside Skr. *marś-* (I § 587.1 p. 442).

Verbs in *-stu* were the starting point for many new formations, as *kil-stu* 'I raise myself', pret. *kil-aũ*; *styr-stù* 'I stiffen', pret. *styr-aũ*, *pa-žī-stu* 'I know', pret. *pa-žinaũ*, *rūk-stu* 'I grow sour, ferment', pret. *rūg-au*; *džū-stu* 'I grow dry, wither', pret. *džūv-au* inf. *džū-ti*. New forms in *-sztu*; *mīr-sztu* 'I die', pret. *mīr-iaũ*, cp. Gr. *ἔ-μορ-τεν* § 682 p. 213.

Often the stems which serve as groundwork for these words already have present formative suffixes; e. g. *tvī-stu* 'I swell out' (pret. *tvn-aũ*) derived from **tv-imu*, see § 624 p. 161; *jīnk-stu* 'I grow accustomed' (pret. *jīnkau*) from **jūnku* akin to Skr. *uc-ya-ti*, *v̥š-tù* 'I increase, grow larger' from **vmsu* cp. pret. *vis-aũ*, see § 635 p. 173. *aũsz-ta* 'day dawns' from a *śho*-present **ausza* connected with Skr. *uchá-ti*, see § 677 p. 210.

Denominatives too were formed in this class. *gelstù* 'I grow yellow' pret. *geltaũ* from *gel̥ta-s* 'yellow', *karstù* 'I grow bitter' pret. *kartaũ* from *kartù-s* 'bitter', *brankstù* 'I grow dear' pret. *brangaũ* from *bran̥gù-s* 'dear', *žūstu* 'I fish' pret. *žuvaũ* from *žuv-i-s* 'a fish'. Compare § 793.

Remark 1 Bezzenger (Beitr ix 336) and Wiedemann (Lit. Prāt., 60) deny that the Lithuanian *to*-present series is connected with those of the other Idg languages. It certainly is queer that only one Lith. *to*-present has cognates in other languages, namely *mīrsztu* 'I die', which comes from the same root as Gr. *ἔ-μορτε-ν*; and thus comparison is a very precarious foundation for any theory.

1) Parallel stem, dial. *gīstu*. The *i* in this and similar forms (see Wiedemann, Lit. Prāt., 8) I regard as a re-formation on the analogy of Lith. roots such as *gris-* *glīb-* (beside *gres-* *gleb-*) with *ri li = r̥ l̥*. Similarly O.CSl. *tīci* etc. following *rīci*, § 534 p. 96.

siuncziū 'I send' (inf *siŋsti*) doubtless instead of '*siuntu* like *jūng-u* instead of **jung-u* etc., and if this word be connected with Skr *sāv-a-ti* *suv-ā-ti* 'sets in motion, drives, sends' (Wiedemann, Lit. Prat., 84) we should have in **su-n-tō* a present like Goth. *u-n-da* § 685 p. 216

Remark 2 The 3^d sing *eī-t(i)* 'goes' *lēkt-(i)* 'remains' *mēk-t(i)* 'sleeps' *sēs-t(i)* 'sits' (§ 511, pp 76 f.), gave rise to the dialectic forms Lith *eiti* *ei!* *eitomi* *eitai*, *liekti* *mekti* *sėsti*, and so forth, and similarly, in Lettic, 1st pl *ītam* follows *ī-t* 'goes' (Bezzenberger in his Beitr. ix 334 ff.). This re-formation, which has an exact parallel in Celtic (§ 506 p. 72), was in some degree due to the *to*-present stems *-t(i)* and *-t(u)* were regarded as the same in structure

§ 687. OCSl. *čŕ-ta*, *m-e-ta*, *pl-e-ta*, see § 680 p. 212. *rastā* 'I grow' inf. *rastu* (*rastū* 'growth', *rastī* 'usury, interest') for **rād + ta*, cp. *rodū* 'birth'. Mention should also be made of *ob-rětiū* 'I found', if this is to be connected with *rěja* 'I knock', to this the present *ręštā* (§ 636 p. 174) would have just the same kind of relation as Goth. *sta-n-da* to *stōþ* (§ 685 p. 216).

II. CLASS XXV.

Root \div *-dho-* and *-do-* forming the Present Stem.

§ 688. Although under certain circumstances *dh* could become *d* in the parent language (I § 469. 8 p.), that is not the reason why I class *-dho-* and *-do-* together now. It is not that I regard them as being always variants of the same suffix; but simply because in some languages *dh* and *d* ran together and became indistinguishable, which makes it often quite impossible to say which of the two is used with a given form.

The *dh*-suffix which we see in forms like Gr. *βῆ-θω* *πῶ-θω* *πλή-θω* *φλεγέ-θω* has often been derived from $\sqrt{dhē}$ 'place, do' (Skr. *dādha-ti* etc.), this being deduced from other compounds of this root, both old and new, about which there can be no doubt, as **sue-dhē* **sue-dhē* **sue-dhē* 'make one's own' in Skr. *sua-dhā* 'custom, wont' Gr. *ἔ-θω* 'consuetus' *ἔ-θω* *ἡ-θω*

-o₃ *ēūo-θ-α*, Skr. *śrād-dadhāmi* 'I believe, trust' Lat. *crēdō* O Ir. *cretim* (II § 4 p. 9, § 160 1 p. 479), Avest. *yaož-dānti* *yuož-dadānti* 'makes something right, purifies' from *yaoš* = Skr. *yōš* 'weal, luck, happiness' This may indeed be the real origin of all such stems. The consonant which began the second part of the compound stem became practically the 'root-ending' in *βοίθω βέβηθα*, very much in the same way as the *p* in *gōp-a-ti ju-gōp-a gōp-sya-ti* etc. from *gō-pā-* *gō-p-ā-*.

Just so the suffix *-d-* may sometimes be the $\sqrt{dō}$, which in addition to its meaning 'give' had other meanings like those of *dhē-* (Osthoff, Perf. p 237), cp. I § 404 pp 298 f., on Skr. *mṛdā-ti* pr. Ar. *ṁṛṣ-da-ti*.

The thematic stems in *-o-* (*-dho-*, *-do-*) were originally not the only ones which contained these additional suffixes. But although not the only stems, thematic stems were commonest of all in this connexion, and without doubt this was generally true in the original language. We shall have occasion to point this out when we find other stems parallel to those in *-o-*.

§ 689. Pr. Idg. *-dho-*¹⁾ $\sqrt{uel-}$ 'to wish, rule' (Lat. *vel-le* O. Ir. *flaith* 'lordship') Goth. *val-da* 'I have power, rule', O C Sl. *vla-da* 'I have power, rule' (for **vol-da*), both for $\sqrt{el-dh-}$, cp. Lith. *val-d-au*, parallel stem Lith. *vel-du* 'I rule' *pa-vėdū* 'I inherit' (Pruss. *weldūnai* pl. 'heritages'). From **sger-dh-*, beside Lith. *shiř-ti* 'to sever, part' O IIG *scrmtu* 'I burst, am shattered' by transfer to Class XVI (§ 634 p 171), Lith. *skėrdžiu* 'I burst, or blow up', which is derived from a form **sker-du* (§ 765). From the root of Skr *yu-* 'to mix, stir, disturb': Skr *yō-dha-ti* 'gets in motion' (*yūdha-ya-tē*,

1) Per Persson, in his *Wurzelerio*, pages 35 ff., sees the determinative *dh* and *d* in many instances besides those for which they are here assumed. Some of these are words in which *dh* or *d* is taken in this book to be part of the root proper; e. g. Skr *gūdha-ya-ti*, which he derives from the root of O.H.G. *yer* 'desiring', and Gr. *μετρω* Goth. *mita*, which he derives from $\sqrt{mē-}$ 'measure'. For a new discussion of forms with determinative *d* see Johansson, Idg. Forsch. II 42 ff., and 46 ff.

2nd sing. *yōt-si*), Lith *ju-dù* 'I move trembling', *jundù* 'I get into a trembling movement, into uproar' (pret *judaũ* inf. *jùsti*) by transfer to Class XVI (§ 635 p. 172), compare Gr. *ύσμήν-η* 'battle' i. e. **vθ+σμήν-* (II § 115 p. 359), Lat. *juba jubeō* (Bugge, Bezz. Beitr. xiv 58 f.).¹ From *rē-* (Lat. *reor rē-ri*): Skr. *á-rā-dha-ti* 'brought to a happy conclusion, set right' (*rādh-ya-tē rādh-nō-ti*), Goth. *ga-rēda* 'I consider, I bestir myself' *ur-rēda* 'I give judgement, decide' O.H.G. *rātu* 'I advise, think of, conjecture, prepare carefully', cp. O.C.Sl. *raditi* 'to consider, care for'. From the same root as Lith. *kló-ju* 'I spread abroad': A.S. *hla-de* 'I load, cover with portable things' (ground-form **qla-dhō*), O.C.Sl. *kla-da* 'I invite, lay down' (cp. Kluge, Etym. Wort. s. v. *laden*).

Two other forms, which others with less reason regard as reduplicated, will also come in here. Skr. partic. *dōdhat-* 'shaking, violent, storming' (*dúdh-i-s* 'violent') and Gr. *θύσσομαι* (for **θvθ-ιο-μαι*) 'I shake or stir myself', both connected with Skr. *dhū-* 'to shake'.

§ 690. Pr. Idg. *-dō-*. √(s)*ger-* (Gr. *σκαίρω* 'I leap, jump, dance'): Skr. *kūr-da-ti* 'jumps, leaps', cp. Gr. *κραδ-άω* 'I swing, brandish' *ρόδ-αῖξ* a kind of dance, Mid.H.G. *scherze schirze* (weak verb) 'I jump in a lively way'. √*mel-* (Lat. *molō*, Skr. *mlā-ti* 'grows soft, slackens' O.Ir. *mlāith* 'soft, slack', see § 580 p. 122). Skr. *vi-mrada-ti* 'softens', A.S. *mel-te* 'I melt, grow soft' (Goth. *ga-maltein-s* 'loosening, solution'), cp. Skr. *mṛdū-ś* 'soft' compar. *mṛádīyas-*, Gr. *ἀμαλδύνω* 'I soften, weaken' *βλαδ-αρό-ς* 'slack, loose, loosened', Lat. *molli-s* for **mold-u-i-s*, Skr. *mrad-* = **ml-e-d-* with the same intermediate vowel *e* which is seen in Gr. *ἔ-σχε-ε-θο-ν* § 694 Lat. *m-e-tō* § 680 p. 212; from the same root we have a stem **mel-dh-* Skr. *mārdha-ti* 'slackens, gets lazy or sluggish' Gr. *μαλθακό-ς* 'soft, tender' (beside *μαλανό-ς*) *μάλθων* (gen. *-ων-ος*) 'weakling'

1) Another, but hardly better explanation of *jubeō* may be seen in Bezzenberger's Beiträge, xvi 216 (Froehde).

O.Sax. *mildr* 'mild, gracious, gentle', so that it is impossible to decide whether *-dh-* or *-d-* is contained in O.Ir. *meldach* 'acceptus, gratus', Lith. *meldžù* 'I beg', O.C.Sl. *mladŭ* 'tender'. Connected with Lat. *sāl sal-is*. Lat. *sallō* for **sal-dō* (I § 369 p. 280), Goth. *sal-ta* 'I salt'. *√ghrey-* 'pour' (Gr. *χίω χύ-τρε*): Lat. *fundō* (perf. *fūdī*) conjugated in Class XVI (§ 632 p. 169),¹⁾ Goth. *giuta* O.H.G. *giuzu* 'I pour'. *√pley-* 'float, swim' (Gr. *πλέ(Fω)*). O.H.G. *fluizu* O.Icel. *flyt* 'I flow', Lith. *plaudžiu* 'I wash, purify' (inf. *plaušti*), *pludžiu* 'I chatter' (inf. *plūsti*), *plūstu* 'I begin to swim, get swimming' (pret. *plūdaui*), cp. O.Ir. *do-lod-sa* 'ivi' 3rd sing. *do-luid* § 697. *√sprey-* (Lett. *sprau-jū-s* 'I rise, spring up', of seed): Mid.H.G. *spruize* A.S. *sprūte* 'I sprout' (A.S. *spreōt* 'stalk, shaft' O.H.G. *spruza* 'prop, pillar' O.H.G. *sprozzo* 'sprout'), Lith. *spraudžiu* 'I push forcibly into a narrow space, press' (inf. *spraudsti*) *sprūstu* 'I push my way out of a holdfast or fix, get out' (pret. *sprūdaui*). With Lat. *clāv-i-s*: *clau-dō*, compare O.Fris. *skūte* (for **sklūt-*) 'I close' (O.H.G. *sluizu* is doubtless **slūzu* transformed by analogy).

Following the same lines of reasoning, I derive Skr. *svāda-tē* Gr. *ῥῥῥ-ται* from **syā-de-taḥ* 'enjoys with gusto', and Skr. *svāda-ti* Gr. *ῥῥῥ-ς* 'suavis' from **sy-e-de-ti* (cp. Skr. *mr-a-da-ti* above); these forms are obviously akin, and I can see no other way of bringing them together.

§ 691. Aryan. (1) *-dho-* Skr. *yō-dha-ti*, *ā-rā-dha-ti*, *dō-dhat-*, see § 689. Skr. *ā-hru-dha-t* 'got angry' (*krūdh-ya-ti*), Avest. *xrao-da-ūt* 'is anxious', *√grey-* Skr. *krū-ī-s* 'coarse, rough, terrible, gruesome'. Avest. *a-rao-ḍā-p* 'flowed' (*raoḍāye-iti*) from *srey-* Skr. *srāv-a-ti* (*r-* = **sr-*, cp. O.Pers. *rauta-* I § 558.3 p. 414), cp. Skr. *u-srūh-* 'stream, body of water' (*-h-* = *-dh-*, I § 480 p. 354), Gr. *ῥῥῥ-μῥ-ς*. Skr. *srē-dha-ti* 'he goes wrong', beside *a-srēmān-* 'without error, faultless'. Skr. *sādha-ti* 'gets to the goal, puts in order' may be derived from *√sē-* (Skr. *sā-* 'to bring to an end, conclude' *vy-ava-sāmi*

1) For *f* in *fundō*, see Buck, Am. Journ. Phil. XI 215 f.

a-sā-t, Lat. *sē-ru-s*, O.Ir. *sī-r* 'lasting long or for ever' Umbr. *sevom* Ose. *sivom* 'oninmo' = 'sē-yo-m).

§ 692. (2.) *-do-* Skr. *kūr-da-ti*, *mr-a-da-ti*, *svā-da-t₂* *sv-ā-da-ti*, see § 690 p. 220 Skr. *tar-da-ti* (gramm.) 'pierces, splits, opens' (*tṛnāt-ti*), akin to *tār-a-ti* 'traverses', ep. Lith. *trėndu* 'I am eaten of worms or moths' § 637 p. 174 and *tride* 'diarrhoea' *pra-trįstu* 'I fall ill of diarrhoea' (pret. *-trįdau*).¹⁾ Skr. *kṛt-da-ti* 'bites to pieces, chews' beside *khān-a-ti* 'digs, grubs'. Skr. *mṛdā-ti* 'is gracious, pardons' for **mṛṣ-da-*,²⁾ ep. Avest. *mer'ēdika-* n. 'grace, pardon', either from the root of *merg-* 'wipe off' Skr. *mṛjā-ti* 'wipes off, purifies of guilt', or from that of Skr. *mṛś-ya-tē* 'forgets' Lith. *mīrsz-ti* 'to forget' (ep. Lith. *už-mīrsz-dinu -mīrēdinu* 'I cause to forget'). Skr. *īda-tē* 'honours, praises, prays to' (*īt-tē*) for **iṣ-da-ta₂*, either connected with *yāj-a-ti* 'honours, reverences, offers' partic *iś-tā-s* Gr. *ἱερός* 'honourable, sacred', or with Lat. *aes-tumāre* Goth. *ais-tan* weak verb 'to revere, observe, have regard for' O.H.G. *ēr-a* 'honour'; it should be remarked that the Gothic verb may be derived from Idg. **a₁s-d-* or from Idg. **a₁s-t-*, either one or the other. Avest. *xraoṣ-da-ti* 'hardens' (*xrušd-ra-* 'hard') beside Gr. *κρυσ-ταίνω* 'I make to freeze', in which *s* is itself an extension (§ 664 p. 197), perhaps from the same root, Skr. *krūdaya-ti* 'makes thick' *krōdā-s* 'breast, boar'. Lastly, we are doubtless right to add Skr. *hēda-māna-s* *hīda-māna-s* 'being angry with some one, hostile' Avest. *zōiṣda-* 'ugly, disagreeable, αἰσχρός'.³⁾

§ 693. 3. *-dho-* or *-do-*, uncertain which. To this place belong Avestic verbs. *syaz-da-iti* 'gives place, disappears', ep.

1) *y* in *-trįstu* is not original. By analogy of *i*-roots were formed *trėdānu* 'I have diarrhoea' *trėdinu* 'I excrete diarrhoea'.

2) More exactly *mṛdā-ti*, answering to *līdhā-* for **liṣdhā-* (I § 404 pp 298 f.) The long *ī* is certain from the metre; see Benfey, *Vedica und Verwandtes*, pp 1 ff, Oldenberg, *Die Hymnen des Rig-Veda*, I 477.

3) The unextended root is not really contained in Lith *pa-žėda* 'insult, wound' (ep. Zubatý, Bezz. Beitr. xvii 327); this is against the known laws, see I § 476 p 351 f, and Burg in Kuhn's Zeitschr. xxix 363.

siḍdye-ti siḍdye-iti 'drives away', seems to be akin to Skr. *śiṣ-* 'to be over, left behind' (*śinās-ti śēś-aya-ti*) *vōiḥ-da-iti* 'hurls, throws against something', perhaps connected with O C.Sl. *vich-rŭ* 'whirlwind' Russ. *vichati* 'shatter, agitate'.¹⁾ *avanauhab-da-itē* 'falls asleep', from Ar. *ḥāp-* 'to sleep' (I § 159 pp. 141 f.). *snā-dā-iti* 'washes', beside Skr. *snā-ti*.

§ 694. Greek (1) *-dho-*. *ἐ-δρα-θo-ν ἐ-δαρ-θo-ν* 'I slept' (pres. *δαρ-θ-άνω* § 621 p. 158), beside Lat. *dor-miō* Skr. *dr-ā-ti*. Hom opt. *βε-βρο'θoι-ς* 'comedas' (Od 4. 35) from *βι-βρω-στω* √ *ger-*: cp. Lith. *gŭr-d-inu gér-d-inu* 'I give to drink' (*ger-uō* 'I drink'). *ἦλυ-θo-ν* 'I came', beside *προσ-ἦλυ-το-ς* perf. 2nd pl. *ἐλήλυ-τε*. *ἑρέχ-θω* 'I pull to and fro, tear, hurl', doubtless akin to O.H.G. *ruc* 'jerk, jolt, sudden change of place'. *ἔσθω* 'esse' (*ἔσθ-ίτω* §§ 713, 765) beside *ἔθ-ω ἄχ-θo-μαι* 'I am galled or wearied by burdens', beside *ἄχ-νι-μαι*. *πλή-θω* 'I am full', beside *πίμ-πλη-μι*. *κνή-θω* 'I shave, rub, scratch', beside *κνῆ* (§ 737). *πῶ-θω* 'I make rot' (perf. *πέπρωθα*), beside *πύo-ν* 'pus'. Lith. *pŭ-d-inu pŭ-d-au* 'I make rot' Lett. *pa-pŭ-d-e* 'fallow field' beside *pāv-ŭ* 'I make rotten'. *βρῖ-θω* 'I weigh, press hard upon' (perf. *βέβρωθα*), beside *βριαρό-ς βαρ-ύ-ς*.

ἔ-σχ-ε-θo-ν 'I held', beside *ε-σχ-ε-ς* √ *seǵh-*. *νατα-βλ-έ-θει* *καταπίνει* Hesych., beside O Ir. *gelid* 'consumit' O.H.G. *chela* 'throat' *φλεγ-έ-θω* 'I burn', beside *φλέγ-ω*. *νεμ-έ-θo-μαι* 'I pasture', beside *νέμ-o-μαι*. *τελ-έ-θω* 'I am', beside *τέλλω*.

-α-θω = **-a-dhō* *πελ-ά-θω* 'I draw near', beside *πέλα-ς* *πελά-σσαι*. *διωκ-ά-θω* 'I pursue', beside *διώκ-ω*. *ἀμύνά-θω* 'I ward off', beside *ἀμύνω*. *μετα-γι-ά-θω* 'I go after, pursue', beside *κίω* 'I go'. Here perhaps should come *γῆθoμαι* Dor. *γάθoμαι* (perf. *γέγηθα γέγαθα*) and *γηθέω* 'I enjoy, am pleased', for **γᾶF-α-θ-*, beside *γαίω* 'I take pleasure' for **γαF-ιω* and *γαῦ-ρο-ς* 'proud': Lat. *gaudeō* for **gāvideō* (I § 612 p. 462), — observe that *gāvisus* seems to imitate *visu-s*, which would show

1) Still more uncertain is Bartholomae's comparison of the word with Skr. *vidu-* in *vidu-pātman-* (Bezz. Beitr. xiii 87).

it to have been formed at some time when there was a present **gavideō* still in use; as regards the ending -εω -εθ̄, see § 801.

μῦ-νύ-θω 'minuo' beside Skr. *mi-nō-mi*, φθι-νύ-θω 'I destroy' beside φθίνω φθίνω for *φθι-νφ-ω Skr. *kṣi-nō-mi*, see § 639 p. 177, § 652 p. 186.

βαρύ-θω 'I am weighted' beside βαρύνω βαρύ-ς, cp. end of § 611.

§ 695. (2.) -δο-. ελ-δο-μαι Hom. ἐέλδομαι 'I wish, desire' for **Fελ-δο-*, beside Lat. *vel-le*; cp. Goth. *val-da* O.C.Sl. *vla-da* Lith. *vel-du* with -dho- § 689 p. 219. ε-φλα-δο-ν 'I popped, burst', beside Skr. *phal-a-ti* 'bursts' or beside φλ-αίνω § 621 p. 158. ε-φλι-δε-ν διέρρεεν Hesych. (ηλιδ-άνει Hesych, φλιδή 'superfluous, abundance') beside Φλίās (Curtius, Gr. Etym.⁵ 301). τέινδω 'I gnaw', doubtless for *τεμ-δω and connected with τέμ-νω; cp. Lat. *tondeō*.

-δ- is very common in other formations, both in verbs and nouns. We may mention further *χρα-δ-αω* *κόρ-δ-αξ* and *άμαλ-δ-ώνω* *βλα-δ-αρός* § 690 p. 220. Other examples. *κλα-δ-άσαι* 'σεῖσαι' Hesych., beside *άπο-κλάς* *λῆ-ρο-ς* 'lot' (a chip or piece of wood, or other substance, broken off). Lat. *per-cellō* for **-cel-d-ō* § 696. *ε-ροά-δ-αται*, *ράσσαιτε* for **ράδ-+σα-τε*, beside *ράίνω* 'I sprinkle' § 621 p. 159. *κε-χλιδ-ότ-α* *άνθουῖντα* Hesych, *χλιδή* 'softness, luxuriance, wantonness', *δια-εχλοιδώς* 'διαρρέων υπό τρυφῆς', from *χλῖω* 'I am soft, effeminate'. *μει-δ-άω* 'I smile' *φιλο-μυειδής*, akin to Skr. *smāy-a-tē* cp. Lett. *smai-da* 'a smile' *smi-dinā-ti* *smi-dinā-ti* 'to make laugh'. *νλύ-ζω* 'I flood' for **κλυ-δ-ιω*, *κλύ-δ-ων* 'wave': Goth. *hlū-t-r-s* 'pure, clean', connected with O.Lat. *cluere* 'purgare' and *cloāca*. *έν-φλύ-ζω* 'I break out' (of a sore or abscess) for **φλυ-δ-μω*, beside *εκ-φλύω*

§ 696. Italic. (1) -dh- in Lat. *ju-b-eō*, see § 689 p. 220, and probably *gaudeō* for **gāvideō*, see § 694 p. 223.

(2.) -d- in *sallō* for **sal-dō*, *fundō* *fūdī*, *clau-dō*, see § 690 p. 221. *per-cellō* for **-cel-dō* from the same root as *clād-ēs* (I § 306 p. 243), and connected with Gr. *κλα-δ-* *κλᾱ-*, see § 695.

cū-dō, once also **cau-dō* (Conway, Verner's Law in Italy, p. 72), connected with Lith. *kdu-ju* 'I strike, forge, fight' O.C.Sl. *kov-a* 'I forge'.

(3.) *-dho-* or *-do-* (doubtful). *frendō* beside *fremō* (cf. Osthoff, M. U. v 94 f.), perhaps for **fremidō*. *caedō*, according to Holthausen, P.-B. Beitr. xi 554 f., connected with Mid Dutch *here* 'hammering block' *heren* 'to strike, ram, stamp' Mid.H.G. *here* f. 'mallet, wooden hammer'. Other possible forms are *tendō* from $\sqrt{\text{ten-}}$, see § 564 p. 111, and *dē-fendō* *of-fendō*, which may be connected with Gr. $\theta\epsilon\iota\omega$, and come from $\sqrt{\text{ghen-}}$ (is *fēnu-m* 'hay' for **fen-sno-* or **fend+sno-*, meaning 'something cut'?)¹)

§ 697. Keltic. *-d-* is perhaps the suffix of *do-lod-sa* 'iv' beside *luath luad* 'quick, fleeting', beside O.H.G. *fluz-u* § 690 p. 221 (so Zimmer, Kuhn's Zeitschr. xxx 215 f.).

§ 698. Germanic. (1.) *-dho-*. Goth. *val-da* O.H.G. *waltu* 'I rule, hold sway', O.H.G. *scrintu* 'I burst, blow up', Goth. *ga-rēda* 'I reflect upon, meditate' O.H.G. *rā-tu* 'I advise', A.S. *hla-de* 'I load', see § 689 p. 220. O.Icel. *bregð* 'I set moving quickly, I swing' A.S. *bregðe* 'I swing, throb' O.H.G. *bruttu* 'I swing, throb' (for *-tt-* see Braune, Ahd. Gr.² § 164 Anm. 2 p. 135) doubtless for **bhregð- dhō*, beside O.C.Sl. *briz-ŭ* 'quick' *briz-ati* 'to run quickly', in Kluge's view of the treatment of pr. Idg. med. asp. + tenuis (Paul-Braune's Beitr. ix 152 f., Paul's Grundr. i 327), another possible ground-form would be **bhregð+to* (Class XXIV).

§ 699. (2.) *-do-*. Mid.H.G. *scherze* 'I jump quickly about', A.S. *mel-te* 'I grow soft', Goth. *sal-ta* O.H.G. *salzu* 'I salt', Goth. *giu-ta* O.H.G. *giuzu* 'I pour', O.H.G. *flu-zu* 'I flow', Mid.H.G. *spru-ze* A.S. *sprū-te* 'I sprout', O.Fris. *slū-te* O.H.G.

1) If *-fendō* should be connected with Skr. *bādha-tē* 'compels, oppresses', the latter must be kept distinct from Skr. *vadh-* Avest. *vaδ-* (Gr. $\omega\delta\epsilon\omega$). *-fendō*, which may have once been **fandō*, would then belong to Class XVI § 632 Yet another explanation is given by Fick, Wtb. i⁴ 463, who compares O.Icel. *detta* 'to fall down'. Conway, Class. Review v 297, explains *tendo* *-fendō* as being for **ten-ḡdō* **ghen-ḡdō* = Gr. $\tau\epsilon\lambda\epsilon\omega$ $\theta\epsilon\iota\omega$.

slauzu 'I shut', see § 690 pp. 220 f O.Sax. *writu* O.H.G. *īrzu* 'I tear, wound, write', cp. Gr. *ῥῑ-νῑ* 'file, rasp' *ῥῑ-νός* 'hide still on the body' (but *δέῃμι* from *δέγω*) O.Icel. *vel-t* 'I roll' trans. O.H.G. *walzu* 'I roll, turn myself', the latter for **uļ-dō*, beside Lith. *vėl-ti* 'to full, mill' Lett. *wēl-t* 'to roll, full, mill', compare Lith. *vėl-d-inu* 'I have something fullled or milled'. Goth. *svil-ta* 'I die slowly away', O.H.G. *swilzu* 'I am devoured by fire, I spend myself in *costu*, pine away', O.Icel. *svelt* 'I hunger', beside A.S. *swelan* 'to smoulder, burn slowly and glow'. cp. Lith. *svil-d-inu* 'I get something singed'. O.H.G. *scin-zu* O.Icel. *skjyt* 'I shoot'. Lith. *szau-d-ỹ-kle* 'shuttle' *száu-d-au* 'I shoot or move again and again' *száu-d-inu* (causal of the last) Lett. *schau-d-e-kli-s* 'spooler bobbin' *schau-d-r-s* 'hasty, hot', beside Lith. *száu-ju* 'I shoot' O.H.G. *glī-zu* O.Sax. *glītu* 'I gleam, shine', akin to O.Sax. *glī-mo* 'a gleam or sheen, a brightness'. O.H.G. *wā-zu* 'I blow' ground-form **uē-dō*, connected with O.H.G. *wā-u* 'I blow' Skr. *vā-ti* cp. Lith. *ve-d-inū* 'I expose to the air, I air'. According Fick Wtb. 1⁴ 539 f., O.H.G. *lāzu* Goth. *lēta* 'I let', with which we have connected Gr. *ληδεῖν* (§ 521 p. 85), would come from *✓lē-*.

§ 700. Balto-Slavonic. When Balto-Slavonic *-do-* comes from Idg. *-dh-o-*, and when from Idg. *-do-*, can only be made out by help of the cognate languages.

(1.) *-dho-*. Lith. *vel-du* 'I rule' O.C.Sl. *vla-da* 'I rule, hold sway', Lith. *skėrdžiu* 'I burst' instead of earlier **sker-du*, Lith. *ju-dū* 'I move trembling' *jundū* 'I begin to move all a-tremble', O.C.Sl. *ra-d-iti* 'to meditate or reflect upon', see § 689 p. 219. Lith. *gīr-d-inu* *gēr-d-inu* *gīr-d-au* 'I give to drink', *pū-d-inu* *pū-d-au* 'I cause to rot' Lett. *pa-pūde* 'fallow land', see § 694 p. 223. With Lith. *į-stó-d-in-ti* 'to give admittance to' Lett. *stá-d-i-t* 'to set, place, plant' *stá-d-s* 'a plant' we may compare Gr. *στα-θ-ερός* 'standing firmly' *στα-θ-μός* 'standing place'. O.C.Sl. *i-da* 'I go' (inf. *i-ti*) may be closely connected with Gr. *ῑ-θ-μα* 'course, way, step'.

(2.) *-do-*. Lith. *plau-d-žiu* 'I wash, purify' *plū-d-žiu* 'I chatter' *plūstu* 'I begin to swim' *pláu-d-in-ti* 'I cause to be

rinsed' Lett. *plū-d-inā-t* 'I make overflow', Lith. *sprāu-d-žiu* 'I compel' *sprūstu* 'I rush out of a narrow place', see § 690 p. 221. Lett. *smā-da* 'a smile' *smī-d-mā-t* 'to make laugh', see § 695 p. 224. Lith. *vél-d-inu* 'I cause to be milled or fulled', *svl-dinu* 'I cause to be singed', *szau-d-ž-kle* 'shuttle' Lett. *schau-d-r-s* 'hot, hasty', Lith. *ve-d-inū* 'I air', see § 699 p. 226.

Some of these distinctions between orig. *-dh-* and *-d-*, made by help of other languages, are naturally very little to be trusted. As *-d-ma-* was a very fertile suffix in both Lettic and Lithuanian, there need be no very real connexion between such endings as those of *svl-dinu* and Goth. *svil-ta*.

§ 701. (3.) In many instances it is quite impossible to distinguish between orig. *-dho-* and *-do-*.

On the doubtful points in the explanation of Lith. *mel-d-žiu* 'I beg' O.C.Sl. *mā-dū* 'tender', see § 690, p. 220.

Lith. *vér-du* 'I boil' pret. *vir-iaū* inf. *vīr-ti*. *mér-d-žiu* and *mér-d-mi* 'I lie a-dying' (inf. *mér-d-e-ti*), from *mīr-ti* 'to die' (Lat. *morbu-s* for **mor-dho-s*?). Lett. *e'rschu* 'I separate' for **er-d-žu* (pret. *e'rdū* inf. *e'rst*), beside Lith. *gr-ū* 'I separate, myself, set myself free'. Lith. *skél-du* and *skél-d-žiu* 'I split, burst' intrans. (inf. *skél-d-ē-ti*), *skél-d-m-ti* 'to make or cause to be split', from *skelū*, i. e. **skel-žū* 'I split' (inf. *skél-ti*).¹⁾ Lith. *grimstū* 'I sink' pret. *grimzdaū* inf. *grīmsti*, beside Lett. *grī'nstu* *grīmu* *grī'mt*, points to a pres. **grem-du* or **grim-du*; and Lett. *gi'nstu* 'I perish' pret. *gi'ndū* inf. *gi'n-t* to a present **gin-du*. Lith. *sru-d-žiu* 'I make bloody' (inf. *srusti*) beside *pa-srūw-o* 3rd sing. 'flowed'. Lith. *gė-du* 'I sing' and *gė-d-mi* (3rd sing. *gėsti*), cp. *gaida-s* 'singer' *gaidž-s* 'cock', akin to Skr. *gāya-ti* 'sings' *gē-śnū-ś* *gē-śna-s* 'singer' (cp. Per Persson, *op. cit.*, 117, 197).

From the series containing *-dho-* and *-do-* were formed a large class of Lith.-Lett. Causals and Frequentatives, ending in (Lith.) *-d-inu* inf. *-d-inti*, and in (Lith.) *-d-au* inf. *-d-y-ti*. Many

1) Per Persson (Wurzelerweiterung, 38) connects *skēldēti* with Gr. *κλαδάσαι*, Lat. *per-cellō* (§ 695 p. 224) If so, its *d* would come from Idg. *d*.

of these have been cited already. With *-d-inu* compare Gr. *δαρ-θ-άνω* beside *ἐ-δαρ-θo-ν* (§ 694 p. 223), *αλι-δ-άνει* beside *ἐ-φλι-δε-ν* (§ 695 p. 224). The verbs in *-d-au -d-y-ti*, with frequentative meaning, often show a root syllable of the second strong grade (see § 790), as *skál-dyti* 'to split again and again' from *skél-du* 'I split myself' *skél-dinu* 'I cause to be split'.

To the same dental group belongs the partic. II. pres. act. in *-dama-s*, here the *m*-suffix is the same as in *věša-ma-s* fut. *věši-ma-s* etc. (II § 72 p. 166), and had the original middle meaning. Therefore the form *skél-dama-s*, for example, which is now attached to the verb *skéli*, originally belonged to *skél-du skél-d-žiu* just as *skél-dinu* did.

O.C.Sl. *ja-dq* 'I ride, vehor'¹) beside inf. *ja-ch-a-ti* (§ 665 p. 198).²) *bađq* 'fio' may be derived from $\sqrt{bhe\mu}$, by assuming **bh_u-ā-dhō* **bh_u-ā-dō* (cp. Lat. *-bam* for **bh_u-ā-m*) or **bhū-dhō* **bhū-dō*, which got a nasal in Class XVI (§ 637 Rem., p. 176), or even if we suppose that a present **bonq* for **bh_u-onō* (Class XIV, § 624 p. 162) was extended by *-dhō* or *-dō* (cp. Lith. *kaĩtin-drimu* 'to cause to be heated' derived from *kaĩt-inu* 'I heat').

I. CLASSES XXVI TO XXXI.

PRESENT STEMS WITH *io*-.

§ 702. This suffix appears in the forms *-io-* *-iē-* or *-iō-* *-iē-*. Examples of *-io-* are Skr. *hár-ya-ti*, Gr. *χαίρω* for **χαρ-ιω*, Goth. *vaúrka-ja*, Lith. *spir-iū sė-ju* O.C.Sl. *sě-ja*. Of *-iō-*: Skr. *mr-iyá-tē* Gr. *ἐσθ-ίω*, Lat. *suf-fio* (for **dh_u-iō*) *farc-iō*, O.Ir. *b-iu* (for **bh_u-iō*), A.S. *beó* (also for **bh_u-iō*). We are reminded of *-no-*: *-nyo-* (§ 596 p. 138); and the same double forms reappear in the noun-suffix *-io-* (I § 117 pp. 109 f., § 120 pp. 111 ff., II § 63 pp. 122 ff., III § 194 p. 74)

1) For the initial, cp. Zubatý, Archiv für slav. Phil., xiii 628.

2) The derivation of Ved *yāda-māna-s yādura-s* from *yā-* 'go' (Grassmann, Worth., s. v. *yād*) is extremely doubtful.

which must be the same suffix as this of the verbs (compare such stems as Skr. *pū-ya-ti* 'stinks' *pū-ya-m* 'ill-smelling discharge, matter', § 487 pp. 41 f.)

Another point in common between the two suffixes is this. In some forms of the verb-system we find a weak grade, *-i-*, or *-ī-*. Examples are. *-i-*, Lat. 2nd sing. *cap-i-s*¹⁾ from *cap-iō*, O.H.G. 2nd sing. *hev-i-s* from *heffu* (= Goth. *haf-ja*), Lith. 2nd pl. *tik-i-te* from *tik-u*; examples of *-ī-*, Lat. 2nd sing. *farc-ī-s* from *farc-iō*, O.C.Sl. 2nd sing. *vel-i-ši* from *vel-ja*.²⁾ This *-ī-* is not found in the present system of Aryan or Greek, and it is more than chance that these very languages have discarded the weak forms of the same sort from their declension of noun stems with *-iō-*.

Details as to the Indicative Present will now be given.

Aryan and Greek as a rule have only *-iō-* and *-ie-* interchanged, as in the other thematic classes. E. g. Skr. *hár-yā-mi* *hár-ya-si* *hár-ya-ti* etc., like *bhár-ā-mi* *bhár-a-si* *bhár-a-ti*;³⁾ Gr. *χαίρω χαίρεις χαίρει* etc. like *φέρω φέρεις*, and so forth.

Latin keeps only *-iō-* and *-ī-*; e. g. *cap-iō -i-s -i-t -i-mus -i-tis -u-nt*, *farc-iō -ī-s -ī-t* (for *-ī-t*), parallel to *farcīs* is Umbr. *heris* 'vis'.

In Keltic the inflexions are not all quite clear. With *-iō-* we have nothing but the 1st sing. (O.Ir. *-lēcu*) for certain; and *-ī-* can be shown in one or two persons (besides the isolated forms Mod Cymr imper *bŷt bint*, see § 719); thus no doubt can be felt that there once existed a series of forms with *-iō-* · *-ī-*. We see *-i-* or *-ī-* in 2nd sing. imper O.Ir. *lēc*, 3rd pl. O.Cymr. *scamnuhegint* 'levant' *nertheint* 'they strengthen' (= O.Ir. **nertaigt*), cp. 3rd sing *istlunnt* 'he makes known'

1) The view that *cap-i-t* comes from **cap-ie-ti* (I § 135 p. 122) must be given up.

2) Goth. *vairkeis* (1st sing. *vairkja*) can hardly be compared with such forms as Lat. *farcīs* O.C.Sl. *veliši*; it is formed on the analogy of *fra-vardeis* = Skr. *varatya-si* and the like (§ 781 2)

3) Forms like Avest *irīšmīti* as contrasted with Skr. *iś-ya-nī* prove nothing for Idg. *-i-* in Avestic. See Bartholomae, Handb. § 95 a Anm. 1 p. 41, and § 290 p. 126.

(O.Ir. *sluindid*) Mid.Cymr *chwureid* 'plays'. Also O.Ir. 3rd pl. *-lēcet* may be **-lēt-* (**lēto*), and the 1st pl. *-lēcem* may be **-lēmō(s)*; the 3rd sing. *-lēci* may be derived from **-lēt* or **-lētē-t*. The 1st sing. *lēicim* is a re-formate, like O.C.Sl. *bunĭ* Serv. *hvalim* (cp. *scaraum carann*).

The same variation, -20- -i- (see above), is seen in Germanic. But here not only the 1st sing. and 3rd pl have -20-, but the 1st pl. as well (O.H.G. *heffe-mēs* Goth. *hafja-mi*). We should therefore assume as the proethnic scheme in this branch, -20 -i-zi -i-āi -2a-m -i-āi -2a-ndā. The Gothic forms *haf-ja-s* *haf-ji-p* are in all probability instead of **haf-i-s* **haf-i-p*, on the analogy of *hafja* *hafjam* *hafjand* on the one hand, and *satja* *satjis* etc. on other; this view is supported by *liga ligis* etc. found instead of **lig-ja* **lig-i-s* (cp. O.H.G. *liggu ligis*).¹⁾ Thus it cannot be shewn that Germanic once had the same inflexion as Aryan and Greek.

This variation is found again in Balto-Slavonic, Lith. *lēš-iū* *lēš-i* *lēš-ia* *lēš-ia-me* *lēš-ia-te* like *sukū* *sukū* *sūka* *sūku-me* *sūka-te*, O.C.Sl. *bor-ja* *bor-je-ši* *bor-je-tū* *bor-je-mū* *bor-je-te* *bor-ja-tū* like *bera* *bere-ši* *bere-tū* *bere-mū* etc. Also the variation *ī*, and here Lith. has regularly -ī- while Slavonic has regularly *ī*, Lith. *smird-šiu* *smird-i* *smird-(i)* *smird-i-me* *smird-i-te* O.C.Sl. *smrīdā* *smrīd-i-ši* *smrīd-i-tū* *smrīd-i-mū* *smrīd-i-te* *smrīd-ētū* (§ 637 Rem. p. 176).

Lastly, in Armenian -i- (= Idg. -i- or -ī-) runs through all the persons, as *xaus-i-m* 'loquor' -i-s -i pl. *-i-mē* *-i-k* *-i-n*.

In view of these facts it is likely that the parent speech had a twofold inflexion. Some of the 20-presents had -20- : -2e- analogous to the variation between -o- . -e-, and others had -20- : -ī-. The latter was found, if we may trust the evidence of the Balto-Slavonic group, in such 20-verbs as had an *ē*-stem as well as a 20-stem, as O.C.Sl. *mŭnjā* *mŭnĕ-ti*; and if this be

1) The same levelling in late Old High German, *ligu* instead of *liggu* following *ligis*, *bītu* instead of *bittu* (Goth. *bidja*) following *bītis* (cp. Goth. *us-bida*).

so, *-io- -ĩ-* must be assumed for Greek stems like *μαίνο-μαι* (aor. *ἐμάνην*), cp. §§ 708, 727. As regards the question, which persons took *-io-* and which took *-ĩ-*, two points may be considered certain. (1) The 1st sing. had *-io* or *-iō*, and the 3rd pl. *-io-nt(i)* or *-iō-nt(i)*¹⁾ (2) *-ĩ-* was used with the 2nd and 3rd sing. and the 2nd pl., as also in the 2nd sing. imperative (Lat. *cape* for **capi*, *farcē*, O Ir. *lēic*, O.H.G. *ligu*). The 1st plural seems to have had *-io-*. Further details may be sought below.

§ 703. There is none of the formative suffixes of the present stem which is added so often as *-io-* to stems which have some other suffix already. Compare Skr. *sn-ā-ya-tē* Lat. *nō* (for **snā-(i)ō*) beside Skr. *sn-ā-ti* Lat. *n-ā-s*, Skr. *jñ-ā-yā-tē* O.H.G. *kn-ān* (ground-form **jñ-ē-iō*) O.C.Sl. *zn-a-je-tū* (ground-form **jñ-ō-je-t(u)*) beside Gr. *ἐ-γν-ω-ν*, Lat. *taceō* (for **tac-ē-iō*) Goth. *ṣahái-ṣ* (for **tah-ē-je-ti*) beside Lat. *tac-ē-s* O.H.G. *dag-ē-s* (Class X §§ 578 ff); Lesb. *λilνω* (for **λil-ν-iω*) beside O.Sax. *hli-nō-n* etc. (Classes XII, XIII § 611); Skr. *iś-an-yā-ti*, Gr. *ἰαίνω* (for **i(σ)-av-iω*) beside Skr. *iś-ana-ti*, Gr. *ὀλισθ-αίνω* beside *ὀλισθ-άνω*, O.H.G. *gi-wah-annu* beside Goth. *af-hif-na* (Class XIV §§ 616 ff), Greek *πίσσω* (instead of **πιτω-iω*) Lat. *pīns-iō* beside Lat. *pīns-ō*, Lith. *jūng-u* beside Lat. *jung-ō* (Class XVI §§ 627 ff), Skr. *iś-ya-ti* beside *iśa-ti*, Goth. *vah-s-ja* beside Avest. *vax-sa-iti*, Lith. *tē-s-u* beside Skr. *ta-sa-ti* Goth. *ṣin-sa*, Skr. *tr-as-ya-ti* Lith. *tr-es-iū* beside Skr. *ti-āsa-ti* Gr. *τq-έ(σ)ω* (Class XX §§ 657 ff), with which is associated the future of which we have examples in Skr. *dā-s-yā-ti* and Lith. *dā'-s-u* (§§ 747 ff), O.C.Sl. *ištā* (for **isk-ia*) beside *iska* (Class XXIII § 677), O.C.Sl. *ob-rešta* beside *-rē-tū?* (Class XXIV § 687), Skr. *yū-dh-ya-tē* beside *yō-dha-ti* Lith. *ju-dū*, Skr. *rā-dh-ya-tē* beside *ā-rā-dha-ti*, Gr. *ἰσθ-ίω* beside *ἔσθ-ω*, *κλῖ-ζω* for **κλυ-δ-iω* as contrasted with *ἰ-γλι-δο-ν*, Lith. *sprāu-d-ėiu* beside Mid.H.G. *sprie-ze*, Lith. *skėl-d-ėnu* beside *skėl-du* (Russ. XXV §§ 688 ff).

1) I consider Lat. *fiunt* to represent the old inflexion, and not Osc. *fiuet fi|i|iet*. The Oscan form took the ending of verbs in *-mi*, as did *censazet*. Cp. § 1022.

As a secondary suffix *-yo-* originally bore the chief accent, which is usually kept in Sanskrit; *jñ-ā-yá-ti trā-yá-tē gṛbhā-yá-ti* (§§ 734, 736); *iś-an-yá-ti*; fut *dā-s-yá-ti*. Thus too the intensive Skr. *dē-diś-yá-tē* is a secondary form as contrasted with *dē-diś-ṭē*.

This puts in the right light the present formation of later denominatives, which generally have *-yo-*, and that too with its original chief accent; e g. Skr *namas-yá-ti arāti-yá-ti pṛtanā-yá-ti gōpā-yá-ti* Gr *τελέω* for **τελεσ-ιω* etc We thus see that denominatives had originally no special set of inflexions; their present system was the same as that of the Primary classes. Forms like 1st pl. Armen. *jana-mē* Gr. Aeol. *τῆμα-μεν* Lat. *plantā-mus* O Ir *no chara-m* Goth *salbō-m* Lith *jū'sto-me* were originally on the same level as Skr *dr-ā-mas* Gr. *ἐ-δρ-α-μεν* Lat *in-trā-mus*, and presents like Skr *jīva-ti* Lat. *vīvi-t* O C.Sl *žive-tū* (from *jī-vá-s* etc) were the same in principle as Skr. *dja-ti* Lat *aqu-t* And to these such *yo*-forms as Skr. *pṛtanā-yá-ti dēva-yá-ti* Gr *τῆμαίω φιλέω* bore the same relation as Skr. *trā-yá-tē* to *trā-tē* (*trā-si*), *dēdiś-yá-tē* to *dēdiś-ṭē* etc

§ 704. So involved and so intricate are these questions, that it is practically impossible to present the history of the verbal *yo*-suffix in such a way that it shall be clear in every point, and all the needs of the student be met at once. Such an attempt would make it necessary to treat the same material again and again from different sides; and for this we have not the space. Be it then expressly understood that the classification here given has been made with a view to giving a general grip of the subject, and many important principles have not been made so prominent as might be wished.

We classify Present Stems + secondary suffix *-yo-* (§ 703) according to the original stems; and we count as separate Present Classes (viz. nos XXVII to XXX) those in which the *yo*-suffix, together with the particular kind of stem it may be attacht to, has become a type for forms of some particular

kind. This is not the case with the -*ṛo-* extension of present stems in -*sko-*, -*to-*, or -*dho-* -*do-*; wherefore the said stems are only mentioned in an excursus (§§ 762 ff).

Class XXVI.

Root + -*io-* -*ṛio-* forming the Present Stem

§ 705. This Class falls into two divisions, in one of which the root-syllable, and in the other the thematic vowel carries the word accent. The root-syllable when accented has a strong grade of vowel (1st strong grade in the *e*-series), when unaccented is weak (A) Accent on Root-Syllable: **ghér-ṛio-* (Skr. *hár-ya-ti* Umbr. fut. *heriest*); (B) Accent on Thematic Vowel **ghy-ṛó-* (Gr. *χαίρω*) Further examples of (A) are Skr. *tán-ya-ti* = Gr. *στένω*, *pác-ya-tē*, *mád-ya-ti* (also Goth. *hafja* O.H.G. *heffu* 'I lift' pr Germ. **háf-ṛio* = Lat. *cap-ṛō?*); and of (B), Skr. *mr-iyá-tē* *dṛś-yá-tē* *tud-yá-tē* *ś-yá-ti* (on the obliteration of this orig. difference of accent in Sanskrit, see § 710). A similar double series is seen in Class II, as Skr. *kárṣ-a-ti* and *kṛś-á-ti*, and in Class XIII, as O.H.G. *willu* and *wallu* (§ 513 pp. 78 f, § 607 p. 148)

§ 706. Proethnic Idg. -- Type A, **ghér-ṛio-*

✓ *gher-* Skr. *hár-ya-ti* 'takes pleasure in, desires', Umbr. *heris* 'vis' *heriest* fut. 'volet' Osc. *heriad* 'velit' (like *fakriad* 'faciat'); cp Gr. *χαίρω* 'I rejoice', type B. ✓ *uer-* 'hide, cover'. Lat. *op-(v)eriō ap-(v)eriō* (*v* dropt after the labial as in *pu-s* for **pu-ṛo-s*, *suf-fṛo* -*bō* -*ban*, see I § 170 pp. 149 f.),¹⁾ Lith. *už-veriu* 'I close, shut' *at-veriu* 'I open' (cp Osc. *veru* 'portam' Umbr. *verof-e* 'in portam' and Lith. *var-tai* pl 'door') ✓ *sten-* *ten-* Gr. *στένω* (beside *στένω*) 'I groan' Acol. *τέννει* *στένει*, *βούγεται* Hesych., O.G.Sl. *sten-ja* 'I groan, lament' (inf. *stena-ti*); the Skr. *tán-ya-ti* 'groans, roars' (cp. *stanayitnú-* beside *tanayitnú-* 'roaring, thundering') may come from **ten-ṛo-* or

1) Another but less probable derivation of these Latin verbs is given in vol. I § 499 p. 366.

**ty-ṛo-*. √ *uerg-* 'work'. Gr. *εργω* for *ἑργω* (the Author, Gr. Gr.² § 59 p. 71), O.H.G. *uirk-(i)u*; parallel stem Idg. **uṛg-*-*ṛo-*, see § 707 √ *leuq-* 'lucere' Gr. *λέυσσω* 'I see' for **λευκ-*-*ṛω*, Lith. *táuk-u* 'I wait, wait for'. √ *reg-* 'colour, dye': Skr. *raj-ya-ti* 'grows coloured, reddens', Gr. *ῥέζω* 'I colour' for **ῥεγ-*-*ṛω*. √ *ghedh-*: Avest. *jaitīyenti* 'prays' O Pers. *jadyāntīy* 'I pray', Gr. *θίσεσθαι αἰτεῖν, ἰνετεῦν* (Hesych) for *θεθ-ἰε-* (I § 429 b p. 317) √ *peq-* 'cook'. Skr. *pác-ya-tē* intr. 'cooks, ripens' pass. *pac-yá-tē* (see § 710), Gr. *πίσσω* 'I cook, soften' for **πεκ-*-*ṛω*. √ *spek-* 'spy, see'. Skr. *pás-ya-ti* Avest. *spas-yé-iti*, Lat. *spec-iō cōn-spiciō* √ *ṛag-* 'honour'. Avest. pass part. *yezumna-* (= Skr. *ṛyajyamāna-*), Gr. mid. *ἄζομαι* for **áy-*-*ṛo-*; cp. Skr. pass. *y-ya-tē*, type B. √ *plāq-*. Gr. *πλήσσω* 'I strike, smite', O C Sl. *plāčq* 'I cry, lament' for **plāk-*-*ṛa*. Gr. *ροῶζω* 'I caw' for **ροωγ-*-*ṛω*, Lat. *croc-iō*, Lith. *krok-iū krog-iū* 'I rattle in the throat, grunt' Lett. *krāzu* 'I snore, croak, groan' (for **krāk-*-*ṛu*)¹ √ *spē-* (*spə-*, Lat. *spa-tu-m*). Skr. *sphā-ya-tē* 'grows, increases' (not actually found), Lith. *spė-ju* 'I have leisure, room, space' O.C Sl. *spě-ja* 'I have successful issue'. √ *sē-* (*sə-*, Lat. *sa-tu-s*) Goth. *sara* O.H.G. *sāu* 'I sow' pr. Germ. **sē-iō* (I § 142 p. 126), Lith. *sė-ju* O C.Sl. *sě-ja* 'I sow' √ *dō-* (*də-*, Lat. *du-tu-s*) 'give'. Skr. mid. *ā-dāya-māna-s*, O C.Sl. *da-ja*, variant stem Skr. pass *dī-yá-tē*, type B. √ *stā-* (*stə-*, Lat. *sta-tiō*) 'stare'. Avest. *a-stāyā* 'I place myself' O.Pers. *nīy-aštāya* 'he commanded', Lat. *stō* for **stā-iō* Umbr. *stahu* 'sto', O Ir. *-tan -tō* 'I am' 2nd sing *-tai*, Lith. *stó-jū-s* 'I place myself, take my place' O.C.Sl. *sta-ja* 'I place myself'; following type B we have the parallel stems Skr. pass. *sthī-ya-tē*, O C.Sl. *sto-ja* 'I stand', and probably O.H.G. *stēt* (§ 708); cp. § 505 p. 71, § 584 Rem. p. 126. √ *bhā-* (*bhə-*, Gr. *φα-μὲν*) 'cause to appear, make public, make known': Lat. *for* for **fā-(i)ō-r*, Lith. *bó-ju* 'I ask after, consider' O.C.Sl. *ba-ja* 'fabulor'; still, these verbs may be derived from **bhā-ā-iō*

1) Why, Idg. *σ* in Lith.-Lett. becomes sometimes *š* and sometimes *ā* (Lith. *ō*) is unknown.

(cp. Skr. pass *bhā-ya-tē*, not found in our texts), and their structure be the same as **tr-ā-ḷō* (§ 735), compare § 495 p. 55.

§ 707. Type B **ghṛ-ḷō*.

✓ *mer-* 'die' **mr-ḷō-* and **mṛ-ḷō-* Skr. *mr-iyá-tē* Avest. *mer^e-ye-iti*, Lat. *mor-ior* (I § 120 p. 112), cp. below **bhṛ-ḷō-** *bhu-ḷō-*. ✓ *der-* 'tear, flay'. Skr. *dīr-yá-tē* for **dṛ-ḷē-*, Lith. *dīr-iù*; type A, Gr. *δέρω* Lesb. *δέρω*. ✓ *sper-*: Gr. *σπαρῶ* 'I pant, struggle', Lith. *spir-iù* 'I strike with my foot, kick'. ✓ *sqel-*. Gr. *σάλλω* 'I scrape, hack' for **σαλ-ḷω*, Lith. *skilù* (for **skil-ḷù*) 'I strike a light, kindle'. ✓ *men-* 'think of, meditate': Gr. *μαίνομαι* 'I am wild, enraptured, mad', O.Ir. *do muimur* 'I think or believe' (for **man-ḷō-** *mṛ-ḷō-*), O.C.Sl. *mǎn-jǫ* 'I think'; to either (A) or (B) may belong Skr. *mán-ya-tē* 'thinks' Avest 1st sing *man-ya* O.Pers. 2nd sing. conj. *maniyāhy* (I § 125 p. 116). ✓ *ghen-*: Skr. *han-yá-tē* 'is struck' instead of **ghan-yá-tē* (I § 454 Rem. p. 335), O.C.Sl. *žǎn-jǫ* 'I cut off, reap', of type A from this root we have Gr. *θείνω*. ✓ *gem-* 'go'. Skr. *-gam-yá-tē*, Gr. *βαίνω*, Lat. *ven-iō* (I § 204 p. 170, § 208 p. 174), *ven-iō* might also if we wished be classed as an example of type A. ✓ *bheṃ-* 'become, be' **bhṛ-ḷō-* and **bhā-ḷō-* (so above we had **mr-ḷō-* and **mṛ-ḷō-*): Gr. **φ(ῥ)-ίω* implied by *φῖ-ρυ* (§ 713), Lat. *fīō* instead of **f(ṛ)-iō* with *ī* following *fīs* etc. (§ 717), O.Ir. *b-vu*, A.S. *b-eō* (cp. § 722),¹⁾ Skr. pass. *-bhū-ya-tē*, Gr. Lesb. *φνίω* (on Ion. Att. *φῶω φῶω* see § 523 p. 87, § 527 Rem. 2 pp. 90 f), from the same root come Lat. *fū-lu-s* and Alban. *bun* 'I bud' (see G. Meyer, Alban Stud. III 33, who however, as I think wrongly, assumes *bhū-* as a variant 'root' as well as *bhū-*) ✓ *dheṃ-* 'shake, stir

1) A different explanation of these verbs is given by Bartholomae, Stud. idg. Spr., II 189 ff, where we see **bhṛṇṇō* **bhṛṇṇi* **bhṛṇṇi* 3rd pl **bhṛṇṇonti* given as the prothetic forms. This does not agree either with the *ī* of A.S. and O.H.G. *bis* (§ 722), nor with the *ī* of Lith. *bi-ti* *-bi-me* etc (§ 727); obviously the relation of Lith. *-bi-me* and O.C.Sl. *bi-mŭ* is the same as that of *smīrdi-me* and *smīrdi-mŭ*.

up': Lat. *suf-fiō* for **-fū-iō*, Skr. pass. *dhū-yá-tē* 'is shaken', Gr. Lesb. *θνίω* 'I storm, roar' (*θνίω θνίω* like *φένω φένω*, see above), O.Icel. *ḍý* 'I shake' (inf. *ḍý-ja*). *√qex-*: Skr. *cī-ya-tē* 'is tried, respected', connected probably with Gr. *τίω* 'I pay' (parallel form *τίω*, cp. § 527 Rem. 2 pp. 90 f.), Arcad. *τείω* either for **τε-ιω* (A), or more probably an ad-formate of *τείσω* *εττεισα*. Skr. *kṣī-yá-tē* 'is destroyed' *kṣī-ya-tē* 'exhausts itself, disappears', from the same root is probably Gr. Hom. *κθίω* 'I am destroyed'. Skr. *pī-ya-ti* 'abuses, thinks little of', partic. Goth. *fijands* O.H.G. *fient* ('foe'). *√uerg-* 'work'. Avest. *iei^e-z-yē-uti*, Gr. *ῥέζω* instead of **Fρᾶζω* **Fραγ-ιω* (I § 299 p. 238), Goth. *vaúrk-ja*; Gr. *ῥοδω* O.H.G. *wirk(u)* are of type A, § 706 p. 234. *√gherd-* (Lith. *gerdu-s* 'cry, message, news', Pruss. *po-gerdaut* 'to say') Gr. *γορόζω* 'I give to understand, announce', Lith. *gird-ėti* 'I apprehend, hear', ground-form **ghyḍ-ḡō* *√ghredh-* (Goth. *grīdi-* 'step, grade'): Skr. *gḥīdh-ya-ti* 'steps swiftly towards something', Lat. *grad-io-r* (cp. Osthoff, *M. U.* v p. III) *√leiq-* 'inquire'. Skr. *ric-ya-tē* and pass. *ric-yá-tē*, Gr. *λίσσωμεν* *ἐάσωμεν* Hesych.; cp. p. 129 with the footnote about Latin *hacet*. Skr. *chīd-yá-tē* 'is cut off', Gr. *σχίζω* 'I split' for **σχιδ-ιω*. Skr. *kup-ya-ti* 'gets in motion, gets excited', Lat. *cup-iō*, O.C.Sl. *kyplja* 'I flow in waves, boil' for **kyp-ja*. Gr. **φύζω* 'I flee', implied by Hom. *πεφουζότες* (Curt. Verb I² 327), Lat. *fug-iō*. Skr. *śūś-ya-ti* 'dries up, withers' (tr), O.C.Sl. *sūšja* 'I dry' (intr.) for **sūch-ia* (inf. *sūcha-ti*), of type A we have Lith. *saus-u* 'I dry' (intr.).

Gr. *ρασσένω* 'I patch' for **ρατ-σιῦ-ιω*, Goth. *sm-ja* 'I sew', Lett. *schu-ja* O.C.Sl. *šja* for **sly-ja* 'I sew' (I § 60 p. 47, § 131 p. 118, § 143 p. 128, § 147 p. 132), Skr. *śiv-ya-ti* 'sews' (part. *syū-tá-s*). Gr. *πρῶω* 'I spit, spew' for **(s)pṛā-ḡō* (I § 131 p. 119), O.Icel. *spý* 'I spit, spew' (inf. *spý-ja*) for **spū-ḡō*, Skr. *sthīv-ya-ti* 'spits, spews', not actually found (partic. *ṣṭhyū-tá-s*), instead of **sthīv-ya-ti* (*ṣ* came from forms like *tiṣṭhēva* *abhu-sthyū-ta-s*, and then spread all over the verb; Bartholomae,

Ar. Forsch. III 34);¹⁾ of type *A*, Lath. *spáu-ju* O.C.Sl. *plyu-ja* (I § 147 p. 132); Goth. *spewa* is either for **spiūō* parallel to Skr. *śhīva-a-ti*, or for **spieu-ō* parallel to Lath. *spáu-ju* (so Streitberg, Idg. Forsch. I 513 f.).

Remark. On these roots with the variants *xi* and *yi*, see Bartholomae loc. cit., Kretschmer in Kuhn's Ztschr. XXXI 386, Per Persson's Wurzelweiterung 154 ff. As regards the variants **xiū-ō* and **siū-ō*, **spiū-ō* and **spiu-ō*, it seems most likely that the ending *-yi-ō* is due to the analogy of those forms where *-yi-* preceded some sonant; to take an example, Skr. *śhīva-a-ti* being modelled after the fashion of *śhīva-ti* *śhīvita-s*, and *śīva-a-ti* following *śīva-a-ti* *śīvana-m*; so also *dīva-a-ti* (beside *dyū-tā-s*) follows *-dīvan-* *dīvana-m* etc. (op Osthoff, M. U. IV 317), vice versa, Lith. *siū-ō* instead of **siū-ō* is due to the analogy of *siū-ti* etc.

✓ *dhē-* (*dhā-*, cp. Lat. *ad-fa-tim*) 'suck' **dhā-ō*: Skr. *dhā-ya-ti* 'sucks' (I § 109 p. 161), Goth. *da-ddja* 'I suckle' (I § 142 p. 127), O.C.Sl. *do-ja* 'I suckle', parallel forms of type *A* are O.H.G. *tau* 'I suckle' Lett. *dē-ju* 'I suck' common ground-form **dhē-ō*, cp. Skr. *dhā-yū-ś* 'thirsty'. ✓ *dē-* (*dā-*) 'bind': Skr. *d-ya-ti*, Gr. *dēō* for **dē-ia* instead of **da-ia*, as *dē-το-ς* for **da-to-ς* = Skr. *di-tā-s*. ✓ *stā-* (*stā-*) 'stare': Skr. pass. *sihī-ya-tē* instead of **siha-ya-tē* (§ 498 p. 61), O.C.Sl. *sto-ja* 'I stand', probably also O.H.G. *stēt* (§ 708 p. 240); parallel *A*-forms, Avest. *ā-stā-ya* etc., § 706 p. 234.

With some roots ending in a vowel, the *z* of the present stem, being regarded as the root-final, was allowed to spread through other tenses. Side by side with Skr. *d-yā-ti* 'divides' (fut. *dā-sya-ti* etc.) is the bye-form *dā-ya-tē*, i. e. **dā-ze-* (I § 109 a. p. 101), whence by analogy *dayi-ta-s* *day-aya-ti*; so too we notice *chu-ya-ti* *chay-i-tvā* *chāy-aya-ti* beside *ch-ya-ti* 'outs up' (partic. *chā-ta-s*) The pr Greek form which answered to *dā-ya-tē*, to wit, **da-ia*, regarded as made up thus **da-i-ω*, served as the starting point for *δαί-σσω* *δαί-τερό-ς* *δαί-νδ-μι*, and from these again we get *δαί-ομαι*, which became associated in

1) Why Sanskrit has *-t-*, and not *-p-* like the rest, is unknown. This may be one of those pairs of doublets, such as Skr. *skambh-* and *stambh-* 'support', which cannot be regularly derived from a single original form.

one group with *δάσσαναι δάσσανθαι*. *δα-ι-ο-μαι* may be compared with the Lith *gu-ṛ-jù* 'I hunt' from *gu-jù* (*gujaũ*) = Lett *gu-ju* (bye-forms Lett *gũ-nu* Lith. *gáu-nu*, § 615 p. 153) sprang *guì-sui guì-ti*, from these again come the presents *guì-jù* and *guì-nù*. Similarly we find Lith. part. pret *sėj-ęs* *jój-ęs* from *sé-ju jó-ju* (*séjan jójau*). The principle here exemplified throws light on such forms as Skr. *dhē-nū-ś* 'milking' beside Skr. *dhā-ya-ti* O.H.G *tāu*. Compare Per Persson's further remarks on this matter, *Wurzelerweiterung* pp. 115 ff.

Pairs of forms like Skr. *d-yá-ti* : *dá-ya-tē* recal the two forms of the *ṛē*-optative, seen for example in Idg. **dh-ṛē-t* and **dhā-ṛē-t*, § 939.

§ 708. A special class of verbs comprises those which have *-ē-* as parallel suffix to *-ṛō-*. Sometimes the *-ē-* is found only outside the present stem; sometimes both *-ē-* and *-ṛō-* are found in the present, in which case *-ē-ṛō-* occasionally takes the place of *-ē-*. The *-ṛō-* in Balto-Slavonic has regularly the ablaut *-ž-*; and I have already conjectured (§ 702 p. 230) that this ablaut is proethnic in this very class.

-ṛō- in the present with *-ē-* outside the present stem is seen in Greek and Balto-Slavonic. Take as examples: Gr. *μαίνομαι, ἐ-μάνη-ν μεμάνη-ώς μεμάνη-μαι μανή-σομαι*, O.C.Sl. *mānjā, mñě mñě-vũ mñě-chũ* (Lith. *mìne mñě-sui*, on the pres. *menù* see below). *χαίρω, ἐ-χάρη-ν κexαρη-ώς κexαρη-σω*. *vaľo (*xaf-ṛō) ě-xāř-v*. Lith. *smĩrdėũ smĩrdė-ti* O.C.Sl. *smřĩždq smřĩdē-ti* 'to stink'. In Slavonic, beside *govľja gově-ti* 'venerari, vereri' (: Lat. *favēre*) we see also *gověja*, a later re-formatc.

In Germanic we have the much discussed class of which one is Gothic *haban* 'to have' (the 3rd Weak Conjugation).¹⁾

1) See Sievers, *P-B. Beitr.* viii 90 ff.; Mahlow, *Lang. Voc. A, E, O*, pp. 12 f., 19 ff., and 148 f.; Kögel in *P-B. B* ix 504 ff.; Bremer, *ibid.* xi 46 ff.; Kluge, in Paul's *Grundriss* i 379 f.; Streitberg, *Germ Comp auf -ō-*, in the University Calendar of Freiburg in Switzerland, 1890,

Its connexion with the Balt.-Slav λo : \bar{e} -class is shown by such forms as O.H.G. *dolēm*. Lith. *tylėti*, O.H.G. *lebēm*. O.C.Sl. *-līpěti* (Gr. ἀλιφῆ-ναι), Goth. *munna munáris* : Lith. *minėti* O.C.Sl. *mīně-ti* (Gr. μινῆ-ναι), Goth. *vita viláris* : Lith. *pa-vydėti* O.C.Sl. *vidě-ti* λo -structure is seen in forms like O.Sax. 1st sing. *hebbu libbiu* pl *hebbiad libbiad* A.S. *hæbbe libbe*, *libbu* = O.C.Sl. *-līplja*. Then we find \bar{e} - in such as O.H.G. *habē-m habē-s* etc., and \bar{e} - + λo - in Goth. 2nd sing *habáris* 3rd sing. 2nd pl. *-ái-p* (I § 142 p. 126).

Besides these, we find in Germanic other forms which an impartial critic cannot but regard as forms of our Class II; such, for example, are Goth. 1st sing. *haba* 1st pl *habam* 3rd pl. *haband*, O.H.G. *habu* A.S. *hafu*¹⁾ It is true that the West-Germanic forms could easily be explained as due to the analogy of other verbal forms; but the Gothic ones are incomprehensible if so regarded²⁾ Now in Balto-Slavonic and Greek, forms of Class II are found associated with \bar{e} -forms, as Lith. *menù minėti* as contrasted with O.C.Sl. *mīnja mīněti*, O.C.Sl. part. *vidomū* beside *vidimū* from *viděti*, Gr. ἐθέλω ἐθέλωσιν (§ 727) — compare Umbr. *neiřhabas* 'ne adhibeant' beside *habe* 'habet' *habetu* 'habeto' Another explanation is therefore possible, and to my mind more likely to be true. It is possible that in Germanic as well, some of the verbs in question had this form of the present stem, and that this *o*-type was made the rule for all verbs in Gothic. In that case, the relation of Goth. *haba* (O.H.G. *habu*) and O.Sax.

pp. 15 f., 18 ff., and 32; Sievers, in Paul Braune and Sievers' Beitr. xvi 257 ff; Bartholomae, Stud. idg Spr ii 143 ff Hirt, Idg. Forsch i 204; Streittberg, Zur Germ Sprachgeschichte, pp. 73 ff

1) The 2nd and 3rd sing O.H.G. *hebis hebit* may be examples either of *o*-flexion or of λo -flexion. It is quite certain that *hebita* and *ge-hebit* are the latter.

2) O.H.G. *habu* A.S. *hafu* may be instead of (O.Sax.) *hebbu*, as O.H.G. *ligu* instead of *ligg(i)u* following *ligis* etc On the other hand, we have no right at all to put Goth. *haba* on the same level as *liga* instead of **ligja* following *ligis* etc.

hebbiu might be compared with O.C.Sl. *vidomū* and *vidimū*, or with Lith. 3rd sing. *smirda* and *smirdi*. There is yet another possibility. With Streitberg, we may derive *hab-and* from **-ēndi*,¹⁾ and assume that *haba habam* were formed on the analogy of *baira bairam . bairand*. There is nothing at all to be said for Hirt's conjecture that 1st sing. *haba* comes from **-ē-m*, with secondary personal ending

That pr. Germanic also knew the inflexion with *-ē- + -iō-* seems to follow from O.H.G. *rērēm* 'I bellow, bleat, roar', this word is akin to Lith. *rė-ju*, and points to pr. Germ. **ra₂-rē-iō* (§ 741). Compare further § 548 p. 105, on Goth. *rei-ra* 'I tremble, quake' 2nd sing. *rei-rá-s*, which is connected with Skr. *lē-lāy-a-ti*.

In this group falls also O.H.G. *stēm stām* 'I stand', which varies between *ā* and *ē* in all its persons. This must be due to an original series in which some persons had only *ē* and others only *ā*. *ā* comes from pr. Germ. *ē*, but *ē*, as the A.S. and O.Fris. *ā* shows, comes from pr. Germ. *ai*. The verb is intimately connected with O.C.Sl. *stojā stōja-ti* (for **stojē-ti*), in whose present stem *stoj-* (2nd sing. *stoji-ši* etc.) = Idg. *sta-ǵ-*, the *ǵ* is as regular as in *ladi-ji* Lith. *mō-ji-s* and the like (vol II p. 122 footnote 2); compare Skr. pass. *sthi-ya-tē* instead of **stha-ya-tē* (§ 707 p. 237, § 709). The **stojē-* of the infinitive stem cannot be original, because this suffix *-ē-* which we are now treating was added to the Root (in its weak grade), not to the present stem **stojē-* is then doubtless a contamination of **st-ē-* and **sto-j-* (similarly *la-jā la-ja-ti* 'to bark, give tongue' as contrasted with orig. Lith. *lō-ju lō-ti*, and Gr. *χαίρω* *ἐχαίρωσα* as contrasted with *χαίρω*, instead of **χαρ-ω*, *ἐχάρην*, *χαρησοῦμαι*, and *ἠχάρημαι*). The two stems, **stā-jo-* and **st-ē-*, are combined in the West Germanic present scheme, which before levelling ran something like *stām stēs stēt stāmēs stēt stānt* (see Bremer, as cited, p. 43), i. e. **st-ē-mi*

1) In view of *vind-s* for **uē-nto-s*, Streitberg assumes that *ē* becomes *a* only in syllables not bearing the chief accent (p. 18).

**sta-ṛi-zi* etc. *stām stāmēs stānt* run parallel to *habēm habēmēs habēnt*, and *stēs stēt* to *hevis hevit* (1st sing. *heffu*).

The verb *gām gēm* 'I go' is the exact counterpart of *stām stēm* in every respect. As to the origin of this verb many different theories have been set forth. If our explanation of *stām stēm* is right, it is advisable to link *gām gēm* with Skr. *ja-hā-ti* 'deserts, gives up' pl. *ja-hi-mas* aor. *á-hā-ti, ji-hī-tē* 'goes, yields', in which case we must assume the stems **ǵha-ṛo-* **ǵha-ṛē-* and **ǵh-ē-*. The latter stem reappears in Gr. *κί-γ-η-μι κί-χ-η-μι*, if this verb belongs to the same root (§ 594 p. 135).

In Latin, the whole present scheme has *ē-*, and the 1st sing., but this person only, has *-ṛo-* in addition. *videō* for **-ē-ṛō*, 2nd sing. *vidē-s* etc. Lith. *pa-výdžiu -vydē-ti* Goth. *vīta vutár-p*. Compare further *rubeō*: O.C.Sl. *rūědą rūědē-ti*, and *valeō*: Lith. *galù galēti*, and so forth, § 590 p. 132. Italic likewise had at one time forms with *-ṛo-* (and without *-ē-*) in this group of verbs; this we see from Osc. *staít* 'stat' *stahínt* 'stant' Umbr. *stahitu* 'stato'. These imply a stem **sta-ē-*), which must be regarded as for **staṛ-ē-* and compared with O.C.Sl. *stojá-ti*; that is, it is a contamination of **sta-ṛo-* and **st-ē-*. Again, the *c* of *licet* beside *linquō* may perhaps justify our assuming an earlier **liciō* for **lici-ṛō* (Skr. *ṛicya-tē* Gr. *λίσσωμεν*), see p. 129 footnote. The *o*-present Umbr. *-habas* 'habeas' beside *habe* 'habet' has been spoken of already (pages 239 f.).

What conclusion is to be drawn from a comparison of the Greek and Balto-Slavonic with Germanic and Italic? It is natural to suppose that the two former divide *-ṛo-* and *-ē-* amongst their forms more nearly as the original language did; and that the latter came to have *ē*-forms in their present on account of their final confusion of Imperfect-Present with Aorist-Present, and the loss of the augmented preterite as an independent tense. Lat. *vidē-s vidē-tis* may be called injunctive,

1) For the proof that Osc. *i* must be orig. *ē*, and not orig. *ī*, I have to thank my pupil G. Bronisch.

and compared immediately with Lith. *mīne mīne-te* Gr. (ἰ)μάρη-ς (ἰ)μάρη-τε, the imperative *vidē* may be compared immediately with *minē-k*, which stood to *mīne* just as *dā-k* to Skr *ā-dā-t*; and the only difference between O.H.G. *habēm habēs* etc., or Lat. *videt vident*, and these Lithuanian and Greek preterites is that they have the primary personal endings. Compare too Lat. *tagit* beside *tangit*, and others of the kind (§ 583 p 125), compare too *dat* with preterite sense (Veg. Acn. I 79, IX 266, XI 172) like *-bat* (§ 505 p 71 with footnote 2) This state of things was partly due to the analogy of *ē*-verbs with non-syllabic root; these carried the *ē*-suffix right through the verb, for example, Lat. *-plēō* for **pl-ē-lō -plēs* (Skr *prā-si ā-prā-t* Gr. πλῆ-ρο), Goth *vara* for **u-ē-lō* (O.C.Sl. *vě-ja*, Skr *vā-ti* Gr. ἄη-σι) If in these the present and preterite both had originally *ē*, the connexion of the two would be very close when the preterite ceased to form a distinct category, it would then be quite natural for *ē*-verbs with syllabic root to run the *ē* right through the present, and, given Lat. *vidērem* (cp O C Sl. *viděchŕi* Lith *pa-vidėsim* Gr Dor ἰδῆσῶ, § 813) and Lat *vidē-bam vidē-bō*, to form a present *videō vidēs* etc on the analogy of *-plēō* beside *-plērem plē-bam -bō*, or suppose we say, quite natural for existing injunctive forms such as *vidēs vidētis* to be treated as if they were the same in character as *-plēs -plētis*, and used for the present, soon to be followed up by *videō videt* etc. which filled the gaps in the system This levelling and filling up of the gaps was completed in Latin by the beginning of the historical period, but in Germanic it never was completed at all. In Germanic all monosyllabic *ē*-stems, except two which crystallised, were absorbed by the *io*- conjugation (§ 592); so the action of this principle can be clearly seen only with forms which contain *-ē- + -io-*, as Goth. *vitās vitāiþ* The reason why Gothic chose to replace **vitura *vitaiaim *vitarand* by *vitā vitāim vitānd* to complete the tense lay in the number of syllables in these words

Thus O.Sax. *libnu libda* is a verb like Goth. *vaurkja*

vairhta (§ 722) The reason why we find in parallel use O.H.G. *lebēt* and Goth *libdāþ* etc. is simply that in these languages there once was a non-present stem **lhp-ē-*, but no such *ē*-stem was ever connected with *vairhjan*

We need not be surprised that it was *io*-stems that became joined with *ē*-stems in one verbal system. Both these suffixes have at all periods been used by preference in making forms with intransitive meaning. Observe how *io* is so used in the Aryan *ya*-passive (§ 710), and *ē* in the Greek aorist passive with *η* (§ 589 p. 130).

Lastly, I must foreguard against a misconception. In contrasting *io* as a present suffix with *ē* in non-present stems, I must not be understood to mean that all non-present forms originally had *-ē-*. We have in Greek *λέκασμαι κεντός* beside *καίω· ἐράην καήσομαι, μαρούμαι μέμνην* beside *μαίνομαι· ἐμάνην μεμάνημαι*; so in Latin, *vidē vīsu-s* beside *videō, habui habitu-s* beside *habeō*, in Germanic pret O.Sax. *habda* O.H.G. *hapta* O.Icel. *hafða* partic *hafðr* beside O.Sax. *hebbu* O.H.G. *habēm* etc. How this *ē* managed to spread in non-present stems (as *καήσομαι* beside *καίω*, *μεμάνηώς* beside *μέμνην*, O.H.G. *habēta* beside *hapta*), is a question which need not concern us here.

Remark In § 583, page 125, we assumed an *ā*-aorist beside the *ē*-aorist, and explained *-ā-* in Lat *occupāre* on the same principle as *-ē-* in *vidēre*. It is particularly easy to see resemblance between *vidēre* and *arāre*. *arō arās, arārem* O.C.Sl *orā orachū = videō vidēs, vidērem* O.C.Sl *vidāq viděchū*

§ 709. Aryan Type A. Skr. *hár-ya-ti, raj-ya-ti pác-ya-tē, sphā-ya-tē, ā-dāya-māna-s*, Avest. *jadīye-iti* O.Pers. *jadīyā-mīy*, Avest. *yezumna-*, Avest. *ā-stāyā* O.Pers. *niy-aštāya*, Skr. *pāś-ya-ti* Avest. *spas-ye-iti*, see § 706 pp. 233 f. Avest. *urvaes-ye-iti* 'moves, proceeds' (*urv-* for *vr-*, I § 157 p. 141), parallel *B*-stem *urvis-ye-iti*. Skr. *nāh-ya-ti* 'binds' √ *nedh-* (part. *naddhā-s*). Skr. *nāś-ya-ti* Avest. *nas-ye-iti* 'disappears, is destroyed' √ *nek-*. Skr. *pād-ya-tē* 'goes, falls', Avest. *pað-*

-ye-iti 'goes, gets somewhere' √ *ped-* Skr *mād-ya-ti* 'enjoys itself, carouses' beside 2nd sing *māt-si* Class I

Type B Skr. *nr-ya-tē* Avest *mer^e-ye-iti* (it is uncertain how we should read the O Pers 3rd sing. pret. whether as *amarīyatā* = Idg. **e-mṛ-ze-to* or as *amriyatā* = Idg. **e-mr-ze-to*, see I § 289 p. 231), Skr. *ḍir-yá-tē*, *han-yá-tē*, *-gam-yá-tē*, *-bhā-ya-tē*, *dhū-yá-tē*, *cī-ya-tē*, *kṣī-yá-tē* *kṣī-ya-tē*, *pī-ya-ti*, Avest. *ver^e-z-ye-iti*, Skr. *gīdh-ya-ti*, *ric-yá-tē* *ric-ya-tē*, *chid-yá-tē*, *kup-ya-ti*, *śúś-ya-ti*, *sīv-ya-ti*, *śhīv-ya-ti*, *dhá-ya-ti*, *d-ya-ti* 'binds', *sthī-ya-tē*, *d-yá-ti* 'divides' *dá-ya-tē*, see § 707 pp. 235 ff.

Other, forms which have not the passive meaning. Skr *jīr-ya-ti* *jūr-ya-ti* 'falls into decay' beside *jár-a-ti* Class II A and *jur-á-ti* Class II B *dām-ya-ti* 'tames, conquers' for **dñ-ze-ti*. *tām-ya-ti* 'grows stupefied, faint' for **tñ-ze-ti* *mī-ya-tē* 'grows less'. *pū-ya-ti* 'stinks' *ṛj-ya-ti* 'rushes on' *hṛś-ya-ti* 'is excited, or happy'. Avest *pešyēinti* 'they fight' pr Ar. **pīt-ia-nti* (I § 260 p. 212). Skr *drūh-ya-ti* 'tries to hurt'. Avest part. *drugint-* 'lying, deceiving' O Pers. *adūriṇiya* (read *aduruyya*) 'lied'. Skr. *pra-diśya-ti* 'points to', Avest. *dis-ye-iti* 'shows, teaches'. Skr. *ś-yá-ti* 'whets', Avest *s-ye-iti* 'cuts', √ *lō-*

Passive Skr. *kr-iyá-tē* Avest *ker^e-ye-tē* 'is made'. Skr *str-iyá-tē* *stīr-ya-tē* 'sternitur', Avest *sti-ya-mna-* i. e. *striya-mna-* Skr. *śīr-ya-tē* 'is broken to pieces', O Pers *asariyatā* 'was killed', common ground-form **h₂-ze-* Skr. *bhr-iyu-tē* Avest. *bairye-tē* 'fertur', the Avestic form being for **bh₂-ze-* Skr. *yam-yá-tē* 'is held or inclined' Skr. *śrā-yi-tē* 'is heard', Avest. *sru-ye-tē* 'is heard, heard of' cp O C.Sl. *po-slu-jŋ*, type A Skr. *nī-yá-tē* 'is led, brought' Skr. *dṛś-yá-tē* 'is seen'. Skr. *śas-yá-tē* 'is praised', O Pers. 1st pl. *pah-yā-mahy* 'we are mentioned', √ *kens-*. Skr. *yuj-yá-tē* 'is yoked or harnessed'. *ur-yi-tē* 'is spoken', √ *ueg-* *bhid-yá-tē* 'is split' (*bhid-ya-tē* 'splts, goes in two') *ulh-yá-tē* 'is kindled', √ *u₂dh-* *aj-yá-tē* 'is anointed' from *-añ-*. Avest. *da-ye-tē* 'is set, placed' ground-form **dh₂-ze-ta₂*, √ *dh₂-*, Skr. *dhī-yá-tē* like *sthī-ya-tē* (§ 707 p. 237) with the determinative *-i-*.

§ 710. As a general rule, passive forms in Sanskrit accent -*īo-*, and non-passive forms the root. But this difference in accent had originally nothing to do with active or passive. It depended upon the grade of the root, strong or weak as the case might be. A few forms which are not passive still accent the suffix, as *ś-yá-ti mr-iyá-tē*, which is a relic of the former state of things. The retraction of accent in *dhá-ya-ti* (earlier **dhā-īé-ti*) *dā-ya-tē* (instead of **dā-īé-taī*, § 707 p. 237) *gfāh-ya-ti rīc-ya-tē* etc., which seems proved for protoethnic Aryan by the evidence of Avest *pešyenti*, § 709 (I § 260 pp. 212 f.), may be compared with the retraction in *dāś-ya-ti gir-a-ti hī-nva-ti gá-cha-ti* and the like (§ 516 p. 82).

The reason why the Middle of this particular present class became a Passive system in Aryan, is that the greater number of the verbs in it were intransitive; so in Greek a passive system grew out of an intransitive, I mean the passive aorist in -*ην*, § 589 pp. 129 f. But not all the forms of the group can be called passive. To *mr-iyá-tē* 'dies', for instance, the term cannot be applied, nor can it to all aorists in -*ην*, *ἔρυνη* 'flowed' for example.

So constant a mark of the passive did an accentuated -*yá-* become, that the intransitive *pác-ya-tē rīc-ya-tē* were turned into passives by accenting them *pac-yá-tē rīc-yá-tē*, and the language even tolerated *smar-yá-tē*, despite its strong root (cp. *hár-ya-ti*).

In Sanskrit, as in the two Iranian languages, passive forms occur with active personal endings, as well as middle; e. g. Skr. epic *dr̥ś-ya-ti* 'is seen' (Holtzmann, Gramm. aus dem MBh., 25 f.), Avest. *xwar-ye-ti* 'is eaten'. It is impossible to understand the forms till we know their accentuation.

Remark It is sometimes said that the intr. active *dáhyati* 'burns up' as compared with the pass. *dahyáte* 'is burnt', since both practically mean the same thing, was the origin of the active forms with passive meaning, *dr̥śyati* and the like. This we could only venture to say if we knew for certain that the word was accented *dr̥śyati*.

§ 711. Armenian. Verbs in *-m*, which originally had middle or passive meaning. *xausim* 'loquor', *erevim* 'I appear'. This *i*-suffix was put to the same use as *-yá-* in Sanskrit, for making the passive conjugation. Each active verb in *-em* became middle or passive by the simple change of *e* to *i*. This often resulted in *i* being added to stems which had already some other present sign e. g. *arni-m* 'I am made, I become' from *ar-ne-m* 'I make' The endings *-anm* and *-anem* are used side by side, as in Greek *-ainw* beside *-anw*, thus *mer-ani-m* 'I die' (aor. *mer-ay*) like Gr. *μαραίνω* 'I wear away, destroy'

§ 712. Greek. Type A. *στείνω*, *έρδω*, *λεύσσω*, *ρέζω* 'I colour', *θέσσεσθαι*, *πέσσω*, *ἄζομαι*, *πλήσσω*, *ρρύζω*, see § 706 pp 233 f, *δείρω*, *τείω*, see § 707 p. 236 Att. *φθείρω* Arcad. *φθήρω* Lesb. *φθέρω* 'I destroy', pr. Gr. **φθερ-ω* (akin to Skr. *kṣár-a-ti* 'flows, dissolves'), parallel B-stem, Dor. *φθαίρω*. Ion. *αίρω* Lesb. *ἀέρρω* (*ἀνέρρω*?) 'I raise' for **ἄ-φερ-ω*; parallel B-stem Hom. Att. *αἶρω*. *πείρω* 'I pierce'; cp. O.C.Sl *porjetū* 'cuts to pieces' (inf. *prati*) for **př-ze-*, type B. *στέλλω* 'I arrange, equip' for **στελ-ω*. *σκέλλω* 'I dry'. *κτείνω* Lesb. *κτένω* 'I slay', parallel in type B, Lesb *κταίνω*. *χέζω* 'caco' for **χεδ-ω* (perf. *κέχοδα*). *δαίω* 'I kindle' for **δαF-ω* (perf. *δέδηε*): cp. Skr. pass. *dū-ya-tē*, type B. Of the same sort as *δαίω* are doubtless *καίω* *κάω* 'I burn' and *κλαίω* *κλάω* 'I weep'; see § 131 pp. 118 f

Remark. *πλείω* *χέω* and the like, found in the text of Homer and Hesiod (Curtius, Verb 1² 304 f), can be explained **πλεF-ω* (Lith. *plėú-gu*) and so forth. But there is practically no objection to regarding them, as many scholars do, as corruptions for Aeolic forms of Class II, *πλείω* = **πλεF-ω*.

§ 713. Type B. *χαίρω*, *σπαίρω*, *σκάλλω*, *μαίνομαι*, *βαίνω*, *θνίω*, *τίω*, *φθίω*, **ράζω* 'I do', *φράζω*, *λίσσωμεν*, *σχίζω*, *πεφύζοτες*, *κασσώω*, *πτύω*, *δέω*, *δαίω* 'I divide', see §§ 706 f. pp. 233 ff. *φθαίρω*, *αἶρω*, *κταίνω*, see § 712. *βάλλω* 'I throw' for **βαλ-ω* **ǵh-ēd*, *✓gel-*. *καίνω* 'I kill' probably for **καμ-ω*, compare *καμόντες* 'the dead' (then *εκανον* got *v* from the present). Skr.

śām-ya-ti 'becomes still, is extinguished' for **śm-ye-ti* (*καίνω* differently explained by Kretschmer, Kuhn's Zeitschr. xxxi 428, 432, Fick, i⁴ 43) *πῑῑῑω* 'I make shy', cp Lat. *cōn-ster-nā-re*, *σῑῑω* 'I drag' cp *σαίρω* 'I sweep' (with *ῑ*), *σῑῑῑῑω* 'I tear to pieces, towse, worry' cp Lith. *skelū* (**shel-yū*) 'I split', the *v* of this form needs explanation. *δίω* 'I beseech, fly, fear' doubtless for **di-yō*. Skr *dī-ya-ti* 'flies', of type A, Lett. *dēi-jū* 'I dance' (inf. *dī-ti*); the forms *δίετε* *δίεται* and such like were associated with *ῑετε* *ῑεται*, and this caused the formation of *ἐν-δίεσαν* *δίεμαι* and others by analogy of the parts of *ῑημι*. *φράσσω* 'I enclose' for **φρα-yō* Lat *farciō* with *ar* = *f*, connected with *frequ-ēns* *μάσσω* 'I press, knead' ground-form **māq-yō* ✓*menq-*, cp the forms, belonging to Class XXXII, O C SI *mēcā* (2nd sing. *mēcū-ši*) 'I soften' (inf *mēcū-ti*) Lith. *mīnkaū* 'I knead' inf *mīnky-ti*. *σῑῑῑω* 'I limp' ground-form **sqāq-yō*, akin to Skr *khāṇj-a-ti* 'limps'. *ῑῑῑω* 'I wash' ground-form **nig-yō* Skr. pass *nij-ya-tē* *σῑῑῑω* 'I prick, pierce' for **sti-yō*: O H.G. *stirch(i)u* 'I stitch' (§ 722). *ἑσσομαι* 'I pray' for *ἑτ-ῑο-μαι*, cp *ἑτ-ῑ-σθαι*, Class II B *ῑῑῑω* 'I scratch, prick, stir up' for **xniḍ-yō*, beside O Icel. *hnut* 'I knock against, hurt with a knock' Class II A. *ὀρύσσω* 'I dig' for **ōry-yō*: Lith *rauk-iū* 'I wrinkle', (A). *απο-μύττω* 'I blow my nose' for **myk-yō*: Skr. pass. *muc-yā-tē* 'is set free', Lith *manh-iū* 'I scratch slightly, touch softly', type A

The theory that *ὄζω* 'I swell', for **ōḍ-yō*, does not belong to type A, is doubtful, in spite of an appeal to Lith. *ūḍ-šiu* 'I smell'; it is also uncertain to which section belongs *ὄσσομαι* 'I see', for **oq-yō* (cp I § 319 p. 258). It is risky to connect *ὄσσομαι* with Goth. *ah-ja* 'I believe, surmise'.

Forms with Idg. *-yō*. *ῑḍ-īw* 'I sweat' is usually connected directly with Skr *svid-ya-ti* O.H.G. *sivizzu*. If that is so, *ῑḍ-ῑḍισαι* is due to the analogy of denominatives in *-yō*- and *ῑḍīw* (Aristoph.) is a reformat like *κονίω* (§ 775) *ῑσθ-īw* beside *ῑσθω* 'esse' for **ed + dhō*, cp. § 694 p. 223, § 765. A form **qīw* = Idg. **bhry-yō* follows from *φῑ-τω* 'sprout, shoot, scion' *φῑ-τω-ς* 'begetter', which must have been derived from it

as though the verbal stem were *qr-* (§ 707 p. 235); a similar origin must be supposed for Lat. *fū-tu-m cupī-tu-s* and others (§§ 715 ff.).

§ 714. The identity of ending in *σπάξω σφαξα* (*spag-* 'slay') and forms like *σπάξω σφαξα* (*spax-* 'enclose') produced *σπάττω* as a bye-form to *σπάζω*, by analogy with *σφαττω*. *Vice versa*, we have *βράζω* in late Greek instead of *βράττω* (*βραx-* 'seethe, bluster, roar') by analogy of such words as *φράζω* (*φραδ-* 'give to understand'), because almost all the forms of verbs in *-τ-*, *-θ-*, and *-δ-* are alike except in the present stem, *ἐβρασ(α)* like *εφρασ(α)*, and so forth. See Mucke, *De Consonarum in Greca lingua geminatione*, 1 (1883) pp. 17 ff.. Osthoff, *Perfect* 296 ff. and 322 f.

As regards the relation of *μύνομαι* to *λυάνην μεμύνημαι* *μεμυνητός μανήσομαι*, or of *χαίρω* to *ἐχάρην* *εχάρητός εχαρήσω*. see § 708 pp 238 ff

§ 715. *Italic* In Latin, post-consonantal *-iō* became *-iō*, just as **meiū-s* became *mediū-s* (I § 135 p 122), thus *morior* for **moriō(r)* **mṛiō*. In Oscan, *-iō-* is seen in *heriud* 'velit', and other words.

Lat. *in-ciēns* for **-ciū-īe-* (as *sociū-s* for **sociū-iō-s*, vol. 1 *loc. cit.*) beside *qu-eō* = Skr. *śv-āyām* (§ 790). So also *farcio* for **farcy-iō* beside *frequ-ēns*

Why we have now *-i-* and now *-ī-*, as in *cap-i-s* *farc-ī-s*, no rule has so far been discovered to show. Often enough the same verb has both quantities, as *morī-mur* and *mori-mur*, so that we find in Latin both the peculiarities which we saw divided between Baltic and Slavonic (Lith. *smĩrdi-me* O.C.Sl. *smĩrdi-mĩ*) In Umbrian and Oscan all the recorded forms have *-ī-* — doubtless an accident. Umbr. *heris hereitu heritu* beside *heriest* 'volet' cp Skr. *hár-ya-ti*, *an-ovihumu* 'indumino' (*ihī* == *ī*) beside Lith. *avĩ* 'I wear something on my feet' (1st pl. *āvi-me*).

As the present stems of which Lat. *farcio* is one were inflected just like denominatives in *-iō-* (§ 777), it cannot be

wondered at that the analogy of these denominatives caused non-present forms with *-t-* to be coined, such as *farcī-tus* beside *fartu-s* from *farcīō*; cp. § 713 on Gr. *ἐξ-ίδισαι* and *φῖ-ρυ*.

In the lists which follow below, *i* or *ī* is added in brackets to show the quantity of the weak-grade vowel in the 2nd singular etc.; and it is stated whether *ī* is ever found outside the present stem

§ 716. Type *A* Lat *ap-(v)eriō op-(v)eriō* (*ī*, *aper-ūi aper-tu-s operī-mentu-m*). Lith. *ùž-veru*, see § 706 p. 233 *fer-iō* (*ī*, *ferī ferī-tūru-s*). Lith. *bar-iū* 'I scold' O C Sl. *bor-ja* 'I fight' and probably O.Icel *ber* 'I strike' (inf *berja*) from the ground-form **bhḡ-ḡō*, type *B*. Ital. *her-ḡo- her-ḡo- her-ī-* in Umbr. *heris heriest herentu* Osc. *heriād*, see § 706 p. 233, § 715. Lat *spec-iō* (*i*, *spec-tu-s*) Skr *pś-ya-ti*, see § 706 p. 234 Umbr. *an-ouhumi* 'indumino' Lith *av-iū* 'I wear something on my feet (1st pl *āv-i-me* inf *ai-é-ti*) and Lett. *áu-ju* 'I put something on my feet' (1st pl *áu-ja-m* inf *áu-t*) O C Sl (*ob-)-u-ja*, same meaning (1st pl *-u-je-mŭ* inf *-u-ti*) Lat. *pav-iō* (*ī*, *pavī-vī pavī-tus*) Lith. *piáu-ju* 'I cut, mow, slay' (*piū-ti-s* 'shee, harvest') *haur-iō* (*ī*, *haus-tu-s haurī-tu-s*). *jac-iō* (*i*, *jac-tu-s*) *crōc-iō* (*ī*, subst *crōcī-tu-s*), see § 706 p. 234.

To the same group must belong Lat. *nōli nōlite*, from a lost verb **veliō*, cp O C Sl *velja velě-ti* 'to command', O H G. 1st sing. *willu* 'I wish' Goth *viljan viljands*, see § 505 p. 69.

stō (Idg. **stā-ḡō*) came under the influence of presents like *in-trō* for **tr-ā-ḡō*, hence *stās* etc See § 584 Rem. p. 126 A similar explanation may be given of *for fātur*, see § 495 p. 56 and § 706 p. 234

§ 717. Type *B* Lat *mor-ior* (*i* or *ī*, *mor-tuo-s mori-tūru-s*), Avest *mer^e-ye-ti*, see § 707 p. 235 *or-ior* (*i* or *ī*, *or-tu-s ori-tūrus*), ground-form **ḡ-ḡo-*, akin to Skr. *ḡ-nō-mi* § 639 p. 177. *par-iō* (*i*, *peperī par-tu-s pari-tūru-s*, *pariret*) for **pḡ-ḡō* (I § 306 p. 242), *re-periō* 'I bring to light again, find'

(3, -*pertu-s*) Lith. *per-u* (1st pl *pēr-i-me*) type A. *fīō fī-s fiere fierī* (*fī-tu-m*, cp Gr. *φῖ-rv* § 713 p. 247). O.Ir. *b-u* etc., Idg. **bhū-ūō*, see § 707 p. 235; *f-iō f-iunt* (instead of **f-iō *f-iunt*) took *i* from *fīs* etc., a peculiarity which is explained by the unique character of this verb — it is the only one in which the suffix *-iō* carried the chief accent; Osc. *fiēt* 'fiunt' with the ending *-ent* instead of *-ont* (p. 231 footnote). *suf-fīō* (*i*, *-fī-vī -fī-tu-s*) ground-form **-dhū-ūō* cp. Skr. *dhū-yá-tē* etc., see § 707 p. 236. *m-ciēns* for **-cū-īe-*, cp. Gr. *ἐγ-κύω* 'I am pregnant' and Lat *qu-eō* (§ 715 p. 248), probably *-ciēns*. *-xúω* = *fīō* (pr Ital **fū-ūō*). *φύω* Lesb *φυίω chēns*, from *✓ κλέι- 'clinare'* (Leo Meyer, Bezz Beitr. v 182 f), probably for **cli-īe-* cp. Skr. pass *śī-ya-tē grad-ior* (*i*, *gressu-s*; *ag-grelior* with *i* or *i*) Skr *gṛdh-ya-ti*, see § 707 p. 236. *lac-iō* (*i*, *-lectu-s*) for **lk-*, beside O.H.G. *locchōn* 'to entice' (Osthoff, M. U. v p. III). *farc-iō* (*i*, *farlu-s farci-tu-s*) *cup-iō* (*i*, *cuperet cupiret cupī-vī cupī-tu-s*). Skr. *kup-ya-ti* etc., see § 707 p. 236. *fug-iō* (*i*, *fūgī fugi-tūru-s*). Gr. *πεφύζοιτε*, see § 707 p. 236. *m-quō m-quunt* (*i*) for **sq-ūō*, cp. *m-qu-a-m* (Class X § 583 p. 124) Gr. *ἐν-σπ-ε* 'said', *✓ seq-*.

suō (*sū-tu-s*) and *spuō* (*spū-tu-s*) probably for **sū-(ū)ō *spū-(ū)ō* as *neō* for **nē-(ū)ō* Gr *νασσύω πτύω* etc., see § 707 p. 236.

§ 718 It is often doubtful to which type, (A) or (B), a word belongs. *ven-ūō* (*i*, *vēnī m-ventu-s*), beside Skr. *-gam-yá-tē* etc., see § 707 p. 235. *cap-iō* (*i*, *cēpī cap-tu-s*): Goth. *haf-ju* O.H.G. *heff(i)u* 'I lift up'. *sap-iō* (*i*, *sap-uī sapi-vī*) O.H.G. *int-seff(i)u* 'I mark'. *ap-iō coepiō* (*i*, *aptu-s*); cp. § 600 p. 144 on Skr. *āp-nō-mi*. *sal-iō* (*i*, *sal-uī salī*): Gr. *ἀλλομαι* 'I leap' for *ἀλ-ι-ο-*. *fod-iō* (*i*, *fossu-s, fodi-rī*).

§ 719. Keltic. It is difficult to understand the Keltic inflexions, because the Third Conjugation in Irish has absorbed all Denominatives in *-iō -e-iō* and *-i-ūō*, and all Causals in *-e-ūō*. General remarks on the *io*-conjugations in § 702 pp. 229 f.

An account of the confusion in Irish between the First and Third Conjugations is given in § 520 p. 84.

Type *A* O.Ir. *-lēcu* 'I leave, let' for **leikū-īō* (I § 436 Rem. p. 325). Skr. *ric-ya-tē* etc., type *B*, see § 707 p. 236. *midur* 'I give judgement or opinion', beside Gr. *μείδομαι* 'I meditate upon'. *-cu* 'I see' for **ces-īō*

-tau -tō 'I am' for **stā-īō*. Avest. *ā-stā-yā* etc., see § 706 p. 234. For the inflexion of this present stem see § 584 Rem. p. 126

Type *B*. O.Ir. *do nūniur* 'I think, believe' for **man-īō* Idg. **m̥n-īō*. Gr. *μαίνομαι* etc., see § 707 p. 235. *-gainedar* 'is born' from *√gen-* cp Gr. *γείνομαι*, type *A* *biu* 'I am' for **bhū-īō* Lat. *fiō* etc., see § 707 p. 235; the stem **bhū-ī-* must be contained in Mid.Cymr. imper. 3rd sing *bit* 3rd pl. *bint* (but Mod.Cymr. *bydd-* for **biy-*), while *-īē- -īō-* is the suffix in Ir. 3rd sing. *bud bith bīd* 3rd pl. *but bīt* and 1st pl. *-biam* 3rd pl. *-biat -gnu* 'I make' for **ḡn-īō* *√gen-* 'ggnere', goes like *bu*.

Belonging to either (*A*) or (*B*): Mid.Ir. *arrim* 'I plough': Goth. *ar-ja* Lith. *ar-iù*

§ 720. Germanic On the *īō*-suffix here, see § 702 p. 230. There was a confusion between some persons of the present in this class and those of Denominatives in *-ē-īō* or *-i-īō*, and Causals in *-ē-īō*. This caused a general commingling of the forms, reaching to non-present stems; the course of which it is very difficult to trace

Verner's Law (I § 529 pp 384 ff) proves that some verbs were accented on the root in protothnic Germanic: Goth. *haf-ja* O.H.G. *heff(ī)u* Goth. *skap-ja* (pret. *skōþ*), beside O.H.G. *int-seff(ī)u* See § 705 p. 233 In *skap-ja* the accent seems to have been shifted, 'as in Skr. *śj-ya-ti* etc. (§ 710 p. 245); for Gr. *ἀσκητής* 'seatheless', which must be connected with *skap-ja* (pret. *skōþ*), points to a *√skāth-*. That Germanic inherited forms with an accented suffix, type *B* (cp. *mr-īyá-tē tud-yá-tē*) seems to follow from O.Sax. *thuggian* A.S. *ðicgean*

'to receive, assume' from $\sqrt{\text{teq-}}$ (Lith. *tėk-ti* 'to reach') and A.S. *friczean* 'to experience' from $\sqrt{\text{prek-}}$ (Lat. *precārē*).

On present stems with *-ȳo-* as byc-forms of the *ē*-present, such as O.Sax *hebbu* beside O.H.G *habē-m* (Goth. *haba habái-s*), see § 708 pp 238 ff.

§ 721. Type A. O H G *wirk(i)u* 'I work' (pret. *worhta worahta*). Gr *ἐργῶ*, see § 706 p 234, parallel *B*-stems O H G. *wurk(i)u* Goth *vairkja* O.H.G *hgg(h)i(u)* 'I he' (pret. *lag*), O.Icel *hgg* (inf *hggja*) from $\sqrt{\text{leg-}}$; Goth *hga* instead of **hija* follows *hgis* etc, as in later O.H.G we get *hgu* instead of *hvg(i)u* following *hgis* etc (§ 702 p. 230). O.H.G *sizzu* 'I sit' (pret. *saz*), O.Icel *sit* (inf *sitja*): compare probably *mišw* 'I press' (lit. 'I sit upon') for **mi-sēd-ȳo-* (cp. Skr. pass. *pīdyatē* for **pi-zd-ȳe-*), perhaps also *ἐζομαι* (see § 563 p. 111); Goth. *sita* like *hga* Goth. *ga-hvatja* 'I incite' (part. *hvassa* 'whetted, sharp') O H G. *wezzu* 'I whet, sharpen' (pret. *wazta*), beside Skr. *cud-* (pres. *cōda-ti*) 'to inflame, incite'. Goth *hlah-ja* 'I laugh' (prep *hlōh*). Goth. *sau* O H G *sāu* 'I sow', pr Germ **sē-ȳō* Lith *sė-ju*, see § 706 p 234. O H G. *tāu* 'I suckle' ground-form **dhē-ȳō* beside Goth. *da-dȳa* (*B*), see § 707 p. 237

§ 722. Type B. O Icel. *ber* 'I strike' (inf *berja*, pret *barða*) pr. Germ. **bar-ȳō* ground-form **bh̥-ȳō* Lith. *bar-iù*, see § 716 p 249 Goth. *hul-ja* (pret. *hulida*) O.H.G *hull(i)u* (pret. *hulta*) 'I cover, hide' ground-form **k̥-ȳō*, beside O.H.G *hulu* 'I conceal'. O.Icel *symja* 'to swim' beside *svima*, pret. *svam*, pr. Germ **s(y)um-ȳa-*. A.S. *beó* 'I am' ground-form **bh̥(i)-i-ȳō*, 2nd and 3rd sing *bis bið* 3rd pl. *beóð* (part. *beónde*), O H G 2nd sing *bis bist* (for its 1st sing. we have *bim*, see § 507 pp 73 f.) Lat. *fīō* etc., see § 707 p 235. O Icel *dý* 'I shake' (inf *dý-ja*, pret *dū-ða*) Skr. *dhā-yá-tē* etc, see § 707 p 236. O.Icel. *lȳ* 'I destroy, shatter, crush' (inf. *lȳ-ju*, pret. *lū-ða*) Gr. *λόω* (cp. § 527 Rem. 2 pp. 90 f.). Goth. *vairk-ja* (pret. *vairhta*) O.H.G. *wurk(i)u* (pret *worhta*) 'I work' beside O H G *wirk(i)u*, type A Avest *ver̥z-ye-iti* etc., see § 707 p. 236,

§ 721 Goth. *þaúrseiþ mik* 'I thirst', lit. 'it thirsts me' (pret. *þaúrsida*). Skr. *tṛṣ-ya-ti* 'thirsts' O.H.G. *gurt-(i)u* 'I gird' (pret. *gurtā*), beside Goth. *gairda* Class II A. O.H.G. *wurg(i)u* 'I throttle' (pret. *wurcta*). Lett. *wirfchu* 'I jerk' (inf. *wirft*). parallel we have Lett. *werfchu* (*we'rfchu* and *wérfchu*) 'I turn, twist' Lith. *verž-iù* 'I tie', type A Goth. *þugk-ja* 'I think' (pret. *þūh-ta*), parallel *þagk-ja*, which may answer to Lat. *tongeō*, see § 894 Goth. *bug-ja* 'I buy' (pret. *baúhta*). Goth. *bidja* O.H.G. *butt(i)u* 'I beg, pray', ground-form **bhudh-ǵō* ✓ *bhezdh-*, whose pret. is *baþ bat* following words like *sat* (I § 67 Rem. 3 p 57), Goth. *us-bida* O.H.G. *butu* a re-formate like *lga*, see § 702 p 230 O.H.G. *int-rīhhit* 'revelat', later *-rīhhit* (part. *int-rigan*) O.H.G. *sticrh(i)u* 'I embroider, stitich' (part. *ki-stichit*) Gr. *σιρίζω*, see § 713 p 247. O.H.G. *swizzu* 'I sweat' (pret. *swizta*). Skr. *svid-ya-ti* 'sweats': the suffix *-ya-* is perhaps seen in Gr. *ῥέειν* (§ 713 p. 247). Goth. *skap-ja* 'I hurt' (pret. *skōþ*), ep. Gr. *ἀσκηθῆναι* 'unscathed', § 720 p 251. O.H.G. *uta-ruch(i)u* 'rumino': Lith. *rūg-u* 'I gulp, belch' O.H.G. *scutt(i)u* 'I shake, shatter' (pret. *scutta*). ep. Lat. *quat-iō -cutiō*

Goth. *sui-ja* 'I sew' Gr. *ρασσέναι* etc., O.Icel. *spj* 'I spew' (pret. *spjō* and *spūða*) Gr. *πρίω* etc. See § 707 p 236. Goth. *da-ddja* 'I give suck' Skr. *dhri-ya-ti* etc., see § 707 p. 237

§ 723. We are often in doubt whether forms belong to (A) or (B) Goth. *haf-ja* O.H.G. *heff(i)u* 'I lift up' (pret. *hōf, huob*) Lat. *cap-iō* O.H.G. *int-seff(i)u* 'I mark' (pret. *-suab*): Lat. *sap-iō*. Goth. *ar-ja* O.H.G. *er-in* 'I plough' (pret. O.H.G. *iar ier*) Mid.Ir. *arim* Lith. *ar-iù* O.C.Sl. *or-jā* 'I plough'. O.H.G. *swei-in* 'I swear' (pret. *sicnor*)

In quite a large number of the above named verbs with weak preterites it is doubtful whether the original ending of the present ought not rather to be assumed as *-éio* (Class XXXII). Thus, for example, Goth. *hulja* may be derived from **khl-éio*, with the same weak root-syllable as is found in Skr. *turáya-ti* and elsewhere (§ 790).

§ 724. Balto-Slavonic. We first deal with forms of which the type is seen in Lith. *lėž-uù lėž-ia-me* O.C.Sl. *bor-ja bor-je-mū* Next, the type Lith *smird-žui smird-i-me* O.C.Sl. *smrǫdą smrǫd-i-mū* (see § 702 pp. 230 f.). These are combined with a different formation in the infinitive stem, for which reason we add the infinitive in each case

§ 725 1. Forms with -*io-* -*ie-* running right though.

Type A. Lith *už-veriu* 'I close, shut' (-*ver-ti*). Lat. *op-(v)eriō*, see § 706 p. 233. *ger-uù* 'I drink' (*gér-ti*). *kelù* (**kel-ju*) 'I lift, raise' (*kél-ti*). *želù* (**žel-ju*) 'I grow green' (*žél-ti*). O.C.Sl. *mel-ja* 'I grind' (*mlěti* for **mel-ti*). *stel-ja* 'I stretch out, spread' (*stila-ti*). *sten-ja* 'I sigh' (*stena-ti*): Gr. *στεινω*, see § 706 p. 233. *vem-uù* 'I vomit' (*vém-ti*)

Lith *pláu-ju* 'I wash, lave, rinse' (*pláu-ti*), O.C.Sl. *plu-ja* 'I swim, sail on board ship' (*plu-ti*, parallel *plovā plu-ti*), ground-form **pleu-ju* Lett *áu-ju* (*áu-t*) O.C.Sl. (*ob-ju-ja* (-*u-ti*) 'put on covering to the feet' (Lith. *aunù* instead of older **au-ju*), ground-form **eu-ju*, cp. Lith intrans *av-uù av-é-ti* § 727. Lith *száu-ja* 'I shoot' (*száu-ti*), O.C.Sl. *su-ja* 'I throw, sling' (*sov-a-ti*), ground-form **skeu-ju*

Lett. *lēi-ju* (*lī-t*) Lith. *lé-ju* (*lé-ti*) 'I pour' for **leu-ju*, compare perhaps with O.C.Sl. *li-ja* 'I pour'. Lett. *slēi-ju* (*slī-t*) Lith *szle-ju* (*szlē-ti*) 'I lean against, support', cp. Lith. *szlei-v-s szlei-va-s* 'bandy-legged', ✓ *llei-*. Lett. *smēi-ju* 'I laugh' (*smī-t*), ✓ *smei-*. Lith *lé-ju szle-ju*, possibly for the regular **lei-ju* **szlei-ju* by analogy of *lé-ti lé-tu* etc, cp. I § 68 Rem. 2 p. 61.¹⁾ O.C.Sl. *li-ja* may be placed under Type B (§ 726) along with Lith. *ly-ju* 'I rain' *pa-szly-ju* 'stumble'. Parallel are *līja* and *lēja*, also *smēja* *sē* 'I laugh' *zēja* 'hio'. These latter forms, analysed as *lēj-a smēj-a zēj-a*, belong with *sēk-a* 'I hew, cut' to Class II A (cp Gr. *μήδομαι* etc § 514 p. 81), and

1) Unsatisfactory as this hypothesis seems, I think it better than the one set forth by Hirt in *Idg. Forsch* 1 33 ff

we must connect with them the Lettic preterites *lēj-u smēj-u slēj-u*.¹⁾

Lith. *verczyti* 'I turn' (*veřs-ti*). *verk-iti* 'I cry' (*veřk-ti*) *szelp-iti* 'I help, support' (*szelřp-ti*). *sreb-iti* 'I sip, lap' *sręp-ti*, also *sreb-iti* (by levelling with *srebiaiti srępti*) and *srob-iti* (*srōp-ti*). O.C.Sl. *čręplę* 'I make, create' for **kerp-ę* (*črępa-ti*). *plęžę* 'I crawl' for **pelz-ę* (*plęza-ti*)

Lith. *blendęiti* 'I grow dark', said of the sun (pret. *blendęiaiti*)

Lith. *lauk-iti* 'I wait for, expect' (*lauk-ti*) Gr *λεύσω*, see § 706 p. 234 *rauk-iti* 'I wrinkle' *rauk-ti* ✓ *reug-*, cp. Gr. *ορύσσω* (B) § 713 p. 247. *mauk-iti* 'I rub smooth' (*mauk-ti*) ✓ *meug-*, cp. Skr *muc-ya-tē* etc., see § 713 p. 247 *praus-iti* 'I wash my face' (*prausi-ti*), cp. Skr *vi-pruṣya-ti* 'spurts out, trickles'.

Lith. *lež-iti* (*lęsz-ti*) O.C.Sl. *lęžę* (*lęza-ti*) 'I lick', ground-form **leřgh-iti*, cp. Skr par. *lih-ya-tē*, (B) Lith. *pesz-iti* (*pesz-ti*) O.C.Sl. *pišę* (*piša-ti* *pisa-ti*) 'I write', ground-form **peřk-iti*, cp. Skr *piṣ-ya-tē* 'is made ready, fitted up', (B). Lith. *žedęiti* 'I form, shape' (*žesti*), O.C.Sl. *zižda* 'I form, build' (*ziđu-ti*)

Lett. *dedfu* 'I burn' trans. for **deg-iti* (*deg-ti*) Skr. *dah-ya-ti*, pass. *dah-ya-tē*, ✓ *dhegh-* O.C.Sl. *česę* 'I strip off, comb' (*česa-ti*), ✓ *ges-*.

Lith. *ręž-iti* 'I cut, tear' (*ręsz-ti*), O.C.Sl. *ręžę* 'I cut' (*ręsa-ti*) Lith. *jęg-iti* 'I have power, I can' (*jęk-ti*), beside Gr. *ήβή*. Lith. *įdęiti* 'I smell' (*įsti*), cp. Gr. *ὀζω* § 713 p. 247. O.C.Sl. *placę* 'I cry, lament' (*plaka-ti*) Gr. *πλήσσω*, see § 706 p. 234 Lith. *krok-iti* *krog-iti* 'I give the death rattle, grunt' (*krōk-ti*). Gr. *ρωζω* etc., see § 706 p. 234.

Lith. *spęju* 'I have leisure or space' (*spę-ti*), O.C.Sl. *spę-ę* 'I succeed' (*spę-ti*): Skr. *sphā-ya-tē*, see § 706 p. 234 Lith. *sę-ju* (*sę-ti*) O.C.Sl. *šę-ę* (*sę-ti*) 'I sow' Goth. *sara*, see § 706 p. 234 Lett. *dę-ju* 'I lay eggs' (*dę-ti*), O.C.Sl. *dę-ę* 'I lay,

1) Zubatý's derivation of *zęę* from **ziž-ę* (Lith. *žiđu*) is wild in the extreme (Archiv slav. Phil. XIII 623)

set, place' (*dē-ti*). Skr 3rd sing mid *a-dhā-ya-ta* 'he placed for himself' Lith *stó-jũ-s* 'I place myself, take my stand' (*stó-ti-s*), O.C.Sl *sta-ja* 'I place myself' (inf *sta-ja-ti*). Avest. *ā-stā-yā* etc., see § 706 p. 234

Lith *spáu-ju* (*spáu-ti*) O.C.Sl *plju-ja* (*plyva-ti*) 'I vomit', cp. Gr. *πτύω* etc., (*B*); see § 707 p. 236. O.C.Sl. *žu-ja* 'I chew', a bye-form of *živ-a*, Class II *B*, § 534 p. 95.

§ 726. Type *B*. Lith *dir-ù* 'I flay' (*dir-ti*) Skr. *dīr-ya-tē*, see § 707 p. 235 *spir-ù* 'I kick' (*spīr-ti*): Gr. *σπαίρω*, see *ibid* *skir-ù* 'I part, cut' (*skīr-ti*) √ *sqr-* *gir-ù* 'I praise' (*gīr-ti*), beside *gēr-as* 'good'. Lith *bar-ù* 'I scold' beside *bar-ù* (*bár-ti*), O.C.Sl *bor-ja* 'I fight' (*brati* for **bor-ti*), ground-form **bhṛ-ṛō*: O.Icel *ber* 'I strike' (inf *berja*) for pr. Germ. **bar-ṛō*, which probably comes from a form **bhṛ-ṛō*; on the other hand, we have Lat *fer-ō* following type *A* (§ 716 p. 249) Lith. *skilù* (**skil-ù*) 'I strike fire, kindle' (*skīl-ti*). Gr. *σκάλλω*, see § 707 p. 235. Lith. *kalù* (**kal-ù*) 'I strike, forge' beside *kal-ù* (*kāl-ti*), O.C.Sl. *kol-ja* 'I slaughter' (*klati* for **kol-ti*), ground-form **qḷ-ṛō*.

O.C.Sl *žin-ja* 'I cut off, reap' (*žē-ti*): Skr *han-ya-tē*, see § 707 p. 235.

O.C.Sl. *ry-ja* 'I grub up, dig' (*ry-ti*) beside *rŭv-a* 'I tear out', Class II *B*, O.H.G. *ruu-ti* 'land made fruitful by digging', Lith. *ráu-ju* 'I pull out of the earth, pull up' (*ráu-ti*), (*A*). Lith. *ly-jũ* 'I rum' (*lŷ-ti*) with which O.C.Sl. *li-ja* is perhaps connected; parallel Lith. *lė-ju*, (*A*), § 725 p. 254. Lith. *gy-jũ* 'I get well, revive' (*gŷ-ti*).

Lith. *rŭg-u* 'I gulp, belch' (*rŭk-ti*). O.H.G. *uta-uch(u)u* 'rummo'. *grūd-žiu* 'I stamp' (*grūs-ti*). O.C.Sl. *sŭša* 'I dry' for **such-ja* (*sŭcha-ti*): Skr. *śūs-ya-ti*, see § 707 p. 236. *lŭž-a* 'I lie' for **lŭg-ja* (*lŭga-ti*). *pŭša* 'I strike, rub' (*pŭcha-ti*): Skr. *piṣ-ya-tē* 'is broken or crushed to bits'.

Lett. *schu-ju* for **siu-ju* (pret. *schuwo-u* inf. *schŭ-ti*), O.C.Sl. *šja* for **siŷ-ja* (*ši-ti*) 'I sew'. Gr. *ρασσῶ* etc., see § 707 p. 236.

§ 727 (2) Forms with *-io-* . *-ĩ-*. There is no evidence that *-io-* was originally dissyllabic. This cannot be inferred from the Lithuanian *av-iù srav-iù* (1st pl. *āv-i-me srāv-i-me*) as contrasted with *pláu-ju* (1st pl. *pláu-ja-me*); these may have been influenced by persons with the stem *av-i- srav-i-*. The weak grade is regularly *-ĩ-* in Lithuanian (compare future with *-s-i-*, § 761) and in Slavonic regularly *-ĩ-*. It appears also in the 3rd plural and the participle, Lith *smirdint-* O.C.Sl. *smrĩdet-*, while here the original form was most likely *-io-*, on O.C.Sl. *smrĩd-ēt-* for *-int-*, see § 637 Rem. p. 176

Idg **bhū-īo-* **bhū-ĩ-* from $\sqrt{bheū}$ 'become, be' (§ 707 p. 235) has many descendants in Balto-Slavonic. Lith. 3rd sing. *bi-ti bi-t* 'erat' (erant)', which is irregular in having a primary personal ending; plural 1st pers. *sùktum-bime* 2nd *-bute* dual 1st *-biva* 2nd *-bita*, old injunctives, first used with preterite meaning, now in clauses expressing a wish.¹⁾ With the pr. Lith. present **biyù* is closely parallel the Lettic preterite *biyu* 'cram' *biyi biya* pl. *biyám biyát*, which is related to Lat. *fīam* (instead of **fīani*) as Lith. *buvaũ* to Lat. *fuam*. Along with these goes the Slavonic conditional (impossible condition), originally a preterite injunctive formation, made up with *bi-mĩ* *bi bi bi-mũ*,²⁾ the 1st sing has got a primary personal ending, like Lith 3rd sing *biti*. For the 2nd pl. they used *biste*, a form of the *s*-aorist; to fill up gaps, the 1st pl *bichomũ* and 3rd pl *biše* were coined by analogy (cp O.C.Sl. *běchomũ* from *bě* § 587 p 128, and Lat *fitum* Gr. *φῖτν*). For 3rd pl was used *ba* (beside *biše*), also injunctive in origin, Class II B (§ 523 p 87).

Remark The view of these forms set forth by Wiedemann, Lit Prat 136 ff, is untenable O.C.Sl *bi-mũ* cannot be separated from Lith *-bi-me*, and to regard this Lith form as an optative with orig *-i-* is

1) The 2nd sing *-bei* admits of several explanations. It probably is akin to O.C.Sl 2nd and 3rd sing. *bě* Gr. *ῥέφον-ς ῥέφον* (§ 587 pp 127 ff)

2) In the same way were used the aorist forms *bychiũ* *by by bichomũ* etc

opposed to phonetic law as completely as the assumption that Lith *dūsim(e)* 'dabimus' is optative of the s- aorist (op § 761)

With the remaining Balto-Slavonic verbs of this class we find regularly an infinitive stem in *-ē*, as Lith. *smurdėti* O.C.Sl. *smrǫdě-ti* beside *smǫrdžiu smrǫžda* (cp O.C.Sl. *bě běchŭ běachŭ* beside *bi-mŭ*, like *smrǫdě smrǫděchŭ smrǫlěachŭ* beside *smrǫdi-mŭ*). This, as we saw in § 708 pp 238 ff, has a parallel in Greek, for instance, *μαίνομαι: ἐνάντη μεμάρηώς μεμάρημαι μανήσομαι* = O.C.Sl. *mǫnjā mǫně mǫněvŭ mǫněchŭ* (Lith. *mĩne minėsiu*). In Italic and Germanic, there are only some parallel 20-presents, as Lat. *nōli* O.II.G. *willu* Goth. *viljan* O.C.Sl. *velja*, O.Sax. pl. *libbiad* partic. *libbiandi*: O.C.Sl. *-lǫplja*. Here we usually find presents in *ē*, as Lat. *valeō*, Lith. *galũ*, O.II.G. *lebēm*. O.C.Sl. *-lǫplja*

Lith. *tylũ* (1 e. **tyl-ŕũ*) *tylė-ti* 'to be still' (long *z*-sound not original): O.II.G. *dolē-m* 'I suffer, endure', *√tel-* 'carry, bear' O.C.Sl. *mǫnjā mǫně-ti* 'to think' Skr. *mān-ya-tē*, Gr. *μαίνομαι*, O.Ir. *do munur* Goth. *muna* 'I bethink me, think of, wish' 2nd sing. *mundis*, see § 707 p. 235 Lith. *girdžiu girdė-ti* 'I apprehend, hear'. Gr. *φράζω*, see § 707 p. 236 O.C.Sl. *drǫžā drǫžā-ti* 'contain, possess' Skr. *dṛh-ya-ti* 'makes fast' O.C.Sl. *-lǫplja -lǫpě-ti* 'to cling to'. Skr. pass. *lip-ya-tē* 'is smeared or anointed', O.Sax. *libbiu* O.II.G. *lebē-m* 'I live' (the O.Icel. *lifa* 'to be over, remain, live' helps to make clear how one meaning came out of the other) Lith. *pa-výdžiu -vydėti* 'invadere' O.C.Sl. *viždā viždē-ti* 'to see' Skr. *vid-ya-tē* 'is known, recognised, found', Lat. *videō*, Goth. *vita* 'to look at a thing, observe' 2nd sing. *vitáu-s*. O.C.Sl. *bŭždu bŭdē-ti* 'to wake, watch' Skr. *bŭdh-ya-tē* 'awakes, perceivēs' pass. *budh-ya-tē*. O.C.Sl. *rŭždā rŭdē-ti* 'to blush': Lat. *rubeō*. O.C.Sl. *kyplja kypě-ti* 'to boil, seethe' Skr. *kup-ya-ti*, Lat. *cupiō*, see § 707 p. 236. O.C.Sl. *stojā stōja-ti* 'to stand': Skr. pass. *sthā-ya-tē* instead of **stha-ya-tē*, O.II.G. 2nd sing. *stēs* for **sta-ŕi-zī*, see § 706 p. 234, § 708 p. 240

O.C.Sl. *govhja gově-ti* 'venerari, vereri', pres. also *gověja*:

Lat *faveō*. Lith *galù* (1 e *gal-ju*) *galē-ti* 'to be able': Lat. *valeō* (otherwise Bezzenberger, in his Beitr xvi 256).

O.C.Sl. *veljā velē-ti* 'to command'. Lat. *nōti*, O.H.G. *willu* 'I wish' Goth. *vilyan* 'to wish', see § 505 p. 69, § 716 p. 249. Lith. *avni anē-ti* 'to be shod': Umbr *an-ovihimu* ✓ *ey-*, see § 716 p. 249

Lastly it should be mentioned that in Balto-Slavonic the non-present *ē*-forms are found along with other than *īo*-present stems: e. g. Lith. *menù minēti* 'to think of', *gélbu gēlbėti* 'to help', *gedù gedėti* 'to lament, mourn', *bundù budėti* 'to watch', *sėdmi sedėti* 'to sit', O.C.Sl. part. pres. *gorat-* beside *gorēt-* 'burning' from inf. *gorēti*, partic. *vidomū* 'ὁρώμενος' beside *vidimū* from inf. *vidēti*. The same thing is seen in Greek, as *ἐθέλω*. *ἐθέλω*, *νέμω*: *νενέμημαι* etc. (Curt. Verb. I² 384 ff.), and doubtless in Germanic, as Goth. *haba habam haband* may well belong to Class II (§ 708 pp. 239 f.).

Class XXVII.

Reduplicated Root + *-īo-* *-īīo-* forming the
Present Stem.

§ 728 (4). Pr. Idg. There was a *īo*-Class with complete reduplication, closely connected with Classes VII and VIII. As regards the type of the reduplicating syllable see §§ 465—467, 470, and 474. Compare, for instance, Skr. *dē-diś-yá-tē* beside *dē-diś-ṭe*, *varī-vṛt-yá-tē* beside *vārī-vart-ti*. Probably the mode of conjugation with *-īo-* was occasioned by that of Class VII; cp § 703 pp. 231 f.

Skr. *vē-vj-yá-tē* 'makes for, rushes against anything' and Gr. *ἄπτω* Hom *ἀίσσω* 'I rush towards' for **Fai-Fin-μω*, apparently from ✓ *ua²īg-* *ua²īg-* (§ 465 p. 12)

§ 729. Aryan. Only a few examples in Vedic, but later this type of Intensive spread very widely *car-cūr-yá-tē* from *car-* 'to move'. *nan-nam-yá-tē* from *nam-* 'to bow, incline'.

nē-nē-yá-tē from *nī-* 'to lead'. *ṛō-ṣkū-yá-tē* from *sku-* 'to cover'. *mar-mṛj-yá-tē* *marī-mṛj-ya-tē* from *marj-* 'to sweep off, wipe away'. *kani-krad-yá-tē* from *krand-* 'to roar'. *vē-viṣ-ya-tē* from *viṣ-* 'to be active' *nō-nul-ya-tē* from *nud-* 'to knock away' *cā-kaṣ-ya-tē* from *kāṣ-* 'to appear'. In Avestic there seems to be only one example, *rā-rīṣ-ye-iti* 'hurts, wounds', cp. Skr. *rīṣ-ya-ti* 'injures'.

§ 730. Greek. ἄττω for **fat-Fit-tō*, see § 728 p. 259. *γαρ-γαίρω* (for **-γαρ-ιω*) 'I swarm'; *μαρ-μαίρω* 'I shimmer, glitter'. With *πορ-φύρω* 'I well up, heave, change colour' *μωρ-μύρω* 'I roar, murmur' cp. *πτόρω* § 713 p. 247. *παμ-φρίνω* (✓ *bhā-*) shows a nasal suffix like *φρίνω* for **qa-n-ιω*, parallel Hom. *παμφανόωσα*. On *παι-φάσσω*, *παι-πάλλω*, *παι-φύσσω* and the like, see § 465 Rem p. 12.

§ 731. Italic. Lat *tin-tinnio* (ṛ) beside *tinnō*. *gin-griō* (ṛ) beside *garriō* (cp. § 466 p. 13)

Of Keltic forms may be placed here the isolated Mid Ir. *der-drethar* 'sounds, cries out' with the s-preterite *derdrestar* (§ 465 p. 12)

§ 732. Slavonic. O.C.Sl *glagolja* 'I speak' for **gol-gol-ja*, 2nd sing. *-je-ši* etc. (*glagola-ti*), with the same reduplication as *glagolū* 'word' *mŕŭ-mŕŭ-ja* 'I gnaw', 2nd sing. *-je-ši* etc. (*mŕŭ-mŕŭra-ti*).

§ 733 (B) It is rare in the Idg. languages to find the *jo*-suffix with presents reduplicated in any other way, and in no language has this class become a large one. All the examples appear to be new formations. Skr. pass. *dad-yá-tē* 'datur' (beside *dā-yá-tē*) by analogy of *dādā-mi* *dūt-mās*, cp. partic. *dut-tu-s*, § 541 p. 102. Skr. pass. *nud-ya-tē* 'is scolded or blamed', if *nindu-ti* is to be analysed **ni-nul-e-ti*, see § 550 p. 106. Avest. *yaeṣ-ye-iti* 'seethes, boils', which looks like a contamination of Skr. *yēṣa-ti* 1 c. **ḡa-ḡṣ-atu* (§ 562 p. 110) and *yās-ya-ti*. Gr. Att. *δειδίτρομαι* Hom. *δειδίσομαι* 1 c. *δεδφίσομαι* 'I frighten, or am frightened' for **de-dfir-cho-mai*, beside

δίδου (cp Johansson, Beitr. gr. Spr., 80 f.). *νίσσομαι* 'I go back, I return' for **ni-νσ-ιο-μαι* from $\sqrt{\text{nes-}}$ seems to presuppose **ni-nes-mi*, which is represented by the Skr. 3rd pl mid. *nís-atē* (§ 539 p. 99). *λiláloμαι* 'I desire, long for' for **li-λασ-ιο-μαι*, cp. Skr. *luśati* for **la-lśa-ti* § 562 p. 110. *τιταίνω* 'I put to, yoke' ground-form **ti-tñ-īō*, cp. Lat. *tendō*, if this is for **te-tñ-ō* (§ 564 p. 111). O Ir. *-airissun* 'I remain standing' for **(pari)-sistīō(r)* (I § 109 e p. 103, § 516 p. 377), beside Gr. *ἵσστημι* Skr. *tī-śth-a-ti* Lat. *si-st-ō* § 539 p. 100. O.C.Sl. *dežda* 'I lay' for **de-d-īa* 2nd sing. *deždeši* etc. (inf. *dě-ti*) beside Lith. *dē(d)-mi ded-ù* § 546 pp. 103 f.

A peculiar reduplication is shown by certain Greek verbs. *πα-φλάζω* 'I bubble' beside *φλέδων* 'gossip', *κα-χλάζω* 'I gurgle', *βα-βράζω* 'I chirp'. They are Intensives or Iteratives to the verbs named in § 730.

Class XXVIII

Root + *-ā-*, *-ē-*, *-ō-*, + *-io-* forming the
Present Stem.

§ 734. The forms now to be noticed are closely connected with Classes X and XI (§§ 578 ff.), under which heads much has already been said of the *io-* stems.

I believe that the original accentuation of this class is preserved in those Sanskrit verbs which have dissyllabic stems before *-ya-*, such as *grbhā-yá-ti*, and by Sanskrit passives like *trā-yá-tē* (§ 703 p. 232). *trā-yá-tē* has followed the lead of *pác-yá-tē* etc., and *trā-yá-tē*. *trā-yá-tē* = *ric-yá-tē* *ric-yá-tē* (§ 710 p. 245).

§ 735. Unreduplicated Forms

Pr. 1dg. **trā-io-*: Skr. *trā-yá-tē* 'protects, saves' pass. *trā-yá-tē*, Lat. *in-trō* for **trā-īō*, with which is doubtless connected O.C.Sl. *tra-jā* 'I last, endure' (inf. *traju-ti*). Skr. *sn-ā-ya-tē* 'bathes himself', Lat. *nō* for **sn-ā-īō*. Lat. *hiō* for

**hā-āō*, Lith *žió-ju* 'I open my mouth' (inf. *žió-ti*), ep. Lat. *hī-scō* O II G. *gī-nō-m* *gei-nō-m* 'I gape' Compare § 579. Lat. *arō* for **arā-āō*, Gr. *ἀράω* 'I plough' pr. Gr. **ārā-(i)ω* (§ 583 p. 124, § 775) With these primary verbs should be classed several very wide-spread onomatopoeic or imitative verbs, as Gr. *ῥάω* -*ā* 'I roar' Lith *ulō-ju* 'I call, shout for joy, cheer' (also reduplicated *ulūlō-ju* = Lat. *ululō*) Gr. *ὄρᾶομαι* -*āmu* 'I bray, hee-haw' Lat. *uncō*, Gr. *μῦράομαι* -*āmu* 'mugio' Umbr. *mugatu* 'mugito, muttito'.

**sn-ē-iō-* Gr. *νῆ* 'spins' for **σνῆ-ιει* (Mekler, Beitr. zur Bild. des gr Verb., p. 18), Lat *neō*, O II.G. *nāu* 'I sew'. **gn-ē-iō-* **gn-ō-iō-* Skt. pass *jñāyá-tē* 'noseitur' (-*ī-* or -*ō-*?), O II.G. *knāu* 'I know' (-*ē-*, but ep. p. 128 footnote), O C Sl. *zna-jā* 'I know' (-*ō-*, inf *zna-ti*) Lat *fl-eō*, O II G *blāu* 'I blow' pr Germ. **bl-ē-āō*, perhaps too O C.Sl *bl-ě-jā* 'I bleat' (inf. *blěja-ti*) Skt. *v-ā-ya-ti* 'blows', Goth. *v-aia* O.H.G. *w-āu* 'I blow', O.C.Sl. *v-ě-jā* 'I blow' (inf. *věja-ti*). Lat *taceō* for **tac-ē-iō*, Goth *þaháþ* for **pahē-i-āi* Lat. *fav-eō*, O ('Sl. *gov-ěja* 'veneror, vereor' (§ 590 p. 132) Compare §§ 587, 708.

§ 736. Aryan. Skt *tr-ā-ya-tē* 'protects' pass. *trā-yá-tē*, Avest. *prā-yē-ti* 'protects': Lat -*tiō*, see § 735. Skt. *śr-ā-ya-ti* 'boils, cooks', ep. Gr *κί-ροᾶ-ται* Pass *mn-ā-ya-tē* 'commemoratur', ep. Gr Dor *μέ-μνᾶ-ται*. Pass. *ml-ā-ya-ti* 'grows soft', ep Gr. Dor. *βλ-ᾶ-ξ*. *py-ā-ya-tē* 'swells' beside *páy-a-ti* *pī-páy-a* *pī-py-ā-ná-s* *y-ā-ya-tē* pass 'itur', ep Goth *þē-r* and Lith. *jó-ju* *khy-ā-ya-tē* pass. 'is seen', ep aor. *á-khy-a-t*. *śy-ā-ya-ti* 'eurdles, congeals', ep. part *śt-tá-s*. Compare §§ 580 and 588.

Also verbs in -*ā-yá-ti* in which the root formed a complete syllable. The speaker imagined these to be parallel with *prtanā-yá-ti* *mandā-yá-ti* and the like (§§ 617, 769) — there really was no difference in character, if we are right in identifying the verb-suffix -*ā-* with the feminine suffix — and therefore kept the old accent without changing it as in *trāya-tē*. Skt. *grbhā-yá-ti* 'seizes' O Pers *a-garbāya-m*, Skt *damā-yá-ti* 'over-

powers' (cp Lat *domāre*), Skr. *tuda-yá-ti* 'pushes', *pruśā-yá-ti* 'spurts out'.

§ 737. Greek. **δρά-λω* 'I do' *δρῶ δρῶ*, beside Lath *daraw* 'I do', cp. *δρ-αίνω* § 621 p. 159. **πᾶ-λω* 'I bring into effect, carry out' for **ῥαῦ-λω* (II § 117 p. 371) El. imper *ἐπ-ν-πῆτω*, cp Skr. *śv-ā-* in *sq-śvāyín-* 'swelling' etc *ιάομαι ἰῶμαι* 'I heal' for *is-ā-ro-*, is related to *ἰάνω* (§ 743) as *δρῶ* to *δραίνω*. *ἀράω* 'I plough', *ἰλάω*, *ὀρνάομαι*, *μτλάομαι*, see § 735 p. 262

χρ-η-λω 'I give an oracle' *χρῶ χρῶ*, partic *χρήων* Od 8. 79. Dor **ῥλ-η-λω* 'I wish, desire' (beside Lat *vel-le*) *λῶ λῶ* El opt *ληοίτᾱν*, the Gort *ληίω* (c g. 3rd pl. conj *ληίωντι*) for **ληέω* is formed like *χρηόμαι* was this derived from *τὸ χρῆος*, or was it a formation like Skr. causal *pyā-y-āya-ti*? (cp § 801). **ρν-η-λω* 'I rub, scratch' (cp *ρν-ύω*) *ρνῶ ρνῶ* **ζη-λω* 'I live' for **ge-e-lō* (✓ *gei-*) *ζῶ ζῶ*, the forms *ἔζην ζῆθι* are later and follow Class X (cp § 496 p. 56), with *-ō-*, *ζώ-ω* Gort. *δῶω* (*δῶαι δῶωντι* etc), like O C Sl *znajā* beside () H G *knāu* (§ 735) **ψ-η-λω* 'I grind or crush to pieces' (Skr. *ps-ā-ti* § 587 p. 128) *ψῶ ψῶ*

§ 738 Italic In Latin only the 1st sing pres has the *lo-*suffix, the other persons being formed after Class X. This was perhaps due in part to the early loss of the personal ending *-mi* in Italic, whence it became possible for *volō* to take its place in the same scheme as *vult*, *eō* beside *it*.

-ā-lō m-trō nō luō see §§ 735, 736. *fl-ō*, pl. *fl-ā-mus* Also *juv-ō lav-ō* and suchlike See § 583 p. 124

-ē-lō pleō neō fleō vieō, also *taceō sateō videō suleō faveō valeō habeo* etc See §§ 587, 590, 708

§ 739. Germanic Monosyllabic stems in *-i-* and *-ō-* almost wholly gave up the unthematic inflexion, and took that with *-lo-* (§ 592 p. 133) O H G *nāu* 'I sew' *knāu* 'I know' Goth *vaiā* O H G *wāu* 'I blow', see § 735. O. H. G. *drāu* 'I turn, twist', **tr-ē-* from ✓ *ter-*, cp Gr *τρ-ῆ-μα* 'hole' *τρ-ε-τρο-ν* 'borer' There may be Idg *-ō-lō*

in O.H.G. *bluon bluouu* O.Sax. *blōu* 'I bloom', cp. Lat. *fl-ō-s* (gen *fl-ō-r-is*); it must remain uncertain whether we have *-ō-ūō* or *-ā-ūō* as the ending in O.H.G. *gluon gluouu* 'I glow' (✓ *ghel-*).

Dissyllabic stems in *-ē-* and *-ā-* have both non-thematic and *ūō*-flexion

Dissyllabic *ē*-stems in Gothic show *ūō*-flexion in forms containing *ái*, such as *þaháis þaháip* (the 1st sing is *þaha* 'I am silent') for *~ē-ūi-zi -ē-ūi-ái* Lat. *taceō* Compare also Goth. *vitáip* 'looks at, regards' Lat. *videō*, *siláip* 'is silent' Lat. *sileō*, *habáip* 'has': Lat. *habeō* Compare § 592 p 133, § 708 pp. 238 ff On the spread of this *ē*-flexion to nasal present stems, see § 605 pp 146 f., § 623 p 160, on the formation of *ē*-verbs from nouns, § 781 3

Dissyllabic *ā*-stems were inflected just like the later stratum of *ā*-denominatives (as Goth. *faínumōn* from *fairina*) The *ūō*-extension is clearly seen only in Anglo-Frisian, as A.S. 1st sing *-ie* pl *-iað* for pr. Germ. *-ō-ia-* see § 781 1 Examples of "primary" verbs are. Goth. *mitō* 'I mete, measure' O.H.G. *mezzōm* 'I moderate', Goth. *bi-láigō* 'I lick all over' (cp. Lith. *laižaiū* 'I lick' inf *laižý-ti*), O.H.G. *fehōm* 'I adorn' O.H.G. *mahhōm* 'I make'. Compare § 579 p. 121, § 585 p 126.

§ 740 Balto-Slavonic

-ā-ūō-. Lith. *žió-ju* O.C.Sl. *tru-ja* see § 735 Lith. *jó-ju* 'I ride' (*jó-ti*), see § 587 p 128. Probably also Lith. *gró-ju* (*gró-ti*) O.C.Sl. *gja-ja* (*graja-ti*) 'I croak', Lith. *kló-ju* 'spread out' (*kló-ti*), and others Some of the Lithuanian "Iteratives" are in place here, as *lindo-ju* beside *lindau* 'I put in' (*lindo-ti*), *rýmo-ju* beside *rýmau* 'I sit supported on something' (*rýmo-ti*), *svyró-ju* 'I move to and fro' (*svyró-ti*), etc. So in O.C.Sl. Iteratives such as *sūn-ěduja* 'comedo' (*-ěda-ti*), *raz-vřzaja* 'I open' (*-vřza-ti*), *sū-biraja* 'I gather' (*-bira-ti*). Compare §§ 586, 783.

-ē-ūō-. O.C.Sl. *blě-ja* *vě-ja* see § 735. *grě-ja* 'I warm'

(*grēja-ti*). *gové-ja* 'veneror, vereor' (*gové-ti*). Lat *faveō*, see § 735. Lithuanian "Diminutives" (Iteratives), as *byrė-ju* 'I scatter a little' or 'I am a little scattered' (*byrė-ti*), *kylė-ju* 'I lift a little' (*kylė-ti*), *lukė-ju* 'I wait a little' (*lukė-ti*) Compare §§ 593, 784.

-ō-īo- possibly in O.C Sl. *zna-ja*, § 735, and perhaps in a few, none can say which, of O.C Sl verbs in -a-ja (Idg. -ā- and -ō- ran together in Slavonic)

§ 741. Reduplicated Forms

The Reduplicated forms with *ā*-suffix mentioned in § 595 have some of them the īo-extension Lat 1st sing *ululō*, Lith *ulūlō-ju* 'I call, shout for joy' (cp *ulō-ju* Gr. *ὠλάω* § 735 p. 262). Lat 1st sing. *murmurō*, cp O.H.G. *murmurōm murmulōm*. Lat 1st sing *tintimō tintimō* beside *tintim-īō* (Class XXVII)

A later (Greek form is *ρυ-ιρᾶ* *ιρῶ* (Hesych) beside *ρυ-ιρᾶ-μι*, see § 594 p. 135.

O.H.G. *rērēm* A.S. *rārie*, connected with Lith *rė-ju* *rė-ti* 'I cry out loud', comes from a pr Germ **raī-rē-izō*, see § 708 p. 240. *ē* in *rē-* was a suffix, as may be seen from Lett. *rā-ju* 'I scold' and other words (Per Persson, Wurzelerw pp 91, 196)

Class XXIX

Nasal Stems + -īo- for the Present Stem

§ 742. The formations here to be treated are connected with Classes XII to XVIII, and fall into three groups: those connected with (A) Classes XII to XIV, (B) Classes XV and XVI, and (C) Classes XVII and XVIII.

§ 743. (A) -n-īo- is fairly common only in Greek. Lesb. *γλίνω* Hom. Att *λίνω* 'I bend' for **κλιν-ι-ω*, beside O.Sax. *hlinō-n* etc. *χωίνω* 'I separate, choose out, distinguish' for **χω-ν-ι-ω*. *στένωμι* 'I plunder' for **σι-ν-ι-ο-μι*. *ὀ-τρεύνω*

'I urge on' for **ḍ-ṭṛv-v-ḥw* *φρίνω* 'I show, make visible' for **ḡa-v-ḥw*, beside Armen. *ba-na-in* 'I open' (**bhə-nā-mī*), *√bha-χάινω* 'I gape' for **ḡa-v-ḥw* See § 601 p. 144, § 611 p. 150. Lat. *li-n-iō* (*li-n-i-mus*) beside *li-nō*. Skr. *vi-līnāmi* 'I dissolve, disintegrate' (intr.), see § 598 p. 142. O Ir. *ara-chri-nim* 'difficisor, I go to pieces' beside Skr. *śy-nā-ti*, see § 604 p. 146. O H.G. *spennu* (= Goth. **spanja*) 'I attract, charm' beside *spra-nu* i. e. **spā-nū* *√sprē-*, see § 614 p. 152.

-*ḡ-ḥo-* was used even in pr. Idg., and is especially common in Sanskrit and Greek. Idg. *iṣ-ḡ-ḥō*. Skr. *iṣ-an-yá-ti* 'sets in motion, excites' (ir. *iarnu* 'I quicken' beside Skr. *iṣ-ana-ti*, Skr. *tur-an-yá-ti* 'hastens', *bhuṭi-an-yá-ti* 'is brisk' Gr. *αἰάινω* 'I make dry' beside Lith. *aĩs-inu*, *ὀλισθαίνω* 'I slip' beside *ὀλισθαίνω*, *τερσ-αίνω* 'I make dry, *αἰάινω* *εἶγνος* *ῶν*, *ἐν-φλ-αίνω* 'I bubble or gush out', *δο-οίω* 'I do', *ρο-αίνω* 'I complete', *ξ-αίνω* 'I scratch' and many more, -*ainu* became a very productive suffix. Armen. -*anim*, as *mer-ani-in* 'I die', like Gr. *μαρ-αίνω*. O.H.G. *gi-wahannen* 'to recount' (pret *gi-wonog*), A.S. *wæcnan* 'awake' (pret *wōc*) See §§ 618—621, § 623 pp. 156 ff., § 711 p. 246.

§ 744. (B) Present Stems with "Nasal Infix" become very common in Greek and Baltic. In explanation of the examples given below see §§ 628, 629, 631, 632, 634—637, pp. 164 ff.

Gr. *πίσσω* *πίπτω* 'I bray, pound' instead of older **πτισ-ḥw*, Lat. *p̄tis-iō* (*p̄tis-i-mus*), beside Skr. *piuāś-ti* *á-piś-a-t*

Skr. pass *vand-ya-tē* beside *vand-i-tē* 'praises, honours' compare *vāda-ti* *ud-yá-tē*, nor a very old form.

Gr. *λίζουσι* *παίζουσιν* probably for **liuḍ-ḥw*; *σάμπν-τω* 'I throw violently at' perhaps for **smiup-ḥw*, beside Skr. *kṣip-* *λύζω* 'I sob' for **luḡḡ-ḥw*, ep. *λύξ* *λυγάνομαι* *λυγαίνω*, *√s'a'uk-sīa-ug-*. *πλάζω* 'I strike, knock away' for **plagḡ-ḥw* *κλάζω* 'I shout, cry' for **ḥlagḡ-ḥw*

Lat. *vinc-iō* (*i*) beside Skr. *vi-vyak-ti* 'embraces, surrounds' 3rd dual *vi-vik-tās* *sanc-iō* (*i*) beside *sacer*.

Lett. *mīschu* 'mingo' for **minz-iu*. Lith. *jūng-iu* 'I yoke, put to'. *skūnd-žiu* 'I weep, bewail myself' beside *pra-skundū* (pret. *-skudaū*) 'I begin to smart'. *sunk-iū* 'I strain, filter, let something run through' beside Lett. *swak-s* 'resin'. Lett. *kamp-ju* 'I grasp, grip' beside Lat. *cap-iō*. Lith. *lenk-iū* 'I bend' ✓ *leg-*. *stėng-iu* 'I put my strength to' beside Gr. *σ.ίβω*. O.C Sl. *žēžda* 'I covet' (inf *žē-du-ti*) beside Lith. *geid-žiū*. *glėžda* 'I look' (*glėdē-ti*) beside O.H.G. *glāzu* *ob-rēstā* 'I find' (*-rēsti*)

§ 745. (C) Rare forms, undoubtedly late, are all that meet us in this section. O.C Sl. *mi-nu-ja* 'I go over' beside *mi-na*, see § 649 p. 185

Class XXX

Root + *s*-Suffix + *-iō-* (the *-s-iō-* Future).

§ 746. Two groups of forms, with Present and Future meaning respectively

(A) With Present meaning: fairly common nowhere but in Sanskrit, and for the most part clearly later extensions of the *s*-Present. As regards the examples here following, see §§ 656 and 657, pp. 190 ff.

Skr. *tras-ya-ti* beside *tr-āsa-ti* 'trembles', Lith. *tres-iū* 'I am in rut' used of bitches (inf *trėsti*). Skr. *pluś-ya-tē* pass. of *plōśa-ti* 'burns, stings', Lat. *prū-r-iō* (*prūrīre*). Avest. *uaxš-ye-iti* beside *vaxš-a-iti* 'makes grow', Goth. *vahs-ja* 'I grow' (pret *vōhs*).

Skr. *śliś-ya-ti* 'hangs on to, sticks to' pass. *śliś-yá-tē*, Avest. *sīaēš-ye-iti* (same meaning) beside Skr. *śrēśa-ti* *á-śliśa-ti*. Skr. *iś-ya-ti* Avest. *iś-ye-iti* 'sets in motion' beside Skr. *iśa-tē*. Skr. *tviś-ya-ti* 'is excited, distracted' beside 3rd pl. *á-tviś-ur* *ghuś-ya-ti* 'cries out, announces loudly' pass. *ghuś-yá-tē* beside *ghōśa-ti*. Pass *rahś-ya-tē* beside *rákśa-ti* 'guards, saves' Pass *gras-ya-tē* beside *gr-asa-ti* 'devours'.

Lith. *tęs-iū* 'I stretch' beside Skr. *ta-sa-ti* etc.

§ 747. (B) With Future Meaning.¹⁾ Even as early as the proethnic period *-s-īo-* (or *-as-īo-*) must have already become a simple suffix for expressing the future. This group of forms grew out of Classes XIX and XX, particularly forms with the strong-grade of root syllable; compare Skr. *tasyá-tē* and *tq-sa-ti* (Goth *-þin-si-þ*) *á-tq-s-mah*, *šrōšyá-ti* (Gr *ῥλσ-σόμεθα* in Hesychius) and *śiś-ša-māna-s*, *vakšyá-ti* and Avest. *vax-ša-ntē* (√ *ueq-* 'speak'), *sakšya-ti* (Gr *ῥξω*) and *sih-ša-nt-√segh-* (§§ 657 ff), very rarely from forms with root-syllables in a weak grade, as Avest *būšye-nti* (pr. Ar. doubtless **bhūšya-ti*, cp Skr *sū-šya-nt-* § 748) Litb. *bū-suu* (Gr *φῶ-σω*) beside Skr *bhū-ša-ti* (§ 659 p 194) Sanskrit forms with *-šya-* were derived from the *iš-* aorist, compare *vēdišyá-ti* with the aorist stem *vēdiš-* in *á-vēdiš-am*.

The oldest meaning of the *šio-* future was probably that of *Wish*, which weakened to a mere future. Compare the desiderative meaning of Skr forms like *ti-stīr-ša-tē* (§ 667 pp. 198 ff), and the future meaning of such others as O Ir. *no-gigius* § 668 p 200.

1) Hadley, On the formation of Indo-European Futures, 1859, in his Essays, pp 184 ff. [G Meyer] Th Benfey, Über die Entstehung und die Formen des idg. Optativ (Potential) sowie über das Futurum auf -anskritisch *syāmi* u s w, Abhandl d Gott Ges d Wissensch, xvi 135 ff. L Hirzel, Zum Futurum im Idg, Kuhn's Zeitschr xiii 215 ff. J Schmidt, La formation des futurs dans les langues indo-germ, Revue de linguistique iii 365 ff — Bezzenberger, Conditionalformen im Avesta, in his Beitr ii 160 f. — A. Franke, Das Futurum im Griech, ein sprachgeschichtlicher Versuch, Gott 1861. T H Key, On the Formation of Greek Futures and First Aorists, Trans Phil Soc 1861, pp 1 ff Leskien, Die Formen des Futurums und zusammengesetzten Aorists mit *σσ* in den homer Gedichten, Curtius' Stud. ii 65 ff P. Cauer, Die doi Futur- und Aoristbildungen der abgeleiteten Verba auf *-ω*, Sprachwiss Abhandl. aus G. Curtius' Gramm Gesellsch pp. 126 ff J. Wackernagel Griech *πτεροῦναι*, Idg Forsch II 151 ff (In the explanation of *πτεροῦναι* and the similar Homeric future forms I concur with Wackernagel, see § 757 Rem. p 277). Janson, De Graeci sermonis paulopost-futuri forma atque usu, Rastenburg 1844. — J. Schmidt, Über das Futurum im Aksl., Kuhn-Schleierh's Beitr. iv 239 ff

Only in Aryan and in Balto-Slavonic is the *sjo*-future certain. In such forms as Gr. *δεῖξω* it cannot be proved that after *s* an *i* has been lost, and they may be regarded as conjunctives of the *s*-aorist, *δεῖξω* fut. being the same as *δεῖξω* conj of *εδείξα*, and as Lat. *dixō* beside opt. *dixim*. Special attention should be given to Epic forms like imper *οἴσε* *οἴσετε* beside fut. *οἴσω*, imper. *ὀψασθε* beside fut. *ὀψουμαι*, which make strongly for this view (see § 833). On the other hand, I know of nothing to prevent fut. *δεῖξω* being derived from **dek-si-ō* (Skr. *dēkśyāmi*). The same doubt is suggested by futures of the type of *τενέω* *τενῶ* (cp. Skr. *tanśyāmi*), which as conj aor may be compared with *εἰδέω* *εἰδῶ* from *ἰδέω* (§ 836)¹. We may conjecture that in Greek the Idg. forms with *-sjo-* and the conj. aorist had run together; as, in Lithuanian, beside *dū'siame* *dū'sime* *dū'siate* *dū'site*, the future answering to Skr. *dāsyāmas* *dāsyātha*, we find used in the same way the Aorist Injunctive forms *dū'sme* *dū'ste*. Compare the Author, *M. U* III 38 ff.; G Meyer, *Gr. Gr.*² 473 f.; Johansson, *Deriv Verb Contr* 203 ff.

Spite of this uncertainty, the Greek future may be treated here along with the Aryan and Balto-Slavonic *sjo*-future.

Remark I know of no evidence to support Ascoli's assumption (*Sprachw. Briefe*. 65 ff.), that *-σσω* in the Doric future comes regularly from **-sjo-* = Skr. *-syāmi* Lith. *-siu*.

§ 748. Pr. Idg. We have two endings to distinguish, *-sjo-* and *-esjo-* (*-esjo-*).

(A) *-sjo-* The regular form of the root, as has been said in the preceding section, was strong grade (with *e* in the *e*-series). Thus the matter remained in Aryan; cp. *dēkśya-ti* beside pres. *diśá-ti* *diś-ya-ti*. Thus it often is in Lithuanian, as *reñ-siu* from *✓rem-*, *vērsiu* from *✓vert-*. But in Lithuanian the form fell under the influence of the infinitive

1) It is striking that Homer uses no such form as *τενέω* *ἱλάω* parallel to *τελείω* for **tel-si-ō*, *ἡλυσίμου* for **h₂el-si-ō-mai*.

stem, and we have *āksu* following *ākti*, instead of **leiksu* (pres *lēkmī*, *lekū*), and beside *reñ-su* (*reñ-ti*) a variant *řim-su*, inf *řim-ti* (pres. *řimstū*), beside *veřsu* (*veřsti*) a variant *vrřsu*, inf. *vrřsti* (pres. *vrřstū*). In Greek, the vocalism of the future always agrees with the *s*-aorist, and this was mostly regulated by the present. *τέρω* like *σέρω* from *τέρω*, *γράφω* like *εγραψα* from *γράφω*, *γλύφω* like *έγλυψα* from *γλύφω*, *όμόρξω* like *ομορξα* from *όμόρξω*. Exceptions *τείσω* like *ετεια*, but pres. *τίνω* (for **τι-νFω*), *μείζω* like *έμειξα*, but pres. *μύγ-νFω*.

✓*rem-* 'rest' Skr. *iq-sya-tē* 'he will rest', Lith. *reñ-su* 'I will support' (*reñ-ti*) *řim-su* 'I will grow calm (in mind)' (*řim-ti*). ✓*men-* 'think': Skr. *mā-sya-tē*, Lith. *mĩ-su* (*miñ-ti*, pres *men-ū*). ✓*qe-* 'pay a penalty' etc.. Skr. *cē-śyá-ti* Gr. *τεί-σω* (*τείσαι*, pres *τίνω*) ✓*ple-* 'swim, rinse, wash'. Skr. *plō-śya-ti*, Gr. *πλέ-σσομαι* (*πλεῖσαι*), Lith. *pláu-su* (*pláu-ti*). ✓*uert-* 'vertere': Skr. *vart-śyá-ti*, Lith. *veřsu* 'I shall turn' (*veřsti*) *vrřsu* 'I shall fall down' (*vrřsti*) ✓*merg-* 'to work, be active' Avest. part. mid *var-śya-mna-*, Gr. *εργ-ω* (*εργαι*). ✓*serp-* 'crawl': Skr. *śrap-sya-ti* *śarp-sya-ti* Gr. *εργ-ω* (*εργαι*) ✓*terp-* 'give joy'. Skr. *trap-sya-ti* *tarp-sya-ti* (the latter in the Grammarians), Gr. *τέρ-ω* (*τέρωαι*). ✓*derk-* 'see'. Skr. *drak-śyá-ti*, Gr. *δέρ-σομαι* (*δερεῖμαι*). ✓*qert-* 'cut, strike sharply' Skr. *kart-śya-ti* (instead of **cart-*, cp *karta-ti* § 522 p 85), Lith. *kiřsu* (*kiřsti*, pres *kertū*) ✓*leiq-* 'leave' Skr. *rēk-śya-tē*, Gr. *λεί-πω* (*λειψαι*), Lith. *lėk-su* (*lėk-ti*, pres. *lekū*) ✓*ueyd-* 'know, see' Skr. *vēt-sya-ti*, Gr. *εῖ-σομαι* (*εἶσαοθαι*), Lith. *isz-výsui* (*-výsti*). ✓*dežk-* 'show'. Skr. *dēk-śya-ti*, Gr. *δεί-ξω* (*δείξαι*). ✓*bheudh-* 'awake, observe'. Skr. *bhōt-sya-ti*, Gr. *πεί-σομαι*, Lith. *būsu* (*būsti*) ✓*jeug-* 'ungere' Skr. *yōk-śya-ti*, Gr. *ζεύ-ξω* (*ζεῦξαι*), Lith. *junk-sui* like *junk-ti* following the present *jungjui* ✓*peq-* 'coquere': Skr. *pak-śya-ti*, Gr. *πέ-ψω* ✓*dhegh-* 'burn' Skr. *dhak-śyá-ti*, Lith. *dėk-sui* (*dėk-ti*) ✓*sq-* 'to be with, follow'. Avest. *hax-śyē-ti*, Gr. *ἐπο-μαι*, Lith. *sėk-sui* (*sėk-ti*) ✓*ed-* 'eat': Skr. *at-sya-ti*, Lith. *ėsu* (*ėsti*) ✓*say-* 'grow

dry' Skr. *śōkśya-ti* (pres. *śūś-ya-ti*, see I § 557.4 p. 413), Lith. *saũsiu* (*saũs-ti*) $\sqrt{dhē}$ 'place, lay' Skr. *dhā-sya-ti*, (tr. *ῥή-σω*, Lith. *dē-siu* (*dē-ti*). $\sqrt{dō}$ 'give'. Skr. *dā-syá-ti*, (tr. *δώ-σω*, Lith. *dā'-siu* (*dā'-ti*) $\sqrt{stā}$ 'stand': Skr. *sthā-sya-ti*, Gr. *στᾶ-σω* *στή-σω* (*στήσαι*), Lith. *stó-siu* (*stó-ti*).

$\sqrt{bheṃ}$ 'become': Avest. *bū-šye-itī*, Gr. *φτ-σω* (*φῶσαι*), Lith. *bū-siu* OCSl. **byśq* (only in partic. *byśqšteje byśqšteje* 'τὸ μέλλον'). Analogously, Skr. *stū-šya-nt-* beside *sō-šyá-ti* Avest. *hao-šye-itī* from \sqrt{seu} 'drive on, quicken, enliven' (ep perf. Skr. *sasāva* like *babhāva*). Compare § 747 pp. 268 f.

§ 749. (B) *-esio-* (*-esio-*) Skr. *-iśya-* for *-esio-*. But Gr. *-εο-* comes from *-esio-*, unless (more probably) *-εο-* is for *-eso-*, and belongs to the conjunctive aorist (see § 747) ¹ The Sanskrit *-iśya-* could be added to any root ending in a consonant; but Gr. *-εο-* was the regular future suffix only with roots in a liquid or a nasal. So we have Skr. *kṣariśya-ti* 'it will flow, dissolve' (gramm) answering to Greek *κῥεσσω ῥεσθῶ* 'I shall destroy' (Hom. *κῥέσσω*), Skr. *haniśya-ti* 'he will strike, kill' to Gr. *θινέω -ῶ* 'I shall strike' ($\sqrt{ghen-}$), Skr. *taniśya-ti* (gramm.) 'he will stretch' to Gr. *τενέω -ῶ* 'I shall stretch', Skr. *kṣaniśya-ti* 'he will hurt' (gramm) to Gr. *κτενέω -ῶ* 'I shall kill'. A few Greek examples have *-αο-* with *-α-* = *-ə-*, as *αρεμάω -ῶ* 'I shall hang', ep *κρέμαμαι*, *ρρεμάθρα* 'hanging basket'. Compare §§ 834 ff

§ 750. Futures with *-sio-* have also been formed, from the proethnic period onwards, from stems consisting of $\sqrt{\quad}$ + Determinative We may mention

(1) Stems with *-ā-* *-ē-*, or *-ō-* (Class X). **dr-ā-* 'run': Skr. *drā-sya-ti* (gramm), Gr. *δρᾶ-σο-μαι*. **mn-ā-* 'think of, remember': Skr. *mnā-sya-ti* (gramm.), Gr. *μνᾶ-σω* *μνή-σω*. **gā-* 'go': Skr. *gā-sya-tē* (gramm.), Gr. *βᾶ-σο-μαι* *βή-σο-μαι*.

1) I now follow Bartholomae (Bezz Beitr xvii 109 ff) in holding that *-ε-* which follows the root in *τενέω γενεω* and like words is Idg. *-e-*, not *-ə-* (I § 110 pp 103 ff.)

**y-ē*- 'blow'. Skr. *vā-sya-ti*, Gr. *ἀν-σο-μαι*. **gn-ō*- 'nosecere': Skr. *jñā-sya-ti*, Gr. *γνῶ-σο-μαι* **uid-ē*- **ueid-ē*- 'see, know': Gr. Dor *ιδη-σῶ* Lith. *pa-vydēsui* ('invidebo'), Gr. *εἰδῆ-σω* Lith. *veizdē-sui* **myn-ē*- 'think': Gr. *μυνή-σο-μαι*, Lith. *minē-sui*. Compare §§ 578 ff.

(2) Stems with *s*-elements (Class XIX and XX) *tr-es*- 'tremble' Skr. *tras-iśyā-ti*, Gr. *τρέσ(σ)ω*, Lith. *trēsui* for **tres-sui* (pres *tresū*). Skr. *tṣ-iśya-ti* beside *tṣ-ša-ti* 'seeks, desires'; *ślēkśya-ti* beside *ślī-ś-ya-ti* 'clings to' *ā-ślī-śa-ti*, *daś-iśya-tē* beside *dāś-śa-ti* 'suits, accommodates', *akś-iśya-ti* beside *ak-śa-tē* 'reaches'. With Skr. *akśiśya-ti*, *bhāsiśya-tē* (gramm.) compare the aorist forms *ākśiśur* *ābhāsiṣtn* § 839. Gr. *σεισσω* for **σεισ-ω* (perf. *σεί-συσται*) from *σειω* (**tiex-s-*) 'I shake', *ξείσ(σ)ω* from *ξείω* (**qs-es-*) 'I scrape, smooth', Lith. *tēsui* for **tēs-sui* beside *tē-s-ū* 'I stretch' Compare §§ 655 ff.

(3) Stems with *dh*- and *d*-elements (Class XXV). Skr *yōt-sya-ti* beside *yō-dha-ti* 'gets into motion', Lith *jūtsui* beside *jūnū* 'I begin to tremble', **yeu-dh-* Skr *rāt-sya-ti* beside *rā-dh-ya-tē* 'carries out successfully', *mrād-iśya-ti* beside *vi-mrada-ti* 'softens' (*mr-ada-*) Gr. *λάσ(σ)ω* from *λα-δ-* 'break off' But it is doubtful whether *πλήσω* 'I will fill' is **πλήθ-σω* (ep *πλήθ-θω* *πέπλησται* *πληστέο-ς*) or *πλή-σω* (ep *πλήτο* *πέπληνται*), whether *ἔλεύσομαι* 'I will come' is **ἔλευθ-σομαι* (ep *ἤλυθ-ον* *ἔλευστέο-ν*) or *ἔλει-σομαι* (ep *ἔλήλυτε* *προσ-ἤλυτο-ς*), whether *πύσω* 'I will make rot' is **πύθ-σω* (ep. *πέθω*) or *πύ-σω* (ep Lith. *pūo-ū*) There is the same doubt in Lith. futures like *plausui* from *plau-d-žiū* 'I wash' (Idg. '*pleu-d-*'), *sprausui* from *sprāu-d-žiū* 'I subdue' (Idg. **spreu-d-*) *gésui* from *gé-du* 'I sing' As we know not in what period of Lathuanian these verbal classes arose, we are not compelled to assume that *plausui*, say, comes from a supposed form **plautsiō* The fact may be that *plau-sui* is really future to *plau-ju*, and then, on the analogy of *geulēni* *geisui* *geisti*, and others of this kind, *plausui* was involuntarily associated with *plaudžiū* *plautsi* as its future. Compare §§ 688 ff.

Forms with other present-signs sometimes make a *sio*-future in different languages; as Skr. *indhiśyati* Gr. ἀάγξω Lith. *jùnkšiu* See below, §§ 752 ff.

§ 751. The indicative with *-sio-* seems to have had in proethnic speech a participle attached, but no more (Skr. *dā-syá-nt-*, Gr δά-σων, Lith dial. *dū'snus* for **dāsiāns*, O.C.Sl. *byśašteje*). In Sanskrit grew up a conj with Ar *-ā-*, and an augmented preterite, and Greek developed an opt. with *-i-*. See §§ 753, 759.

§ 752. Aryan. *-sio-* and *-əsio-*, but the latter is only to be found in Sanskrit (*-iśya-*). There is no example of a future in Old Persian; this is probably due to chance. In Sanskrit and Avestic this future was a living and productive type. It is used, true enough, less often in Vedic than later; but then in Vedic injunctive and conjunctive forms were used with future meaning.

To the exx cited in §§ 748—750 may be added. Skr. *vakśyá-ti* Avest. *varšye-itē* beside Avest. *vák-ti* 'speaks', Skr. *jamśyá-ti* Avest. partic. *zāhya-mna-* beside Skr. *ján-a-ti* 'begets'; Skr *bhantsya-ti* *bandhiśya-ti* beside *badh-ná-ti* 'binds'; *iōcśya-tē* beside *rōc-a-tē* 'shines'.

In Sanskrit we meet with specimens of this future made from presents of any kind (cp § 750) *mārkśya-tē* (beside *mrakśya-tē*) from *mārś-ti* Class I and *márja-ti* Class II 'wipes' (cp. § 494 p 55, § 514 p. 81). *sīdīśya-ti* (beside *satsya-ti*) from *sīda-ti* Class IV 'sits' (§ 550 p 106) *dadīśya-tē* (beside *dā-syá-ti*) from *dā-dā-ti* Class V *dā-d-a-ti* Class VI 'gives'; *jahīśya-ti* (beside *ha-sya-ti*) from *jí-hā-ti* *ja-h-a-ti* 'leaves, deserts'. *jāgarīśyá-ti* from *jā-gar-ti* Class V 'wakes' (§ 560 pp. 109 f.) *indhiśya-ti* from *inddhē* Class XV 'burns' / *aṣdh-*. *aśnuvīśya-ti* from *aś-nō-ti* Class XVII 'attains', *jinvīśya-ti* from *ji-nō-ti* Class XVII *ji-nva-ti* Class XVIII 'sets in motion, propels' *tītikśīśya-tē* from the desid. *tī-tik-śa-tē* Class XXI from *tij-* 'to be sharp'. *khyāyīśya-tē* from pass. *khy-ā-ya-tē* Class XXVIII 'is seen'.

Rather commoner in the later language is the future of denominatives in *-yá-ti*, Class XXXI,¹ as *gōpāyisyá-ti* from *gōpā-yá-ti* 'guards' (*gōpā-s* 'guardian'), and of present stems in *-áya-ti* (Causatives), Class XXXII, such as *vyayisyá-tē* from *vy-áya-ti* 'enwraps, covers', *dhārayisyá-ti* from *dhār-áya-ti* 'holds'.

§ 753. Sanskrit has an augmented preterite from the future stem, meaning *on the point of*, as *ābhuriṣya-ti* 'he was just going to take away, wished to take'. But this form usually stands as a conditional, and so Conditional it is called.

There are a few scattered instances (in the Maha-Bharata) of Injunctive forms, implying wish, as 2nd pl mid. *bhaviṣya-dhvam*

Similarly there are scattered Conjunctives, as Ved. 2nd sing. *kariṣyád-s*

§ 754. Greek It is not quite certain that the Greek *σ*-future has any immediate connexion with the Aryan and Balto-Slavonic *sio*-type, as we have seen already (§ 747 p 269).

With *-so-* (§ 748) and *-eo- -ao-* (§ 749), we find a third suffix, *-seo-*.

§ 755. (I) *-so-*, a productive suffix in Ionic-Attic and elsewhere. Examples in §§ 748 and 750

There is an apparent anomaly in keeping *σ* after sonants in the future *σπῆ-σω*, as in the aorist *ἔσπρησα*. This is most simply explained as being due to the analogy of *δέξω ἔδεξα* etc., consonantal stems. Compare I § 564 p 421.

Stems in Liquid or Nasal generally conform to Type II (§ 757), but roots in *φ* have *-σω* as well in the language of Homer and poets of the epic school *φθίφρω* (pres *φθείρω* 'I destroy') beside *φθιφρέω -ω*

Remark Why is it that beside a fut *φθίφρω*^{*} there is no fut **φθείρω*, as might be expected from finding *ἐλφω* side by side with *ἐκφρα*? This is explained without difficulty if we suppose *ἐκφρα* to be analogical, and due to *ἐκτελα ἐγελω* and the like (I § 563 Rem 2 p 419), for there were no such futures as **κτελέω* for **κτερω*. Wackernagel's view of **κφρα* (Kuhn's *Zeitschr* xix 127 ff) is not convincing, to my mind

Wackernagel would anyhow have to meet the question whether, if *φθέρω* really comes from **φθερσῃω*, it must not have kept *-ρσ-* under all circumstances, wherever the accent lay, cp. *ῥίσουαι* for **ῥισῃουαι* contrasted with *ῥκτείναι* for **ῥκτεῖσαι* (The Author, Gr Gr.² p 61)

§ 756. *-σo-* forms futures from all sorts and kinds of stems, present, aorist, and perfect. Often there are parallel *σo-*aorists.

(1) Hom. *διδώ-σιω* (beside *δω-σιω*) from *δί-δω-μι* 'I give', Class III. *διδάξω* from *δι-δάσσω*, Class XXIII (aor. *ἐδίδαξα*). Hom. *ἀΐξω* Att *ῥῥίω* from *ἀίσσω* 'I rush', *ποι-φύξω* from *ποι-φύσσω* 'I pant, puff', *ποι-πνύσω* from *ποι-πνίω* 'I snort, pant, puff', Class XXVII (aor *ῥίξα ῥῥα* etc)

(2) *ῥάγξω* (*συλαγῆα*) beside *ῥάξω* 'I cry, shout' for **ῥλαγγ-ιω*, Class XXIX, and *κλαγγάνω*, Class XIV (§ 621 p 158, § 628 p. 165, § 744 p 266) Ion. *λαμψομαι* beside Att. *λήψομαι* from *λαμβάνω* 'I take', Class XIV (§ 621 p. 158). *σφιγῶ* (*σφιγῆα*) from *σφίγγω* 'I tie, bind', Class XVI (§ 631 p 167).

(3) From the Denominative presents *κηρύσσω* 'I announce' *ἀρπάξω* 'I carry off' *σαλπίζω* 'I trumpet' *μιλίσσω* 'I soothe, pacify' *τελείω -ῶ* 'I complete' we have the futures *κηρύξω ἀρπάξω σαλπίγξω μελίξω τελίσ(σ)ω* (aor. *ἐκήρυξα* etc.), on the analogy of *τιμᾶξω πρᾶσσω*, *σφᾶξω σφᾶξω* and the like (cp *θαναμανῶ ὀγγελῶ* § 757) What made it all the easier for these futures to arise, was that there existed in pre-Greek times denominative participles like *κηρυτ-τό-ς* (*ἀ-κήρυκτο-ς*), which seemed parallel to *πρᾶκ-τό-ς σφαν-τό-ς* (II § 79 pp. 224 f)

(4) The combination *-η-σo-* was an especial favourite (§ 750 1 p 271) First, a class of futures from the stem of the aor pass. m *-η-ν*. *μιν-ή-σομαι* beside *ἐ-μάν-η-ν* 'I grew mad' (✓ *men-*), like Lath *μιν-ε-σαι* beside *μιν-ε*. *σβ-η-σομαι* beside *ε-σβ-η-ν* 'I was quenched' (✓ *seg-*) *ἐν-γ-σομαι* beside *ἐ-ρρῶ-η-ν* 'I flowed' (*sreu-*) *μικ-ή-σομαι* beside *ἐ-μικ-η-ν* 'I mixed myself' (✓ *meil-* *meig-*). With the same type, *δοθή-σομαι* beside *ἐδόθη* etc, the set of forms due to the analogy of *ἐδόθ-θης* = *á-di-thās* See § 589 pp 129 f In Doric, this intr-pass future has an active ending *φανησεῖν συναχθησοῦντι* (*-σιo-* instead of *-σo-*, § 758) Further. *-η-σo-* occurs in forms like *σχ-ή-σω* (beside

ἔξω) from stem of ἐ-σγ-ο-ν 'I held' (cp. εσχῆκα), μελ-ή-σει from μέλει 'it is a care' (cp. ἐμέλῃσε μεμέλῃε), ἐθελ-ή-σω from ἐθέλω 'I wish' (ἐθέλωσα ἡθέληκα), ἐνδ-ή-σω from εὕδω 'I sleep' (cp. καθ-ενδῆσαι); of the same kind are Lith *drebē-siu* from *drebù* 'I tremble', *tekė-siu* from *telù* 'I run, flow'. The same type of future is seen in stems marked as present or aorist, where it retains the special tense mark, as καθ-ι-ζήσομαι from ἵζω 'I set' for **sz-zil-ō* (cp. -ι-ζήσαι ἵζηκα), βουλῇ-σονται from βουλομαι 'I wish' ground-form **qū-no-* § 611 p. 150 (cp. βεβούλημαι) βουλή-σω from βό-σκω 'I pasture, feed', τυπτή-σω from τύπ-τω 'I strike' (cp. ἐτυπτησα), χαίρῃ-σω from χαίρω 'I rejoice' for **χαι-ρω* (cp. ἐχαίρησα), ὀσμή-σω from ὀζω 'I smell' for **od-lw* (cp. ὀζήσα), πεπειθῇ-σω from πε-πιθ-εῖν 'to persuade', περὶ-δῶσομαι from πε-ριδ-έ-σθαι 'to spare'.

(5) The original identity of flexion in the groups typified by **τῑmā-lw* (from *τῑmā* 'honour') and **δoṛā-lw* (*δoṛā* 'I do') — compare Aeol. *ἐτῑmā-μεν* like *εδoṛā-μεν* 'we ran' — made the later set of denominatives run parallel to verbs of Classes X and XXVIII in other tenses besides the present. Hence *τῑmā-σω φιλή-σω μισθώ-σω* like *δoṛā-σω νηῶ-σω γνώσομαι*, similarly Lith *dovanō-siu* from *dovanō-ju* 'I present' (*dovanà* 'gift') like *žibō-siu* from *žibō-ju*, and *jūlkā-siu* (*jūlkā-ju* 'I jest' from *jūlkā-s* 'jest'), in correspondence with (tr. *μισθώ-σω*). Following out the analogy further we get *ρορέ-σω* from *ρονίω* 'I make dusty' (*ρόνι-ς* 'dust') *δαυρί-σω* from *δαυρίω* 'I cry' (*δάρην* 'a tear'), so also Lith *daly-siu* from *daly-ju* 'I share, divide' (*dali-s* 'a part'). (Compare § 773)

(6) Futures in -σω from perfect forms *ἵστη-ζω* from *ἕστηκα* 'I stand' *λείλειπεται* from *λείλειπται* 'is left over' *μυμνήσεται* from *μύμνηται* 'remembers' Hom. *νεχαρή-σω* from *νεχαρήως* 'glad'.

§ 757 (II) -εο- -αο- -οο- -υο-

-εο- (becomes -ιο- in Doi, I § 64 p. 51) is the ordinary future suffix in liquid or nasal stems, as *φθέρεω -ω* (beside Hom. *φθέρσω*), *τερέω -ω*, see § 749 p. 271.

Hence -εο- spread to the future of stems which had a nasal formative suffix in the present, as *φανέω -ω* from *φαίνω*

'I show, make appear' for **ῥα-ν-ιω*, *ῥλινίω* -*ω* from *κλίνω*
 'I bend' for **ῥλι-ν-ιω*, see § 611 p. 150, *ξανέω* -*ω* from *ξάινω*
 'I scratch, comb' for **ξ-αι-ιω*, *ἀανέω* -*ω* from *ἀνσίηω* 'I make
 dry' for **σασσ-αν-ιω* (ep. Lith *sausĩ-siu*), see § 618 p. 156,
 § 621 p. 158. It also spread to Denominatives with liquid
 and nasal stems, as *θαυμαίνω* 'I wonder' *ἀγγέλλω* 'I announce'.
θαυμασνέω *ὑγγελέω* -*ω*, not like *νιρῶξω* from *νιρῶσσω* (§ 756. 3
 p. 275)

Where -*αο-* and -*σο-* appear, the first vowel belongs to
 other forms besides the future, and so too once or twice -*ε-*
 in -*εο-*. *ῥρεμιάω* -*ω* from *ῥρέμα-μαι* 'I hang' *ῥρεμιά-σσαι* *ῥρεμιά-*
-θρᾶ, *δαμιάω* -*ω* from *δαμίσ-σσαι* *πυν-δαμιά-τορ* *ὁμόομαι* *ὁμοῦμαι*
 from *ὁμό-σσαι* 'swear' *ὁμώμο-ται* *ἀπ-ώμο-το-ς* *ὀλέω* *ὀλιῶ* from
ὀλέ-σσαι 'to destroy' *ὀλώλε-ιαι* *ὀλε-τήρ*.

The analogy of *ῥρεμιάω* . *ῥρεμιάσ(σ)αι*, *ὀλίω* . *ὀλίσ(σ)αι*, and
 the like, produced from the aorists *δικάσ(σ)αι* 'to judge, in-
 vestigate' (*δικάζω*) *δοκιμάσ(σ)αι* 'probare' (*δοκιμάζω*) the futures
δικάω *δοκιμάω* -*ω*, and similarly we have *ἀμφιέω* -*ω* beside
ἀμφι-έσ(σ)αι 'to put on,'¹⁾ *μαχέομαι* -*οῦμαι* beside *μαχέσ(σ)ασθαι*
 'to fight', *τελέω* -*ω* beside *τελέσ(σ)αι* 'to complete', *τανύω* beside
τανύσ(σ)αι, and many others.

An exceptional group contains the Attic and Ionic future
 in -*ιέω* -*ιῶ* from a present in -*ιζω*, as *κομιῶ* from *κομίζω*
 'I bring', for which **κομίω* might be looked for, to judge from
δικάω. We may conjecture that the type was once actually
 **κομίω*; and that *-*ίω* became -*ιέω* -*ιῶ* as the effect of the
 constant use of -*έω* -*ω* -*έω* is an intruder also in *ὀμέομαι*
ὀμεῖται Dor. *ὀμούεθαι* instead of *ὀμόομαι*

Remark There is some doubt whether -*ιέω* instead of *-*έω* be as
 old as Homer, no argument can be based on the traditional accent of
κομιῶ *ἀεικῶ* *πτεριοῦσαι*, and *ἀγλαϊέσθαι* may be a mistake for *ἀγλαϊεσθαι*.
 These are the only Homeric specimens of the type

§ 758. (III) -*στο-* (Doric Future).²⁾ Whether -*σο-* =

1) We can hardly regard *ἀμφι-έω* as being *-*φασ-ω*, and a conj. to
 Skr. *vās-iṣ* Gr. *ἐπι-εσται*.

2) For the Doric Future, see now Solmsen, Kuhn's Zeitschr. xxxii 546 ff.

Skr. *-sya-*, or whether it is the conj of the *s*-aorist, *-seo-* is *-so-* transformed under the influence of *-seo-*.

-seo- is the ordinary Doric suffix answering to Attic *-so-*; as *παῖσι -τω βοᾷθησέω -τω*, but Att *παῖσι βοηθήσω*. A few instances of it occur in Ion-Att, as *φενεσμαι* beside *φείσομαι* (cp. the Author, Gr. Gr.² p. 170 footnote 1)

§ 759. Greek, besides the indic., partic., and inf future, (*δέξω δέξων δέξεν*) had only the optative, as *δέξομαι*, which is quite a new formation (see the Author, Gr. Gr.² p. 188)

§ 760. Balto-Slavonic. Only *-sio-*, and nothing which answers to Skr. *-isya-* and Gr. *-eo-* *-ao-*, and so forth. In Lithuanian the future in *-siu* lived on, and still lives and forms a type, but in Slavonic it died before historic times began, all but the sole form O.C.Sl. *byšqšteje* (§ 748 p. 271).

§ 761. The Lith fut *-siu* is inflected differently in different dialects. The 1st pl is sometimes *dū-sia-m(e)* like *veřczia-m(e)* § 725 pp 254 ff (cp. partic. dial *dū'sius* = **dūsūs*, and O.C.Sl. *byšqšteje*), sometimes it is *dū-si-m(e)* — in High Lithuanian, for instance — like *āvi-m(e)* § 727 pp 257 ff.¹⁾ The other forms which occur, pl *dū'sme dū'ste* dual *dū'sva dū'sta*, like the 3rd sing. *būs gaūs*, are injunctives of the *s*-aorist (§ 82b). The partic *dū'sēs* (cp. O.C.Sl. *byšqšteje*) admits of more than one explanation; see J Schmidt, as cited in footnote

Examples of Lith fut. are given in § 748 pp 269 f

Where marks of the present are retained in the future, they are retained in the other forms from the Infinitive Stem.

Future from Present Stem with inserted nasal. *jūnksiu* from *jūng-u* 'I put in the yoke', *šlįsim* from *skūndšiu* 'I weep, bewail myself', *leñksiu* from *lenkiu* 'I bend', § 744 p. 267. Compare Gr. *λάγξω* etc § 756.2 p. 275

From Present in *-nu -nuu*. *saūsī-siu* from *saūsīnu* 'I make dry', *gyvė-siu* from *gyvenū* 'I dwell', see § 624 p. 161. Compare Gr. *ἀνάνω* § 757 p. 277.

1) J Schmidt's assumption (Neutra, pp 423 ff) that *dū'sme* is an optative, is wrong. Idg *-ē-* would remain long in Lithuanian.

The combination -*e-sui*. *mīnē-sui* from *menē* 'I think of' pret *mīne*, cp Gr. *νανί'-σομαι* *ἰ-μάρη-ν* *dreblē-sui* from *dreblē* 'I tremble' *stenē-sui* from *stenē* 'I groan'. *penē-sui* from *penē* 'I nourish, fatten'. *avē-sui* from *aviē* 'I have something on my feet' Compare § 756 4 p 275

Later Stratum of Denominatives *dovanō-sui* from *dovanō-jū* 'I give' (*dovanō* 'a gift'), *pāsalo-sui* from *pāsako-jū* 'I recount, tell' (*pā-suka* 'tale'), like *žib-sui* from *žib-jū* 'I open my mouth' (§ 740 p. 264), cp. Gr. *τίυά-σω*. *jāhā-sui* from *jākhā-jū* 'I sport, jest' (*jāka-s* 'jest'), *jādhā-sui* from *jādhā-jū* 'I have a black sheen', analogous to Gr. *μισθώ-σω*. *daly-sui* from *daly-jū* 'I share, divide' (*daly-s* 'a share, part'), *sziřdy-sui-s* from *sziřdy-jū-s* 'I take to heart' (*sziřdī-s* 'heart'), like Gr. *ροτí-σω*. Compare § 756 5 p 276, § 773. *kelūn-sui* from *kelūn-jū* 'I travel' (*kēla-s* *kēle-s* 'way').

Appendix to Classes XXVII—XXX.

Extension of Present Stems in -*sko-*, -*to-*, and -*lho-* -*do-*
by the Suffix -*lo-*

§ 762. The reason why this extension of the -*sko-* class (XXII), the -*to-* class (XXIV) and the -*lho-* and -*do-* class (XXV) is relegated to an Appendix, and they are not allowed a class each to themselves, has been explained in § 704 p 239.

§ 763. *lo-* extension of *sko-* stems (§§ 669 ff)

Sanskrit can show only a few passive forms with -*ya-* (cp. §§ 709 and 710, pp 243 ff), in stems where -*sko-* has lost its character as a present-forming suffix *prch-yā-tē* from *prchā-ti* 'asks', *vāñch-yā-tē* from *vāñcha-ti* 'wishes' (§ 671 p. 203). Possibly *vṛśc-yā-tē*, from *vṛścā-ti* 'tears to pieces', is another, see § 669 p 202

Lith *diesk-nū* 'I tear' trans, beside *driskaū*. O.C.Sl. *ištaq* for **išk-2q* beside *iškq* 'I seek' (§ 677 p. 210).

Remark Gr. *πτῶσω* 'I cower, cringe', in view of *πτῶναι*, may be derived from **πτῶσκ-2q*. However, *πτῶ-2* -*πό-ς* and *πτῶ-χό-ς* make it more natural to suppose that it comes from **πτῶ-κ-2q* or **πτῶ-χ-2q*.

Cp πτήσω 'I frighten' for *πτα-*sk-to-*, ἐγρήσω 'I wake' for *ἐγρη-*sk-to-* or -*χ-to-*, and verbs in -ώσω such as ὀφειρώσω (ὀφείρωζε) ὑπνώσω ἱατρώσω. The *sk-* and *χ-* suffixes in these words were probably the same as -*ko-* in -*sk-ko-*; see § 669 p. 201

§ 764. -*to-* stems extended by -*to-* (§§ 679 ff.)

Skr. *nṛt-ya-ti* 'dances, plays' pass. *nṛt-ya-tē* beside *ny-tā-mā-na-s*, pass *yāt-ya-tē* beside *yā-ta-tē* 'joins itself, strives' (§ 681 p. 213)

Lith. *siunciu* 'I send', perhaps from **su-n-to-* (§ 686 p. 218) OCSl *ob-reštā* 'I find' perhaps from **rē-to-* (§ 687 p. 218).

Remark Gr *ἀρῶσω* (only Hdt vi 119) seems to be not an extension of Att *ἀρῶ-τω* 'I pour, I draw water' (§ 682 p. 214), but an analogical form, suggested by *ἀρῶω*, on the type of *ἀφῶσω ἀφῶω* 'I pour, draw water'

§ 765 -*dh-* and -*do-* stems extended by -*to-* (§§ 688 ff.)

(1) -*dh-to-*. Skr. *yú-dh-ya-tē* 'gets in motion, fights', *rā-dh-ya-tē* 'carries to a successful end' pass. *rādh-ya-tē* (§ 689 p. 220), *krú-dh-ya-ti* 'scorns', *sā-dh-ya-ti* 'comes to its goal' (§ 691 p. 221)

Gr *θύσσομαι* 'I shake or quiver, am frantic' for **θυ-θ-to-μαι* (§ 689 p. 220), *ἐσθ-ίω* 'I eat' (§ 694 p. 223, § 713 p. 247)

Lith. *shér-d-žiu* 'I burst, blow up' (§ 689 p. 219).

(2) -*d-to-* Only passives in Sanskrit; as *mṛd-yā-tē* from *mṛd-nā-mi* 'I grind to pieces, crush' *vi-mṛadati* 'softens' (§ 690 p. 220), *khād-ya-tē* from *khā-du-ti* 'bites up, chews', *īd-ya-tē* from *īda-tē* 'honours, praises' (§ 692 p. 222).

Gr. *ἄλῶω* 'I flood' for **ἄλ-δ-to-*, *ἐρ-φλῶζω* 'I spurt out' for **φλν-δ-to-* (§ 695 p. 224)

Lith. *plau-d-žiu* 'I wash, cleanse', *spráu-d-žiu* 'I compel, press down' (§ 690 p. 221, § 700 p. 227).

(3) Doubtful: -*dh-to-* or -*d-to-*. Avest. *siz-d-ye-iti* 'drives away' (§ 693 p. 223). Lith. *mér-d-žiu* 'I lie a dying', *skél-d-žiu* 'I split or burst', *sru-d-žiu* 'I make bloody', Lett. *ēr/chu* 'I separate' for **erd-t-u* (§ 701 p. 227).

Class XXXI.

Later Group of Denominatives with Present-Suffix -*yo-*

§ 766 We here discuss present stems like Skr *dēva-yá-ti* 'he worships the gods' from *dēvá-* 'god', Gr *φιλέ-(λ)ω* 'I treat as a friend' from *φιλό-s* (*φιλέ-*) 'friend', Skr *namas-yá-ti* 'he offers worship or respect' from *námas-* 'respect', Gr. *τέλε-(σ-ι)ω* 'I end' from *τέλος* 'end' (*τέλεσ-*) This is a productive type in almost all languages of our group, and beyond all doubt is as old as the parent language.

As I have pointed out (§ 487 p. 43, § 703 p. 232), no hard and fast line can be drawn between the verbs which grammars usually call Denominative and what they call Primary Verbs. When denominative verbs were formed in the parent language, no new and peculiar mode of conjugation was invented for them. They ran in old grooves, the present stem preferring as its type stems with the secondary suffix -*yo-*. It was only by degrees that inflexional peculiarities sprang up, chiefly because -*yo-* coalesced with the final of the preceding noun-stem, and thus made new suffixes. But the peculiar denominative endings often came again to be the same as those of primary verbs by the action of the laws of language.

§ 767. The protothmic language possessed *yo-*presents from all kinds of consonant stems, from stems in -*a-* (-*a-yó-*), in -*o-* (-*e-yó-*), in -*i-* (-*i-yó-*), and in -*u-* (-*u-yó-*).

So great are the changes worked by analogy, that it is rather rare to find a denominative agreeing with the Idg. type in more than one or two languages. Thus, Lat. *oper-ā-rī* (Umbr. *osatu* 'operato' Osc. *úpsannam* 'operandum') and *nōmin-ā-re* do not correspond with Skr. *apas-yá-ti* and Gr. *ὀνομάζω*, which do represent the Idg. inflexion, because, in Latin, denominatives of *s-* and *n-*stems had been attracted into the *a-*-class in pre-historic times.

§ 768 (1) Consonant Stems

Skr. *rajas-yá-ti* 'turns to dust' (in older Sanskrit only *rajas-yá-s* 'dusty'), Goth *riqiz-ja* 'I darken myself', common ground-form *reges-ǵé-ti*, from *rájas* n 'dust' *riqis* n (gen. *riqizis*, see II § 132 p 420) 'darkness'. Skr. *apas-yá-ti* 'is active' from *ápas* n 'work' *apás-* 'active', *namas-yá-ti* Avest. *neuax-ye-iti* 'bows, reveres, worships' from *námas nemō* n. 'reverence' Skr. *avas-yá-ti* 'seeks help' from *avas* n 'help'. Gr Hom. *τελείω τελέω* Att *-ō* 'I end' for **τελεισ-ιω* (aor. *τελέσ-σαι*) from *τέλος* n 'end', Hom *ἀλείομαι ἀλέομαι* 'I heal' (aor. *ἀλέεσ-σασθαι* from *ἄλος* n 'healing' Lat *fulgur-iō* from *fulgur* O.H.G. *refs(i)u* 'I blame, scold, chasten', cp Skr. *ravad-* 'bodily hurt' — Avest *xrviš-ye-iti* i e *xruviš-ye-iti* 'sheds blood' from a stem **xr(u)viš-*, ground-form **gruuiš-*, closely akin to Skr *kraviš-* 'raw bloody flesh' (ti *γελάω* 'I laugh' for **γελασ-ιω* from stem *γελασ-* (nom *γ'λωc*) 'laughter' ground-form **gelas-* (II § 134 p 425)

(Gr *ὀνομαίνω* (both *namn-ja* 'I name' from *ὄνομα namō* n. 'name', the former for **mq-ιδ*, the latter for **mq-ιδ* (cp Idg. **mq-ιδ* and **mr-ιδ*-, *bhu-ιδ* and **bhu-ιδ*- § 707 p. 235). All the following have Idg. *-y-ιδ*-. Skr *iḥśan-yá-ti* 'is in heat or passion' from *iḥśan-* 'male', *brahman-yá-ti* 'is pious' from *bráhmaṇ-* n 'piety' *brahmán-* 'pious person, one who prays'; Avest. *vyāxnamye-iti* 'deliberates, thinks over' from *vyāxman* n. 'assembly, consultation' Gr *τεταίνω* 'I carpenter, make' from *τίτων* 'carpenter, workman'; *σπερμαίνω* 'I give forth seed' from *σπίρου* 'seed' Goth *glitmun-ja* 'I shine' from **glitmun-* (cp O.H.G. *glizeino*) 'brightness'.

Skr. *vadhā-yá-ti* 'shoots, lets off a missile' from *vádhai* n. 'shot'. Gr *τεμαίω* 'I mark, fix' from *τίσιω* n. 'mark, boundary' We may perhaps assign to this section Latin desideratives like *scripturiō* from *scriptor*, *psuriō* from *psor*, *-turiō* for **-tor-iō* **-tj-ιδ*¹⁾

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1) This explanation follows Thurneysen, Ueber Herkunft und Bildung der lat. Verba, p 66 A different view is that of Kretschmer, Kuhn's

G1 *βλίττω* 'I cut the honey-combs' (fut. *βλίσσω*) from *μέλι*-n. 'honey'. Lat *dent-iō* from *dēns* Goth *veitvōd-ja* 'I certify' from *veitvōd-* 'witness' Skr. *iśudh-yá-ti* 'begs, prays' Avest. *iśud-ye-iti* 'confesses guilt' from Avest *iśud-* 'a cry by which one acknowledges sin'. Gr *κορίσσω* 'I helm, arm' for **κοριθ-ιω* from *κόρινθ* -*υθ-ος* 'helmet'. Lat *custōd-iō* from *custōs* -*ōd-is*.

(Gr. *λίθάω* 'I stone' from *λίθά* -*άδ-ος* 'stone', *μυγά-ομαι* 'I mangle with' from *μυγύς* -*άδ-ος* 'mixed, motley' In Germanic, verbs in -*atan* answer to this Greek denominative group, but the noun stems from which they came had disappeared before the historic period Goth. *lauhatja* O.H.G. *lougazzu* *lohazzu* 'I shame' (cp Gr. *λειδάς*), Goth *svōqatju* 'I sigh' *kaupatja* 'I box the ears' (pret *kaupasta*), O.H.G. *blerchezzu* 'I lighten' (cp. II § 128 p. 409)

To the denominatives formed from cons stems have always belonged *to*-participles, as (Gr *ἀίσω-τός* Lat. *sceles-tu-s*, Gr. *θανα-τός* (Skr *śrōma-ta-m* O.H.G. *hlunmun-t* Lat *cōgnōmen-tu-m*), Skr *án-ap-ta-s* etc See II § 79 pp 224 f, § 82 p 249.

§ 769. (2) *a*-stems Idg -*a*-*ib*-

In a great many languages there are found other forms without -*to*-, as 1st pl Armen *Jana-mk* Gr Aeol *τέμα-μεν* Lat *plantā-mus* () Ir *no chura-m* Goth *salbō-m* Lith *jūsto-me*. These kept close with the old primary *a*-verbs of Class X In principle, the two groups are really the same

Gr *ὁράω -ω* 'I see', O.H.G. *bi-uaiōm* 'I observe, am ware' beside Gr. **Fopā* in *φρουρά* 'outlook, protection' O.H.G. *wara* 'care, protection' Lat *forō -a-s* etc, O.H.G. *borōm* 'I bore' from O.H.G. *bora* 'borer' (ground-form **bhyr-ā*-), but cp. § 579 p 122 Skr *prtanā-yá-ti* 'fights' from *prtanā* 'fight', *manā-yá-ti* 'is attached' from *manā* 'attachment'. Gr *τιμάω -ω* 'I honour' from *τιμή* (-*η*) 'honour', *ἡβάω -ω* 'pubesco' from *ἡβή* (-*η*) 'ripeness', *ὀρμάω -ω* 'I drive or urge' from *ὀρμή* (-*η*) 'movement' Lat. *plantō -a-s* etc from *planta*, *cūrō* from *cūra*,

lacrimō from *lacrima*. O.Ir. *rannam* 'I divide' from *rann* f. 'part', *īccaim* 'I heal' from *īcc* f. 'health' Goth. *salbō* O.II.G. *salbōm* A.S. *sealfie* 'I salve, anoint' from O.II.G. *salbu* A.S. *seulf* 'salve, ointment', Goth. *karō* 'I take trouble, care about' O.II.G. *charōm* 'I bewail, lament' A.S. *cearie* 'I care' from Goth. *kara* 'care' O.II.G. *chara* 'woe, sorrow, lament' A.S. *cearu* *carn* 'care', O.H.G. *klagōm* 'I lament' from *klaga* 'lament'. Lith. *lankó-ju* 'I bend to and fro, try to make malleable' beside *lankà* 'valley' *ĩ-lanka* 'a dip or bend', O.C.Sl. *lāka-ja* 'I trick, deceive' from *lāka* 'bending, bosom, rascality, deceit'; Lith. *dovunó-ju* 'I give' from *dovanò* 'gift' *bylò-ju* 'I speak' from *bylù* 'speech'. *pāsako-ju* 'I recount' from *pā-saka* 'tale'; O.C.Sl. *kotora-ja se* 'I fight' from *kotora* 'fight', *vonja-ja* 'I smell' from *vonja* 'a smell'

Very common are *ā*-verbs derived from *o*-stems, principally with transitive meaning, — 'to show oneself so and so, to make so and so' Skr. *priyā-yá-tē* 'he makes friends with' Goth. *frijō* 'I treat kindly' O.C.Sl. *prija-ja* 'I am kind to, stand by some one' from Skr. *priyá-s* 'dear, friend' Goth. **frija-* in *frija-hva* 'love' Lat. *novō* (*-ā-s*) O.II.G. *munwōm* 'I renew' beside Lat. *noīo-s*¹⁾ O.Ir. *com-almam* O.II.G. *folldōm* 'I fill' from O.Ir. *lān* (Idg. **pŕ-no-s*) O.II.G. *fol* (Idg. **pŕ-no-s*) 'full'. Lat. *gustō*, O.II.G. *costōm* A.S. *costie* 'I try, taste' beside Skr. *juś-ta-s* 'beloved' etc., √ *ḡey-s-* Skr. *tibhāyá-tē* 'shows himself rich' from *tibhā-s* 'rich', *rathurāyá-ti* 'hurries up' from *rathurá-s* 'hasty', *ḡtāyá-ti* 'keeps the rule' from *ḡtā-m* 'order', *sumnāyá-ti* 'shows goodwill' from *sumnā-s* 'well-wishing' *sumnā-m* 'goodwill', Avest. *vādāye-iti* 'strikes' from *vāda-* in 'blow'. Gr. *γοιβάζω* 'I cleanse' from *γοῖβο-ς* 'clean', *ὀττιάζω* 'I treat as dishonoured' from *ὀττιμο-ς* 'dishonoured' *μωμάομαι* 'I scorn' from *μωμο-ς* 'scorn', *ἐδνάομαι* 'I portion' from *ἐδνο-ν* 'dower'. Lat. *cavō* from *cavo-s*, *fīrmō* from *fīrmu-s*, *sānō* from *sānu-s*, *uimō* from pl. *urna*, *cumulō* from *cumulū-s*, *damnō* from *damnu-m*. O.Ir. *marbaim* 'I kill' from *marb*

1) Gr. *ρεῖω* 'I turn up fallow land' probably has its place elsewhere. See Sutterlin, Zur Gesch. der verba denom. im Altgr., I 21 f.

'dead', *derbaum* I prove' from *derb* 'certain', *forcennaum* I end' from *cenn for-cenn* 'end', *biathum* I nourish' from *biath* 'nourishment', ep. Gall. *Γαισάροι* pl *pilati* beside Gall.-Lat *gaesu-m* 'spear' Goth. *vairþō* O.H.G. *werdōm* 'I value, treasure' from *vairþ-s* *werd* adj. 'worth', Goth. *ga-vundō* O.H.G. *wundōm* 'I make wounded, wound' from *vund-s* *wunt* 'wound', Goth. *ga-leikō* 'I compare, make like' from *ga-leih-s* 'like', O.H.G. *ebanōm* 'I make even' from *eban* 'even', Goth. *bi-ráubō* 'I rob, plunder' O.H.G. *roubōm* 'I rob' from O.H.G. *roub* 'robbery', O.H.G. *zeihhonōm* 'I mark, draw' from *zeihhan* 'mark'. Lith. *kėlėnō-ju* 'I lift to and fro' from *kėlia-s* 'high' (unless it be preferred to class this verb in § 606 p. 147), *mirkšnio-ju* 'I wink, twinkle' from *mirkšni-s* (gen. *mirkšnio*) 'glance, a single movement of the eyelid', Lett. *at-jáunāju* 'I make young, renew' from *jáun-s* 'young', *gūlāju* 'I honour', from *gūd-s* 'honour' *upschūgāju* 'I enclose' from *schūg-s* 'hedge, fence', O.C.Sl. *děla-ja* 'I do, make' from *dělo* 'work', *pri-veslaja* 'advelo' from *veslo* 'oar, rudder'. The beginnings of this series of derivatives from *ā*-verbs from noun stems in *-ā-* goes back to the proethnic stage; at that time there were often subst. abstr. with *-ā-* alongside of *o*-adjectives and *o*-substantives. Thus the O.H.G. *follōm* may be derived, if we please, not from *fol* but from Germ. **fullō-* = Avest. *per'nā-* 'fulness', which appears in Goth. *fullō* O.H.G. *folla* 'fulness'; or Lat. *offensāre* may be derived from subst. *offensa* and not from *offensu-s* (ep. II § 158 pp. 473 ff). These and like verbs were from the first closely associated with the *o*-stems belonging to these *ā*-nouns; and thus it became possible afterwards to derive verbs in *-ā-þō* straight from *o*-stems. The ending *-āþō* found favour for another reason too, namely, that there was from the earliest period another group of verbs in *-āþō*, originally denominative too, but with this character long since lost. I mean verbs of Classes X and XXVIII, like Lat. *hi-ō* Lith. *ži-ó-ju*, Gr. *ὕλ-άω* Lith. *ul-ó-ju* (Lat. *ululō*), Lat. *juv-ō* *mic-ō*, O.Ir. *scaraim*, Goth. *mit-ō* O.H.G. *mezzōm*. Lith. *lind-o-ju* O.C.Sl. *raz-vrěz-a-ja* (§§ 579 ff. pp. 121 ff., §§ 734 ff. pp. 261 ff.).

As well as these present stems in *-ā-ṛō*, most languages have non-present stems with *-ā-* just like those formed from *ā*-verbs in Classes X and XXVIII. The latter are the type, the former copied from them. The commonest are verbal nouns, always more or less closely connected with the verb system, with the suffixes *-to* *-ti* *-no* and so forth, e.g. Gr. *τῆμεν-τό-ς* *τῆμεν-σι-*, from *τῆμεν*, Lat *plantā-tu-s* *plantā-tiō* from *plantō*, O Ir *carthe* 'loved' from *caim*, *cēssad* 'suffering' from *cēssaim*, Goth *laþō-þ-s* 'invited' *laþō-n* 'to invite' *laþō-n-s* 'invitation' from *laþō*, Lith *dovanó-tu-s* 'given' *dovanó-ti* 'to give' from *dovanó-jū*, O (U) Sl *laka-nŭ* 'deceived' *laka-ti* 'to deceive' from *laka-ja*. Then we have certain tenses, as (ii. *τῆμεν-σσι*, Lat *plantā-rem*, Lith. *dovanó-siu* (U) Sl. *laka-chŭ*. Compare § 756 5, p. 276, § 761 p. 279, § 822 6.

§ 770 (3) From *o*-stems there were two ways of deriving the present stem. One of them, doubtless the older, suppresses the final vowel of the noun stem. Thus we have already seen in Classes XIV and XXIX, exemplified by Skr. *turan-yá-ti* from *turána-s*, Gr. *ὀλισθαίνω* from *ὀλισθαρό-ς* (§§ 616 ff. pp. 154 ff., § 743 pp. 265 f.) This is just how *ṛō*-adjectives are generally derived from noun stems in *-o-*, as Skr. *áśv-ya-s* Gr. *ἵππ-ιο-ς* from *áśva-s* *ἵππο-ς* (II § 63 p. 126, and Rem. 3 p. 132). The second, and commoner, formation ends in *-e-ṛō-* (cp. voc. in *-e*, loc. in *-e-ṛ* and so forth, II § 59 p. 108). This recalls Skr. *hiranyá-ya-s* 'golden' from *híran-ya-m* 'gold', and Lat *aureu-s* (*auru-m*), if it is to be explained **aure-ṛō-* (cp. II § 63 p. 128).¹

(a) With Aryan present stems in *-an-ṛa-ti* are associated but few from other *o*-stems. Skr. *adhr̥va-yá-ti* 'performs an offering' from *adh̥vára-s* 'offering', *vithur̥yá-ti* 'staggers, reels' from *vithur̥á-s* 'tottering, reeling', *rathakāmya-ti* 'asks for a car' from *ratha-kāma-* 'desirous of having a car', Avest *vāstryē-iti* 'feeds' from *vāstre-m* 'meadow, field, fodder', *avāstrye-itē*

1) It is noteworthy how well the isolated Ved. *var̥yá-ti* 'he woos' (*var̥á-s* 'wooer') agrees with the above mentioned adj. in *-ya-*, *pānuśāya-s* from *pānuśa-s* and the like

'is idle' from *uvūstra-* 'idle'. In Greek *-αινω* was a fertile type (see § 776 6 b), and many other nouns in *-o-* took this formation in the present, as *ἔχθαιρω* 'I hate' from *ἐχθρός* 'hated, hostile' (I § 293 p 234), *ἀγγέλλω* 'I announce' from *ἄγγελος* 'messenger', *ἀιόλλω* 'I move quickly backwards and forwards' from *αἰόλος* 'quickly moving', *καμπύλλω* 'I crease, bend' from *καμπύλος* 'bent', *ἀπινύσσω* 'I am unintelligent' from **á-pírvro-s* (*πινυτός* 'intelligent'), *μειλίσσω* 'I soften, mollify' from *μεῖλιγος* 'soft', *χαλέπτω* 'I crush, overpower' (cp § 682 with the Rem p. 214). The same kind of denominatives occurs in Slavonic. First those which contain abstract nouns in *-e-to-* and the like (II § 79 p 236), as *trepeštq* 'I tremble' 2nd sing *trepešteši* inf. *trepetati* from *trepetŭ* 'a trembling', *blekoštq* 'I bleat' inf. *blekotati* beside Czech *blekot* 'a yelping or barking', *rŭpŭštq* 'I growl' inf. *rŭpŭtati* from *rŭpŭtŭ* 'a growling', *skrŭžŭštq* 'I rattle, gnash the teeth' inf. *skrŭžŭtati* from *skrŭžŭtŭ* 'a gnashing with the teeth', and others of this sort (the noun may also be a *tā*-stem, as *klevestq* 'I calumniate' inf. *klevetati* from *kleveta* 'calumny'). Besides these I place here the present in *-uŭq* for **-om-ŭq*, as *běsuŭq* 'I am mad' 2nd sing *-uŭeši* inf. *-ovati* from *běsovŭ* 'mad, devilish', and that from *běsŭ* 'demon', for further details see § 782 3. We cannot tell whether Idg. presents like Skr. *tur̥an-yá-ti* and Gr. *δαιμοναίνω*, to which *trepeštq* and *běsuŭq* are parallel, survived down to Slavonic. At all events these present forms have nothing exceptional about them, as the Slavonic had a great number of primitive verbs in *-ŭq* with inf. *-a-ti*, such as *lŭzq* *lŭzati* 'to lick' *gybŭq* *gybati* 'to destroy, lose', and some of these put on the look of denominatives, as *glagolŭq* *glagolati* 'to speak' (cp. § 732 p. 260) did because of the kindred noun-stem *glagolŭ* 'word', and *duŭhŭq* *duŭhati* 'to breathe, blow' because of the noun *duŭhŭ* 'breath'. So it would be possible to believe that it is only on this analogy that *trepeštq* was formed from *trepetŭ*, and *běsuŭq* from *běsovŭ*.

Whether the other Idg. languages had such denominatives is doubtful. In Armenian we meet with denominatives in *-im*, as *čarām-i-m* 'I fade' beside *an-čarām* 'unfading'. This group

is a new formation, on the lines of Class XXVI, § 711 p. 246, as Lat. *custōdī-s finī-s* follow verbs primitive like *furc-ī-s* (§ 777). But the contained stems in *-iō* need not be compared with Skr. *turan-yá-ti*, they may have arisen out of denominatives from *i*-stems. Similarly Lat. *catulō* (beside *catulu-s*) *blandior* (beside *blandu-s*) *insānō* (beside *in-sānu-s*) may be ad-formates of presents in *-i-īō*; and Germanic presents such as Goth. *hránja* 'I cleanse' (*hrán-s* 'clean') *láusja* 'I loose' (*láus* 'loose') may be either this or derived from *-eiō* (see *b*, below).

(*b*) *-e-iō*. Skr. *vasna-yá-ti* 'haggles' Gr. *ἀνέομαι* 'I buy' from *vasná-s -m* *ἀνο-ς* 'price' (for **ἄνο-vo-*, cp Solmsen, Kuhn's Zeitschr. xxix 81 f, for O.C.Sl. *věno*, see II § 66 p. 149). Lat. *seneō*, Lith. *sené-jū* 'I grow old' (*-ēju* instead of **-ejū*, see below) beside Lith. *sėna-s* 'old'. Skr. *amitra-yá-ti* 'is hostile' from *á-mitra-s* 'foe', *kulāya-yá-ti* 'wraps itself up' from *kulāya-m* 'covering', Avest. *vāša-ye-iti* 'draws the chariot' from *vāša-m* 'chariot', *aša-ye-iti* 'is pious' from *ašu-* 'pious' (cp. Skr. *ṛtāya-ti* with different accent, see §§ 793, 798), O.Pers. *a-sārāya-m* 'I protected, watched' from **sā-ra-* (Skr. *tr-ā-*), not actually found. Gr. *φιλέω* *-iō* 'I treat as a friend' from *φίλος* 'dear, friend', *κοιρανέω* 'I rule' from *κοίρανος* 'ruler', *νοστέω* 'I return home' from *νόστος*, 'homeward way', *εὐφημέω* 'I use words of good omen' from *εὐ-φημος*, 'of good omen'. Lat. *claudēō* from *claudu-s*, *albeō* from *albu-s*, *flāveō* from *flāvo-s*, *nigreō* from *niger*. Irish perhaps *scorim scuirim* 'I unharness' from *scor* 'enclosure for unharnessed animals'. Probably forms in *-e-iō* = pr. Geim. *-iō* are at the bottom of Germanic stems like Goth. *igneiþ* 'it rains' from *riqn* 'rain', *haurnja* 'I blow on the horn' from *haurn* 'horn', Goth. *laúsja* O.H.G. *lōs(i)u* 'I loose' from *láus* *lōs* 'loose', the last verb, like all transitive denominatives taken from adjectives in Germanic, can be counted to Class XXXII, see § 806. Balto-Slavonic has *-ē-iō-* instead of *-e-iō-* (§ 782 2) Lith. *gūdė-jū-s* 'I am greedy' from *gūda-s* 'greed', *kerė-jū* 'I grow in stalks, like a bush' from *kėra-s* 'stalk', *kėte-jū* 'I get hard' from *kėta-s* 'hard'; 1) O.C.Sl. *razumě-*

1) Kuischat, apparently with less correctness, *kēteju*.

-ja 'I understand' from *raz-umū* 'understanding, reason', *celē-ja* 'I get well' from *celū* 'well, whole', *o-žestočaja* 'I harden myself' for **o-žestokēja* (I § 76 p. 66), from *žestokū* 'hard'.

Remark Greek verbs in -*ō* have their parallel in Lith. verbs with -*ūju*. I conjecture that these endings are special upgrowths in these languages (§§ 773, 776.4, 782.2) Of course if Idg *o* in open syllables became Aryan *ā*, there is a possibility that Ar -*āya-ti* in some words comes from *-*o-ye-ti*.

§ 771 (4) *i*-stems, Idg. -*iō-* Gr. *μητιό-μαι* 'I devise, contrive' Lat. *mētiōr* 'I measure, sentence',¹⁾ from *μη-τι-ς* 'counsel, resolve, cleverness' Skr. *mā-ti-ś* 'measure, correct perception' Skr. *arāti-yá-ti* 'brews mischief for some one' from *ārāti-ś* 'ill luck', *janī-yá-ti* 'asks for a wife' from *jāni-ś* 'wife', *kavi-yá-tē* 'acts like a wise man, is wise' from *kavi-ś* 'wise man, seer' (on -*tyāti*, see § 774). Gr. *κονίω* 'I make dusty' from *κόνι-ς* 'dust', *δητόμαι* 'I strive' from *δηρι-ς* 'contention', *μηνίω* 'I grow angry' from *μηνι-ς* 'wrath'. Lat. *finiō* from *fini-s*, *febriō* from *febri-s*, *criniō* from *crini-s*, *grandiō* from *grandi-s*, *lēniō* from *lēni-s* O Ir. *fo-dālim* 'I divide up' (3rd sing. *fo-dala*) from *dāl* 'part' Goth. *dāilja* O H.G. *teil(i)u* 'I divide' from Goth. *dāil-s* stem *dāili-* 'part'; Goth. *vēnja* O H.G. *wān(i)u* 'I imagine, hope' beside Goth. *vēn-s* (stem *vēni-*) 'delusion, hope', Goth. *dulþja* 'I observe a feast' from *dulþ-s* (stem *dulþi-*) 'feast', *anamahþja* 'I offer force to' from *ana-mahþ-s* (stem *-mahþi-*) 'force'. Lith. *daly-jū* 'I divide' from *dali-s* 'part', *sziřdy-jū-s* 'I take to heart' (*szurdī-s* 'heart'); as regards -*y-ju*, instead of -*i-ju*, see § 782.2.

§ 772. (5) From *u*-stems, Idg. -*u-iō-*. Skr. *gātu-yá-ti* 'goes an errand' from *gātū-ś* 'errand', *vasū-yá-ti* 'desires goods' from *vāsu* 'goods', *śatrū-yá-ti* 'appears as a foe' from *śātru-ś* 'foe', *gyū-yá-ti* 'is straight' from *gyū-ś* 'straight' (on -*ū-yá-ti* see § 774); Avest. *anhu-ye-iti* 'makes oneself master of' from *anhu-ś* 'lord, master' Gr. *φῑτρίω* 'I beget, produce' from *φῑτρίω*

1) A different account of *mētiōr* is given by Johansson, Beitr. zur Gr. Spr., 129

'sprout, offspring', *qĩtv-* 'begetter, producer', *γηρύω* 'I make a sound' from *γηρύς* 'voice', *οἷζύω* 'I lament' from *οἷζύς* 'lament', *δακρύω* 'I weep' from *δάκρυ* 'tear', *ἵθύνω* 'I go straight towards' from *ἵθύν-* 'straight'. Lat. *statuō* from *statu-s*, *tribuō* from *tribu-s*, *metuō* from *metu-s*.

§ 773. We have now given the main lines of this denominative formation in Indo-Germanic

Now we have seen in § 769 p. 286, that *ā*-verbs of this formation very early yield to the analogy of *ā*-verbs of Classes X and XXVIII so far as to make such forms as Gr *τίμη-τό-ς ἐτίμη-σα*. Next, corresponding non-present stems with *-ē-*, *-ē-*, or *-ū-* associated themselves with the presents in *-e-χθ* *-i-χθ* and *-u-χθ*; to which were soon added verbs with *-ō-* outside the present and with *-o-χθ* or *-ō-χθ* in the present, formed from *o*-nouns. In the case of Denominatives with *-ē-* and *-ō-*, the type was aided by *ē-* and *ō-* verbs of Classes X and XXVIII as well. These non-present formations are all found in several branches of Indo-Germanic. As far as our knowledge of the relations of the languages to one another now goes, it is hardly possible to say how many such forms are proethnic and how many are later

(Gr. *φιλη-τό-ς ἐφίλη-σα φιλή-σω* from *φιλέω* (*φίλο-ς*), compare *νη-τό-ς ἐνη-σα νή-σω*, *μελη-τέον ἐμέλη-σε μελή-σει* etc. (cp § 587 pp. 127 f., § 589 pp. 129 ff., §§ 735 and 737 pp. 261 ff., § 756. 4 p. 275). Lat. *claudē-rem* (conj. of *s*-aorist) from *claudēō* (*claudu-s*), compare *nē-rem* *-plē-rem*, *vidē-rem* *tacē-rem* (§ 587 pp. 127 f., § 590 p. 132, § 708 pp. 238 ff., §§ 735 and 738 pp. 261 ff.) Lith. *gūdė-ti-s* *gūdė-siū-s* from *gūdė-jū-s* (*gūda-s*), O C.Sl. *cělě-ti* *cělě-chŭ* from *cělě-ja* (*cělŭ*), compare Lith. *byrė-ti* *byrė-su* (§ 740 p. 265). Gr. *ἀ-δήρῃ-το-ς ἐκόνῃ-σα ἰονῃ-σω* from *κονίω* (*κονι-ς*) Lat. *fīnī-tu-s* *fīnī-rem* from *fīniō* (*fīni-s*). Lith. *daly-ti* *daly-su* from *daly-jū* (*dall-s*), O C.Sl. *gosti-ti* *gosti-chŭ* from *goštŭ* for **gostŭja* (*gostŭ*), § 782. 5. Gr. *ἀ-δάκρυ-το-ς ἐδάκρυ-σα δακρύ-σω* from *δακρύω* (*δάκρυ*) Lat. *statū-tu-s* from *statuō* (*statu-s*)

-ō- is commonest within the verb infinite; as Gr. *μισθω-*

-τό-ς from *μισθό-ς*, Lat *aegrō-tu-s* from *aeger* (stem *aegro-*), Lith. *ragū'-ta-s* O.C.Sl. *roga-tŭ* 'horned' from *rāga-s* *rogŭ* 'horn', being forms like Gr. *τίμη-τό-ς* from *τίμη*, Lat *barbā-tu-s* from *barba*. Perhaps it was just verbal nouns of this kind which in Greek were the starting point for *ἐμισθω-σα μισθώ-σις μισθόω*, op. *ἐτίμη-σα τιμή-σις τιμάω*, so in Lithuanian, *jũkũ'-su jũkũ'-ju* like *dovanó-su dovanó-jũ*. Compare § 770 Rem. p. 289

The shapes taken by present *yo*-stems in different languages will concern us in §§ 774 ff

The meaning originally conveyed by this denominative group was that the subject of the verb stood in some kind of relation to the noun it came from. What this relation was had to be gathered from the meaning of the noun and of the context. But it often happens that we find in historical periods some special sense attaching itself to a special denominative ending (*-āṇō -eṇō* etc.). In Sanskrit, for example, *-īyā-ti* implied desire, in Latin, *-ō -ā-s -a-t* were factitive, and *-eō -ē-s -e-t* intransitive. This special meaning always started with some particular verbs, where it came from the essential meaning of the noun these verbs were derived from. Then other verbs followed the same pattern. To conform to the pattern, the stem of the ground-noun is often quite neglected, thus we have Skr. *putrīyā-ti* from *putrá-s* on the model of *janīyā-ti* (from *jām-ṣ*). As we saw in § 769 pp. 284 f., it is the ending *-ā-ṇō* which seems first to have trespassed beyond its own domain.

As a result of this specialising of endings to some particular sense, the same noun often served as base for several denominatives with different meanings, as Gr. *ἐστιάω* 'I receive at the hearth, entertain' and *ἐστρώω* 'I make into a hearth, found a house' both from *ἐστία*, *ἀσθενέω* 'I am weak' and *ἀσθενώω* 'I make weak', from *ἀσθενής*, Lat *clāreō* 'I am clear' and *clārō* (*-ā-s*) 'I make clear' from *clāru-s*

Remark. Considering how close was the tie between noun and derivative verb, it is not to be wondered at that such verbs often caused the creation of nouns which looked as though the verbs were derived from them ("noms postverbaux"). So, on the analogy of *lacrimāre* · *lacrima*, *rixāri* · *rixa* we have Lat. *pūgna* coined to match *pūgnāre*, which was

derived from *pūgnu-s.* in Greek, similarly, we have *νίκη* 'victory' growing out of *νικάω* 'I bring down, conquer' (II § 86 p 256) There are many certain examples of this retrospective tendency in modern languages, as Ital. and Span. *liga* Fr *ligue* from *ligäre*, Mod H G. *wach* from *wachen*. See Bréal, *Mém. Soc. Ling.* IV 82 f, Osthoff, *M. U.* IV 224.

§ 774. Aryan. The original forms leave the old groove but rarely.

We shall treat below (§ 793) of the shifting of denominatives in *-a-yá-ti* to the track of Class XXXII, which gives rise to such a form as Skr. *mantrá-ya-tē*.

Instead of Idg *-i-yó-* and *-u-yó-*, we find in Vedic *-i-yá-u-yá-* and *-ī-yá-ā-yá-*; see §§ 771, 772 It is not clear whether the analogy of primary verbs like *nī-yá-tē śrū-yá-tē* is at work (§ 709 pp. 243 f), or if the *ī* and *ā* came from feminine stems in *-ī-* and *-ā-* (II § 109 pp. 333 f.), it might be held that *jam-yá-ti* belongs to *jāni-ś*, *janī-yá-ti* to the byeform *jāni*, *kandū-ya-ti* 'scratches' to the fem. *kandū-* and not to the masc. *kandū-*. Perhaps both these forces acting together caused the vowel to become long.

The wider use of *-ā-yá-ti*, which began in pre-Aryan times (§ 769 pp. 284 f.), went further; and in later Sanskrit it took a special turn, and the middle voice was used to mean that the subject represented the noun which the form came from, as *śakracāpaya-tē* 'represents a rainbow, is like it' from *śakracāpa-m* 'rainbow' Note for the typical form of the contained noun, Ved *dhīy-āya-tē* 'is pious' *dhīy-āyā-nt-* 'attentive' from *dhī-* f. 'devotion, piety', similarly *jm-āyā-nt-* 'struggling earthwards' from *kśām-* f. 'earth' (II § 160 p 482), unless it be from *jmān- ājma-* 'a way' ('way-making, carving a path').

-ī-yá-ti also was productive On the model of *durgbhi-ya-tē* 'is hard to grasp' (*dur-gfbhi-ś* 'hard to grasp'), *kavi-yá-tē* 'is wise' (*kavi-ś* 'wise'), *taviṣi-yá-tē* 'is strong' (*taviṣi* f 'strength') sprang up others, as *adhvarīyá-ti* 'is present at the offering' from *adhvará-s* 'offering', *pitṛīyá-ti* 'is fatherly' (gramm.) from *pitár-* 'father' On the model of *janī-yá-ti* 'asks for a wife' (*jāni-ś* 'wife') we have *putrīyá-ti* 'wishes for a son' from *putrá-s* 'son', *māsiyá-ti* 'desires meat' from *māsá-m* 'meat'.

Thirdly, *-s-yá-* (from *s-*stems) once or twice leaves its proper sphere. *mānavasyá-ti* 'acts after the manner of men' from *mānavá-s* 'human' follows the type *svapas-yá-tē* 'acts nicely' from *sv-apas-* 'acting nicely'. *urušyá-ti* 'seeks the distance' from *urú* n 'the distance' follows such verbs as *taruś-yá-ti* 'fights' (from *táruś-* n. 'fight')

Lastly, the ending *-aryá-ti* grew into a type; beginning with *vadharyá-ti* 'lets fly a shot or missile', beside *vádhār-* and *vadhá-s* 'missile', it spread to *rátha-s* 'a chariot', and formed *ratharyá-ti* 'he drives in a chariot'.

Remark I may mention here another word, Skr. *śrudhīyá-ti* 'obeys'. This is derived from the imper *śru-dhī* 'listen', which must have crystallised into something hardly more than a particle; the form is then like Gr. *αἰ-δέω* from *αἰ*, Mod H G *bejahe* 'I say yes' *vei neine* 'I say no' from *ja* and *nein*, Lat *negō* from some form like **ne-gi* = Lath *ne-gi ne-gu*, contained also in *neg-ōtium neg-ligō*

§ 774^a. Armenian With *zo*-suffix only denominatives like *taram-i-m*, § 770 pp. 288 f

Without *zo*-suffix. *jana-m* and the like, see § 581 p. 123.

Still unexplained are denom. in *e-m*, as *gorce-m* 'I work' from *gorc* 'work', *sire-m* 'I love' from *sēr* 'love', *čue-m* 'I break up, depart' from *ču* 'a breaking up, departure'. As *jana-m* answers to Aeol *τίμα-μι*, one would be inclined to place *gorce-m* parallel to *q'ilη-μι*. But *i* would be expected as representing Idg. *ē*.¹⁾

§ 775. Greek. The original ending *-āω* = Idg. *-ā-ṛō* became *-āω*, not by rule, but by analogy of *-εω -ιω -υω*.

In several dialects we see *-ηω -ωω -ιω -ῶω* instead of the other quantity, as Lesb. *ἀδικῆει*, Boeot. *ᾄμυώντες* Delph. *στυγανώεω* Hom. *ὑπνώοντες*, Hom. *κοντόντες ἐρητύοντο*. Similarly *-ᾶω*, as Hom *μενοιήησι* and *ἡβάοιμι* or (with. Ion. *η*) *ἡβῆοιμι*, which seems to have been the form originally used where the text has *ἡβῶοιμι*. This *ā* is certainly not long because

1) Häbschmann points out to me the possibility that the analogy of, say, *ber* ('πορᾶ, latio' etc.)· *berem* (= Gr. *φιγω*) may have produced *gorcem* in connexion with *gorc* Cp. the denom. Skr *mārga-ti* Gr. *τρέμα-το* etc., § 487 p. 41.

the vowel was long originally (see above), nor did the other endings lengthen their first vowel by analogy of an *ā* so preserved, the long vowel in all of them came from the future, aorist, and other parts which had it, so that ἡβᾶω follows ἡβᾶ-σιω, ἀδικῆω follows ἀδική-σιω.¹⁾ At the same time, some power must be ascribed to the influence of present stems such as γρήων (§ 737 p. 263) and θύω (§ 707 p. 236); for the other parts of these had the same endings as the denominatives which now concern us (χρή-σομαι like φιλή-σω, θύ-σιω like δακρύ-σιω etc.). To hastily reject this element in the matter would be all the more foolish, because it is clear as day that Primitive verbs have had influence over Denominatives in the futures ὀνομανέω -ῶ beside ἀρπάζειω, and τελέω instead of τελέσσω (§ 757 p. 277). As regards verbs in -τιω and -ῦω, we have also to consider that the contained nouns often had -τις and -ῦς (cp. ἰσχύω from ἰσχῦς); this may have had something to do with it, and analogy may have finished the work. How far this influence acted must remain unsettled while we have no exact statistics of -τιω -ντιω and -τιω -ῦτιω.

Remark γελῶω ἰδρῶω ξηγῶω are to be kept distinct from δαυιδόντες etc because they come from -ωσ-ζω γελῶω from γελωσ- (nom γέλως), the strong form of γελασ-, whence γελῶω (§ 768 p. 282) ἰδρῶω from ἰδρωσ. ξηγῶω from a word parallel to Lat. *rigor*. These verbs in -ωσ-ζω are in all probability upgrowths of the separate period, when the languages were developing singly, in this they resemble the Latin group exemplified by *fulgur-iō* from *fulgur* (O Lat *fulgus*), and stand in contrast to the really old forms Gr *τελέω τελέω* for **τελεσ-ζω* (§ 768 p. 282).

The origin of the ending in δεινῇ περινῇ for -ρει is not clear; cp. Hom. *δειψάνων*, Ion. (Arohil.) *δειψώνων*, Pind. *δειψῇ*. Compare Wackernagel, Philol. Anz. 1887, p. 238, W Schulze, Kuhn's Zeitschr. xxix 269 f.

On the non-thematic present inflexion -ᾱ-μι (-αιμι) -η-μι -ω-μι following Class X (instead of -αω -σιω -οω) in Aeolic and Arcadian, see § 582 p. 123, § 589 p. 131. The type -ᾱ-μι in our *ā*-denominatives came from the pre-Greek stage; and in Greek itself its analogy produced -η-μι and -ω-μι

1) Cp γένω instead of *γέω following γένω-σιω and the rest; the Author, Gr. Gr.² p. 31. Lithuanian cp. pres *dėmi* 3rd sing. *dėsti*, instead of *dėmi dēsti* following *dė-siu dė-ti* etc (§ 546 p. 104)

§ 776. Before turning to trace the way by which the various denominative endings became general types in Greek, we would quote some words of Sutterlin's. He says, "In the every-day language of inscriptions, analogy did not run riot as it did amongst the poets and orators, who were often forced to adopt new words and terms, and depended partly on these for effect" (Zur Gesch. der Verba denom. im Altgr., 1 5)

(1) The type *-aw*, which could be made from *o*-nouns even in pre-Greek times (§ 769 pp. 284 f.), did not spread so far as it might in forming factitives, because it was met by a counter-current, the *-ow* class (4). Thus *νέοίω* 'I renew' may have caused **νεῖῶ-μω* = Lat. *novō* O.H.G. *niunwōm* to drop out of use (cp p. 284 footnote). But in other directions *-aw* was fertile; it served to denote disease or diseased appetite, the production of sounds, mechanical operations, and the like. Examples: *λεπράω* 'I have an eruption on the skin' (from *λέπρᾱ* 'eruption') and similar words give rise to *ὕδραω* 'I have dropsy' from *ὕδρο-ς* 'dropsy'; *ὀφθαλμιάω* 'I have diseased eyes' (from *ὀφθαλμία* 'disease of the eyes') gives *ὕδριάω* from *ὑδρο-ς* (beside *ὕδραω*), *ὀδοντιάω* 'I cut teeth' from *ὀδούς* 'a tooth', *βοάω* 'I call, cry' from *βοή* 'cry' produces *γοάω* from *γός* 'lament'; whilst *κονάω* 'I twist like a top' from *κῶνο-ς* 'top', *στιχάονται* 'they arrange themselves in rows' from *στίχοι* and *στίχες* 'rows', *σπαργανάω* 'I wrap in swaddling clothes' from *σπάργανο-ν* 'swaddling clothes' follow *τεχνάω* 'I work skilfully' from *τέχνη* 'skill', *μηχανάω* 'I set to work' from *μηχανή* 'tool, means', and so forth. *-iáō* became another kind of desiderative suffix. *στρατηγιάω* 'I strive to become a general' (*στρατηγία*) and others like it gave rise to such forms as *ἀρχοντιάω* 'I strive to become archon' from *ἄρχων*, *μαθητιάω* 'I wish to be a pupil' from *μαθητή-ς*; and the last-named verb served as a model for *βιν-ητιάω* 'volo coire' from *βινέω* 'coco'.

Remark. In certain Greek dialects *-ew* is often found where we expect *-aw*; it is not always possible to suppose that these are due to the analogy of verbs in *-ew* from *o*-stems. Such are *ἰβέω* beside *ἡβίαω*, *δαπνέω* beside *δαπανάω*. J. Schmidt, in his work on the Neuters (pp 326 ff.), puts forward a view that in pr Greek *ao aw* became regularly *eo ew*; that

thus *eo eo* and *ae* stood side by side in sets of verb-forms, ἡβέω ἡβάεαι *oto.*, and that there was levelling in two directions, (1) ἡβάω ἡβάομαι etc following ἡβάεαι, -άει, (2) ἡβέαι, -εει following ἡβέω -οομεν

(2) Many are the meanings given by verbs in *-εω* which are formed from uncompounded *o*-stems, they stand in all sorts of different relations to the contained stem. Here are a few *κοιρανέω* 'I am ruler' from *κοίρανο-ς* 'ruler', *οἰρέω* 'I dwell' from *οἶκος* 'dwelling, house', *ἀριθμέω* 'I count' from *ἀριθμός-ς* number, *μοχθέω* 'I toil' from *μόχθος* 'labour'. This type was not very fertile in analogical imitations, though we have *ἡγεμονέω* 'I lead' (*ἡγεμών*) modelled upon *κοιρανέω*. But when these verbs were taken from compound stems, the case was different. These meant mostly to be or to act as something, and the type spread to an extraordinary extent. Examples of strictly correct forms *οἰνοχοέω* 'I am wine-pourer' from *οἶνο-χόο-ς*, *δημιουργέω* 'I am a craftsman, artisan' from *δημιουργός-ς*, *ἀδυνατεώ* 'I am unable, weak' from *ἀδυνατός-ς*, by analogy — *μισθοδοτέω* 'I am wage-giver' from *μισθοδότη-ς*, *ἄφρονέω* 'I am senseless' from *ἄφρων*. It is true some of these verbs have meanings both transitive and intransitive, but this depends on the meaning of the ground-word; this *ταλαιπιωρέω* means 'I plague' or 'I am plagued' because *ταλαίπωρο-ς* means either suffering misery or inflicting it.

(3) With *-εω*-verbs derived from *o*-stems, another group originally ending in *-εσ-εω* ran together. Only in Homer is there a difference in form; there we have *-εω*, from *-εσχω*, and the intermediate *-ειω*, side by side. *τελείω* and *τελέω* (I § 131 p 118). The coincidence of these two classes in the present caused analogy to act in other parts of the verb system. Even in Homer are found such forms as *ἀνθῆσαι* from *ἀνθέω* 'I bloom' for **ἀνθεσχω* (*ἄνθος* n 'bloom') on the analogy of *φιλῆσαι* from *φιλέω*, and *τετευχῆσθαι* 'to be armed' from *τενέχαι* pl 'arms'. Then came a number of verbs in *-εω* fut. *-ησω* from compound *εσ*-stems, as *ἀπειθέω* 'I am disobedient' from *ἀπειθής* 'disobedient', *εὐθαρσέω* 'I am of good courage' from *εὐ-θαρσής* 'courageous', a step due partly to the fondness

which the Greeks showed for verbal derivatives in *-ετω* from compound *o*-stems (for which see above, 2)

(4) The group of verbs in *-οω*, also from *o*-stems, is probably a purely Greek development, on parallel lines to *-εω* = Idg *-e-χδ* (see § 773 pp. 290 f). At first probably there were forms of the verb infinite only, as those with the ending *-ω-το-ς*; these soon produced all the rest *-αιω* *-ᾱσιω* etc may have been the type for *-οω* *-οσιω*: there is a likeness between *θριγκάω* 'I furnish with battlements or eaves' (*θριγκό-ς*) *στεφανόω* 'I provide with a wreath' (*στέφανο-ς*) and *πεδάω* 'I furnish with a fetter' (*πέδη*) *τιμάω* 'I provide with honour' *τιμή*; compare particularly *σφιγάνω* (*σφιγάνοις*) *στεφανόω* and *τιμᾷ* (*τιμαῖς*) *τιμάω*

A favourite meaning for *-οω* is factitive; as *σφιλόω* 'I make a cripple' (*σφιλός-ς*), *νέόω* 'I make new' (*νέο-ς*), *ἰσόω* 'I make equal' (*ἴσο-ς*). Thus function it seems to have taken from pre-Greek *-ᾱχδ*; compare *νέόω* with Lat *novāre* O.H.G. *niuwan* (p. 295); and in this sense *-οω* became enormously productive as *ῥακόω* 'I make into rags, tear to rags' from *ῥάκος* n. 'rag', *ὑγιόω* 'I make well' from *ὑγιής* 'well', *ὄρνιθόω* 'I turn into a bird' from *ὄρνις* 'bird', *πλαττόω* 'I make broad' from *πλευτός* 'broad', *γεφυροόω* 'I make into a bridge' from *γέφυρα* 'bridge'.

(5) Beside verbs in *-νιω* (§ 772) sprang up a class in *-ενω*, as *νομιεύω* 'I am a herdsman' (*νομιεύ-ς*), *ἡνιοχεύω* 'I am a driver' (*ἡνιοχεύ-ς*). If, as we assumed in III § 261 p. 162, *-ενς* comes from **-ελν-ς*, then *-ενιω* = **-ελν-ιω*, *-ενσω* = **-ελν-σω* are quite regular, and do not differ in principle from *-ν(ι)ω* *-ν-σσιω* (*δακρύω* *-ῥσω*).

The ending *-ενιω* soon became a type for expressing one's usual calling or occupation: as *οἰνοχοεύω* 'I am eup-bearer' from *οἰνοχόο-ς*, *μαντεύομαι* 'I am a seer' from *μάντι-ς*, *θηρεύω* 'I am a hunter' from *θήρᾱ* 'hunt', *βουλευέω* 'I am a counsellor, advise' from *βουλή* 'counsel'. Thus *-ενιω* is particularly synonymous with *-ετω*, we have *οἰνοχοεῖω* and *-χορεύω*, and *κοιταίνεω* bears the same kind of sense (see 2, p. 296)

1) One dare hardly derive this from **ḡakoni-χω*, although this would have an analogue in Lat *fulgur-ire* (see § 775 p. 294)

(6) Amongst the many endings of verbs derived from substantives with consonantal stems, three are particularly fertile — *-άζω*, *-ίζω*, and *-αίνω*

(a) *-άζω*, for *-ιδ-ιω*, answers sometimes to a Germanic class in (toth) *-atja* (§ 768 p. 283), and sometimes *-άζω* comes from **h₂d̥h₂ō*, as in *πεντάζομαι* 'I count by fives' from *πενπός* (II § 123 p. 390, III § 169 pp. 13 f.)

Following *μιγάζω* 'I mix', intr in middle (*μυγός* 'mixt') were coined *ἡσυχάζω* 'I pacify, keep quiet' from *ἡσυχός* 'quiet', *δοκιμάζω* 'I test' from *δόκιμος* 'tested, genuine, correct'. Following *ἀφροδισιάζω* 'I give myself up to sensuality' (*ἀφροδισιάς*), *γενειάζω* 'I grow a beard' (*γενειάς*) were formed *στασιάζω* 'I am in tumult' from *στάσις* 'tumult', *ἀνιάζω* 'I feel pain or trouble' from *ἀνία* 'pain, trouble', *ἐπιχωριάζω* 'I am at home' from *ἐπιχώριος* 'at home'

-ίζω for *-ιδ-ιω* as *ἐλπίζω* 'I hope' from *ἐλπίς* *-ίδ-ος* 'hope', *φροντίζω* 'I think' from *φροντίς* 'care', *ληγίζομαι* 'I rob, harry, carry off' from *ληγίς* 'booty', *ἐρρίζω* 'I strive' from *ἐρις* 'strife'. On this model, *αἰνίζομαι* 'I praise' from *αἴνος* 'praise', *δαιτυνίζω* 'I entertain' from *δαιτυνο-ν* 'meal', *καυαγίζω* 'I roar, rush' from *καυαγή* 'rush, roar', *ὀνειδίζω* 'I abuse, blame' from *ὀνειδος* n. 'disgrace', *ἀκοντίζω* 'I cast a javelin' from *ἄκων* 'javelin', *αἵματιζω* 'I stain with blood' from *αἷμα* 'blood', *μακαρίζω* 'I bless' from *μάκωρ* 'blest', *ἀεικίζω* 'I insult, torment' from *ἀεικής* 'shameful'.

In a few words *-άζω* and *-ίζω* come from *-αγ-ιω* and *-ιγ-ιω*; as *ἀρπάζω* 'I seize, carry off' (fut. *ἀρπάξω*) from *ἄρπαξ* 'greedy, piratical', and *μαστιζώ* 'I whip' from *μάστιξ* 'a whip'. This coincidence of *-γ-ιω* and *-δ-ιω* in the present caused analogy to act in two directions. (1) *ἀρπάσω ἤρπασα* beside *ἀρπάξω ἤρπαξα* following the dental stems, and (2) Dor *δοκιμαξέειν ἤριξαι* instead of **δοκιμασέειν ἤρισα* following guttural stems. The latter kind were very common in Doric.

(b) Verbs in *-αίνω* come from two sources. Some are derived from nominal *n*-stems, as *τεκταίνω* 'I carpenter' from *τέκτων* 'carpenter', *εὐφραίνω* 'I make glad' from *εὐφρων* 'glad', *ποιμαίνω* 'I tend' from *ποιμήν* 'herdsman', *σπερμαίνω* 'I give

forth seed' from *σπέρμα* 'seed', *κῦμαινω* 'I undulate' from *κῦμα* 'billow' (§ 768 p. 282). The others are extended *no*-stems; as *λαίνω* 'I quicken, make live' beside Skr. *iṣana-t*, *αἰαίνω* 'I dry' beside Lith *saũsimu* (§ 621 pp. 158 f., § 743 p. 266). As the *-ainw* group spread, either of the two kinds might serve as a type-form. Thus in making factitives from adj. *o*-stems, a large class, like *θερμαίνω* 'I warm' from *θερμός* 'warm', *λείαίνω* 'I smooth', from *λείο* 'smooth', *λευκαίνω* 'I whiten' from *λευρό* 'white', the model might be either *αὔναινω*, which was popularly derived from *αῦο* 'dry', or *εὐφραίνω* 'I gladden' (*εὐφρων*) and *πῖταινω* 'I fatten' (*πῖνον*).

§ 777. Italic Denominatives from consonantal noun-stems, as Lat *cantur-iō*, *dent-iō*, *comped-iō*, *custōd-iō*, *fulgur-iō*, in the present ran on parallel lines with primitives such as *farc-iō -i-s* (§ 702 p. 229, § 715 p. 248), and with denominatives from *i*-stems like *fīnīō (-i-s)* for *-i-χθ*; with the latter this is true of the non-present stem, as *custōdītī* *-i-tus* like *fīnītī* *-ītu-s*. The association seems to have gone thus far in proto-Italic, for we have Osc. *καπιδιτομ*, i. e. *lapid-ī-to-m* 'ollarnum' (same stem as Lat *capis -id-is*); compare Umbr. *statita* 'statuta' from **statī* Gr. *στάσις*. Old participials such as Lat. *sceles-tu-s liber-tu-s* (II § 79 pp. 231 f., IV § 768 p. 283) had fallen out of the verbal system, thus becoming adjectives, before the beginnings of Latin.

The whole class of denominatives from consonantal noun-stems was dying out in Latin. Only those which ended in *-turiō* were a group of any size (see § 778 1).

Of the forms used for the present in *scrīptur-iō -i-s* etc., the only ones which are a regular outgrowth of the Indo-Germanic are the 1st sing. *-iō* and the 3rd pl. *-unt*. The others cannot be derived either from *-χe-s -ie-ti -iō-mos -ie-tes* nor from *-ue-s* etc. to judge from the voc. *filie* (beside *fili*, III § 201 p. 83), we should expect as an imper. **scrīpturie*. As a fact, these denominatives dropt their *-iō -ie-s* and so forth simply because in Italic primary verbs conjugating *-iō -ie-s*

-*ie-ti* exchanged it for -*īō* -*ī-s* -*ī-ti* (§ 702 pp 228 ff.) So *scriptur-īō* took its type from *suf-fiō* *farc-īō* etc (§§ 716 f. pp. 249 f), in the same way as Greek moulded the future *θερμανῶ ἀγγελῶ* upon the primary class (§ 757 p. 277).

What is seen in *scriptur-īō*, is seen in other verbs with -*īō*, as *finiō* from *fini-s*. Here, as before, only -*īō* and -*unt* are regular. Here too the new forms sprang up in proethnic Italic; evidence for which is found in Umbr. *persnihi-mu* *persnih-mu* *persni-mu* 'precator' from a noun-stem **persni-* (§ 674 p. 207).

Again verbs in -*ā-īō*, -*e-īō*, and -*u-īō* run parallel to the primary classes.

plantō, for **-ā-īō*, has the *īō*-suffix only in the 1st sing., elsewhere unthematic -*ā-s* -*a-t* etc, like *nō* *nā-s* etc., and *juvō* -*ā-s* etc. This agrees with Umbr. *furfant* *furfat* 'februant' *anstiplatu* 'instipulator' Osc *faamat* 'habitat' and others, beside 1st sing Umbr. *subocau* 'adorno' for -*ā(ī)ō* (cp *stahu* 'sto', and § 980); so the Latin type may be regarded as proethnic in Italy. See § 583 pp 123 ff, § 738 p. 263.

So also with *claudēō*, for **-e-īō*, the *īō*-suffix is found only in the 1st sing. *claudēō* -*ē-s* etc. like *pleō* *pl-ē-s* etc, *videō* -*ē-s* etc (§ 590 pp 131 f., § 738 p 263). And the same is true of Causals, *moneō* -*ē-s* and so forth (§ 788). Two remarks may be made. First, *claudēō* and *moneō* orig. had -*ēīō*, while *pleō* *videō* had orig. -*ēīō* (cp I § 612 p 402). Secondly, *claudēs* *monēs* -*et* -*ētis* may be derived without violence from -*e(ī)es* -*e(ī)eti* -*e(ī)etes*, as easily as Lesb. *φίλητες* may be derived from *φίλ(ι)τες* (§ 589 p 131). To judge from Lat. *trēs*, *pontēs* Umbr. *puntes* for -*e(ī)es* (I § 134 p. 121), *ee* became *ē* in pre-Italic times. It is possible that this contraction in persons containing the suffix -*ie-* may have paved the way for the confluence of verbs in -*e-īō* and -*ē-īō* with those in -*ē-*. It must also be carefully remembered that Latin had no *ē*-forms answering to *plantāvī* *plantātu-s* *finīvī* *finitu-s*, as it had no similar *ē*-forms even in verbs with -*ē-īō*, such as *videō*.

Remark. An exception is *dēnseō* 'I thicken', which has *dēnsētu-s*, a bye-form of *dēnsāre* (same meaning). It would appear that there was once nothing but this participle *dēnsētu-s*, and that the whole system *dēnsē-mus* etc., sprang up by analogy of *dēnsā-mus* to *dēnsā-tu-s*. This would explain why *dēnseō*, unlike *albeō claudēō* etc., had a factitive meaning

statuō -uis -uit etc. may be directly compared with Skr. *gātu-yāmi -yá-si* etc., (Gr. *φῑτίω -τις* etc.; on the other hand the inflexion is the same as in *sud suis sut* etc. (§ 717 p. 250)

§ 778. Particular endings becoming a type in Italic:

(1) The ending *-turiō*, occurring words like *scrīptur-iō* from *scrīptor* (§ 768 p. 282), was made by the usual misunderstanding into a type. Hence came a number of new forms, with the sense of will, wish, intention, often where there was no connected noun in *-tor*, as *parturiō tacituriō*, *sullāturiō* (from *Sulla*). In late Latin these words lost their distinctive meaning, and *parturiō*, for example, meant the same as *pariō* !)

(2) The ending *-iō = -i-ḡō*, found in many Latin verbs from both subst. and adj. stems, gained no such distinctive meaning as did *-ō (-āre)* and *-eō*. Add to the exx. given in § 771 p. 289 the following: *partiō* and *-ior* 'I divide, share' from *pars* (stem *parti-*), *circumrētiō* 'I ensnare' from *rēte*, *indāniō* 'I empty' from *indān-s*, *mollīō* 'I soften' from *moll-s*. None the less did *-iō* spread by analogy: *catuliō* from *catulu-s*, *equiō* from *equo-s*, which with *nuptiūre* remind us in form and sense of the Skr desiderative class *putrīyá-ti* (§ 774 p. 292); *blandior* from *blandu-s*, *rauciō* from *raucu-s*, *saeviō* from *saevo-s*, *largior* from *largu-s*, *ūniō* from *ūnu-s*, *poemō pūniō* from *poena*, *abortiō* from *abortu-s*, *singultiō* from *singultu-s*. It is possible that some of the verbs like *catuliō blandior* are the same formation as Skr. *adhvaryá-ti* Gr. *ἀγγέλλω*; see § 770 pp 286 f.

(3) Verbs in *-ā-ḡō* (Lat. *-ō*), some of which, from *o*-stems, belong to pre-Italic times (§ 769 pp 284 f.), became very numerous in Italic

Many such, derived from *a*-substantives, meant 'to

1) Johansson (P. B. Beitr. x 223) thinks that Goth. *ahtōn* 'to beg for' is a desiderative like these. He connects it with *aiht* 'I possess', and thinks the orig. meaning was 'I want to possess'

occupy oneself with, to practise, use, produce' that which the original stem denoted. Lat. *cūrō* Umbr. *kuraia* 'curet' Pelign. *coisatens* 'curaverunt' (Lat. *cūra*), Lat. *multō* Osc. *moltaum* 'multare' (Lat. *multa*), Lat. *insidiōr* (*insidiae*), *praedor* (*praeda*), *lacrimō* (*lacrima*), *maculō* (*macula*). *fortūnō* (*fortūna*) Then verbs in *-āzō* were made from other substantive stems. Examples. Lat. *terminō* from *terminu-s* *termen*, Umbr. *terminas* 'terminatu-s' Osc. *teremnattens* 'terminaverunt'; Lat. *locō* from *locu-s*, Pelign. *locatin(s)* 'locaverunt', Lat. *dōnō* from *dōnu-m*, Osc. *djuunated* 'donavit', Lat. *vinculō* from *vinculu-m*, Umbr. *previslatu* imper 'praevinculato, praepedito vinculis'; Lat. *numerō* from *numeru-s*, *pāgnō* from *pāgnu-s* (cp. § 773 Rem. p. 291), *spoliōr* from *spoliu-m*, *cōnsiliōr* from *cōnsiliu-m*, *rēgnō* from *rēgnu-m*, *fluctuō* from *fluctu-s*, *tumultuō* from *tumultu-s*, *cōntiōnōr* from *cōntiō*, *nōminō* from *nōmen*, *exāminō* from *exāmen*, *colōrō* from *color*, *fulgurō* from *fulgur*, *onerō* from *onus*, *scelerō* from *scelus*, *pulverō* from *pulvi-s*, *laudō* from *laus*, *hiemō* from *hiems*, Osc. *deward* 'iuret' *dewast* 'iurabit' from *deivo-* 'deus'

A few more exx may be given of verbs in *-āzō* derived from adjectival stems, like Lat. *novō* (pp. 284 f). Lat. *privō* from *privō-s*, Osc. *prevatud* 'privato, reo' (for the meaning, cp. Bréal, *Dict. etym. Lat.*² 281, *Mém. Soc. Ling.* iv 394 f.), Lat. *piō* from *piu-s*, Umbr. *pihatu* 'piato' *prupehast* 'ante piabit'; Lat. *probō* from *probu-s*, Osc. *prúfattens* 'probaverunt'. Hence by analogy Lat. *gravō* from *gravi-s*, *levō* from *levi-s*, *cicurō* from *cicur* Lat. *sacrō* from *sacro-* *sacri-*, Osc. *sakarater* 'sacratu, sacrificatu' from *sacro-* (*sacrum*) *sacri-*.

A mass of Lat. verbs in *-tāzō* are based upon *to-* Participles, usually they have an intensive or frequentative meaning. The following seem to have existed in pre-Italic times. Lat. *gustō* = O.H.G. *costōm* from Idg. **gus-tó-*, see § 769 p. 284, Lat. *itō* Umbr. *etarians* 'itent' *etato* 'itate' = Gr. *ιτη-ρέορ* El. part. perf. act. *ἰτ-αν-ιτᾶνίωρ*; Lat. *putō* 'I deck, prune, clean, reckon, think' beside O.C. Sl. *pytaja* 'scrutor, quaero, indago' (Osthoff, *M. U.* iv 86 f) Formed in Latin on the same

principle *hortor occultō adjūtō cantō versō tractō dīctō gesto pōtō, domitō crepitō habitō* The ending *-itō* was abstracted from words which happened to have it, and became a type; hence *vocitō* from *vocō* (*vocātu-s*), *volitō* from *volō* (*volātu-m*), *agitō* from *agō*, *scīscitō* from *scī-scō*, *vīsitō* from *vīsō* (Class XX, § 662 p. 197); and, by a combination of *-itō* with *-tō*, arose intensives or frequentatives to the second power, as *ititō* from *itō*, *dīctitō* from *dīc-tō*, *cursitō* from *cursō*

The reason why this class derived from the *to*-participle increased to such a size, was that from the pre-Italic stage onwards, the neuter or the feminine of these participles was used as an abstract noun as *commentu-m* 'idea' (hence *commentor*), *repulsa* 'defeat' (hence *repulsō*), *offēnsa* 'blow' (hence *offēnsō*). See II § 158 pp. 473 ff., IV § 769 p. 285

-igāre also became a fertile denominative suffix in Latin; *nāvigō rēmigō jūrigō jūrgō mītigō* Cp. Leo Meyer, Bezz Beitr. VI 130 ff.

(4) The *-eō* = *-e-ǵō*, of intrans. verbs like *claudēō* (§ 770 p. 288), hardly touched any but *o*-stems, but an example of it elsewhere is *molleō* from *molli-s*

Observe that the same distinction of transitive and intransitive, which we see in the denominatives *clārāre* and *clārēre*, is seen in primary verbs with those endings, as *liquāre* and *liquēre*.

Remark. *fateor* seems to be another denominative in *eō* Of this verb, Oscan has the inf *fatium* (*i* = *ē*) The contained stem is **fa-to-s*, answering to Gr. *φατό-ς* 'said' (*ἄ-φατο-ς*), and meaning 'having declared something, open, confessing'; and the word doubtless borrowed its deponent inflexion from *fārī* (§ 495 p. 56) At first its construction was *fateor dē aliquā rē*, and the accusative constr. came later. The partic *fessu-s* follows *suāsu-s* from *suādeō*, and the like

§ 779. Keltic. The only distinct class of this kind in Irish contains the *ā*-denominatives, as *ranna-m* from the *ā*-stem *rann* (§ 769 p. 284) and *marbaim* from the *o*-stem *marb* (p. 284) Somewhat as in Latin, the 1st sing only is extended by *-ā-*, and all the rest lacks it 1st sing *no charu* for **carā-ǵō*

(conjunct inflexion) like Lat *plantō*, 3rd sing. *no chara* O.Bret. *cospitio-t* like Lat. *planta-t* Compare § 584 p. 125.

io-presents from consonantal stems (like Skr. *apas-yá-ti*) there are none Mid Ir *ath-rīgaim* 'I dethrone' is an *ā*-verb (inf *ath-rīgad*) from *rī* 'king' (stem *rīg-*).

There are none either of the type of Skr. *gātu-yá-ti* (§ 772 p 289)

In the Keltic 3rd conjugation, Idg. denominatives in *-e-ǵō* (say *scorim scurim*, § 770 p 288), those in *-i-ǵō* (say *fo-dālim* § 771 p 289), and causals in *-eǵō* (§ 803) have all run together Then this new composite denominative type spreads by analogy. 3rd sing. *ad-rīm* 'counts' from *rīm* f 'number' (stem **rīmā-*), *bāgim ar-bāgim* 'I strive, brag' from *bāg* f 'strife' (stem **bāgā-*)

§ 780. A denominative ending with *-ag-* became widespread in Irish and British dialects e. g. O.Ir. *sāraigim* or *-sāraigimur* Mod. Cymr. *sarhāf* (= O Cymr. **sarhagam*) 'I injure, offend' from *sār* 'offence', O Ir. *suidigim* 'I place' from *sude* 'place', Mid.Ir. *intamlaigim* 'I compare' from *intamail* 'likeness, imitation', O Cymr. *scamnehgurt* 'levant' Some have wished to connect this suffix with the nommal suffix *-aco-* (II § 89 p. 273), led to this view by *cumachtaigim* 'I make myself master of' from *cumachtach* 'powerful', but nothing clear is known about its origin

Remark "The British dialects point to *-ǵg-*, and before the *ǵ* Cymr. has an *h*, which I believe to indicate that the orig. sound was *s* (i e. *-sāgi-*) But of this *s* there is no trace at all in Irish Leaving this out of count, we might imagine some formation like Lat *rēmiqāre pūrgāre*, only with *i*-flexion in Keltic." Thurneysen

§ 781 Germanic (1) Here, as in Keltic, the most prominent group consists of *ā*-verbs, with inf. Goth O.H.G. *-ōn* () Icel. *-a* A.S. *-ian*, called in Germanic grammars the Second Weak Conjugation. *-ā-ǵo-*, with *-ǵo*-extension, is clear only in Anglo-Frisian, A.S. 1st sing in *-ie*, pl. in *-iað*, as *sealfie sealfiað*, where *i* must originally have been a long and also dull vowel, so that Gerim *-ō-ǵa-* is quite out of the question. Without *-ǵo-*: O.H.G. *salbōm -ōs -ōt -ōmēs -ōt -ōnt* Goth. *salbōs -ōþ -ōm -ōþ*

-ōnd The 1st sing. Goth. *salbō* is doubtless not for *-ā-m with secondary personal ending (neither is *hab-a* for *-ē-m, see § 708 p. 239), but a new formation following *baíra* beside *baíram* and *haba* beside *habam*. Compare § 739 p. 264

Examples of ā-verbs derived from ā-nouns are given in § 769 p. 284. Others are Goth. *faírīnō* 'I accuse, blame' O.H.G. *firinōm* 'scelero' A.S. *firenie* 'I sin' from Goth. *faírīna* 'accusation' O.H.G. *firīna* 'scelus' A.S. *firen* 'sin', Goth. *idreigō* 'I repent' from *idreiga* 'repentance', O.H.G. *ahtōm* (A.S. *eahtie*) 'I notice' from *ahta* 'notice', O.H.G. *gremizzōm* 'I look grim, am gloomy' from *gremizza* 'dark look, gloom, despondency'. The ending -mō-(za-), beginning in West Germ. verbs like O.H.G. *firinōm*, *redinōm* ('I set forth, recount', from *redīna* 'account, description') became an independent suffix and went further: e. g. O.H.G. *wīz-inōm* 'I punish' A.S. *wītne*, O.H.G. *fest-inōm* 'I affirm, make fast, promise' A.S. *fæstne*, O.H.G. *heb-inōm* 'I entertain as a guest', and others

For ā-verbs from o-nouns, such as Goth. *vaírþō* O.H.G. *werdōm*, see § 769 p. 284

ā-verbs from s-stems (these joined the o-declension very early in Germanic, see II § 132 pp. 419 f) Goth. *hatizō* 'I hate' from *hatis* 'hatred', O.H.G. *sigirōm* 'I conquer' beside Goth. *sigis* 'victory', O.H.G. *egisōm* 'I am terrified' beside Goth. *agis* 'fear', like Lat. *onerāre scelerāre* (§ 778 p. 302) -isō-(za-) became a new independent suffix. Goth. *valv-isō* 'I roll, revolve', O.H.G. *riich-isōm* 'I rule' A.S. *rīcsie*, O.H.G. *līch-isōm* 'compare, simulo' *hēr-isōm* 'I rule' (also *hērrisōm* by analogy of *hērro* 'lord, ruler', which was originally a comparative), A.S. *bledsie* 'I bless' and others.

ā-verbs from n-stems Goth. *fráujinō* 'I am lord, I rule' from *fráuja* (gen. *fráujins*) 'lord', *gudjinō* 'I am a priest, fill priestly office' from *gūdja* 'priest', which gave the type for *reik-mō* 'I rule over' (*reik-s* 'ruler') *skalk-mō* 'I am a servant, am useful' (*skalk-s* 'servant') *hōr-mō* 'I commit adultery' (*hōr-s* 'adulterer')

Many more new endings with the ā-suffix, like these just

mentioned, are found in West Germanic. The favourites are *-arō-*, *-alō-*, and *-akō-*

(2) Even in the prehistoric stages of Germanic three classes of verbs, with endings originally different, came to have the same ending, those with consonantal stems, with the ending *-ið* (*-iðō*), those from *o*-stems, with the ending *-e-ið* (whence pr Germ *-i-ið*), and those ending in *-i-ið*. Compare Goth. *riqizja glutmunja veitvōdja lauhatja* O.H.G. *lougazzu lohazzu* and others § 768 p 283, Goth. *riqneiþ* etc § 770 p 288, and Goth *dāljja* O.H.G. *teil(i)u*, Goth *vēnja* O.H.G. *vān(i)u* etc. § 771 p 289 ¹⁾ Besides, the causals in *-éið* (pr. Germ. *-i-ið*), as Goth *fra-iardja* = Idg. **mortéið*, fell into this conjugation, which is called the First Weak Conjugation in Germanic grammar. It should be mentioned that in Germanic, as in other Idg languages, many verbs derived from nouns are properly classed among Causals; for example, Goth. *háiþja* O.Sax. *hēlu* O.H.G. *heil(i)u* 'I heal' from *hail-s hēl heil* 'whole' (§§ 793, 806).

But the confluence of the various pre-Germanic conjugations was not always due to regular sound-change. For instance, Goth *glutmunneiþ lauhateiþ* (both only inferred) took the place of **glitmun-j-iþ* 'lauhat-j-iþ' on the analogy of such forms as *riqneiþ* for **riqm-i-ið(i)*. Goth *vaúrkeiþ* (1st sing. *vaúrþja* Idg **urǵ-ið*) is a new form, instead of **vaúrkiþ*, following *fra-vardeiþ* etc (p 229 footnote). On the other hand, O.H.G. *denit beizit* (1st sing *denn(i)u beizz(i)u* ground-form **tonéið ~bhoudéið*) follow *hevit* — Lat *capit*

There is often wavering between the first weak conjugation and the second, the *ā*-verbs. Sometimes there were originally variant forms with different structure; e.g. O.H.G. *follōm* 'I fill' was a pre-Germ verb in *-ā-ið* (§ 769 p 284), whilst *full(i)u* (Goth. *fullja* 'I fill' is a causal, similarly we have O.H.G. *tarōm* 'I hurt, injure' from *tara* 'hurt, injury' beside the causal

1) Whether **-u-ið* leads regularly to Goth *-ja*, and say *tagrja* 'I cry' comes from pr Germ **tagru-ið*, *ufarassja* 'I exist in abundance' for **ufarassu-ið*, is doubtful

teriu (same meaning). How far these verbs altered their inflexion in later times, and for what reasons, are questions which need further investigation (cp. for instance O.Sax. *fullōn* beside *fulliu*).

(3) Verbs in Goth. *-a* (2nd sing. *-áis*) O.H.G. *-ēm*, as Goth. *þaha* O.H.G. *dagēm* 'taceo' (Third Weak Conj.), as we have seen in § 587 p. 129, § 592 p. 133, § 708 pp. 238 ff, did not originally belong to what we have called the later stratum of denominatives. However, we do find in Germanic quite a number of later denominatives in this conjugation, as Goth. *arma* 'I feel pity' *fasta* O.H.G. *fastēm* 'I fast'; and one is tempted to class those verbs along with Latin denominatives such as *claudēō*, which were just in the same way associated in conjugation with *taceō videō* and the like (§ 777 p. 300). Howbeit, this is inadmissible. Because by far the greater number of the verbs in this class were intransitive (as are *þaha dagēm*), it happened that their ending became a sign of intransitive meaning, and as the orig. inceptive verbs with an *n*-suffix (as Goth. *ga-vakna* 'to awake') suggested inceptive *n*-verbs formed from nouns (as Goth. *fullna* 'I get full' *mkulna* 'I grow large', § 623 p. 160), just so *þaha dagēm* were the model for *fasta fastēm* and many others. Since there was a primary verb Goth. *saúrga* O.H.G. *sorgēm* 'I care' side by side with the subst. Goth. *saúrga* O.H.G. *sorga* 'care', which seemed to be derived from that substantive (§ 659 pp. 193 f.), so the subst. (O.H.G.) *fasta* 'a fast' suggested the above named verb Goth. *fasta* O.H.G. *fastēm*; and furthermore the verb *wernēm* 'I perplex or torment myself' was made to complement *werna* 'perplexity, pang', *wartēm* 'I watch, wait' was formed from the subst. *warta* 'watch, spying, waiting', *wahtēm* 'I keep watch' from *wahta* 'watch'. In O.H.G. the process goes a step further, and verbs like these are derived from adjectives, e.g. O.H.G. *fālēm* 'I cause to rot' from *fāl* 'rotten', *altēm* 'I grow old' from *alt* 'old'. (Compare some other verbs, belonging to Class XIV, such as O.H.G. *wesanēm* 'I dry up, wither away' (O.Icel. *visna*), *trunkanēm* 'I get drunk' (A.S. *druncme*), which, by adopting *ē*-flexion, gained a second sign of their intransitive-

inceptive meaning (§ 623 p. 160), and further Goth. *maúna* O.H.G. *mornēm* instead of **maúrno* **mornōm* (§ 605 p. 147).

There are many and various waverings between *-ē-* and *-ā-*flexion, as O H (†. *ērēm* and *ērōm* 'I honour', which need further investigation

§ 782 Balto-Slavonic

(1) Here it is no longer possible to distinguish beyond a doubt verbs derived from consonantal noun-stems and containing the suffix *-jo-*, of the type of Skr. *rajas-yá-ti* (§ 768 p. 282). Instead of these, we find in cases where the forms are clear, verbs conjugated in other denominative classes, as Lith. *akmenyjũ-s* 'I turn to stone' from *akmũ* 'stone' (stem *akmen-*), O.C.Sl. *znamenaja* 'I mark, term' from *znamę* 'mark' (stem *znamen-*).

Remark Perhaps the Lith.-Lettic verbs Kurschat calls "Punctiva" — those ending in (Lith.) *-tereti* *-teletu*, as *kiřsterė-ti* 'I rough-hew a little' — are to be connected with Slavonic *nomina agentis* in *-tel-* (Idg. *-ter-*), as *žruel-i* 'offerer' (II § 122 p. 389). Then comes the question whether the Lith. present formation *kiřster-u* *szvilpteli* (1 e *-el-ju*) represents or not the type of Skr. *rajas-yá-ti*. The conjugation in the dialects is sometimes *-terejau* *-telejau*, *-tereti* *-teleti*, and sometimes *-teriau* *-telau*, *-terti* *-telti* (Leskien-Brugmann, Lit. Volksl. und Märchen, 313 f.), the latter like *lūkuriu* *lūkurti* beside *lūkurin* 'I wait quietly'.

(2) Beside the endings Lith. *-o-jũ* O.C.Sl. *-a-ja* = Idg. *-ā-jo*, as Lith. *lankó-ju* O.C.Sl. *laka-ja* (§ 769 p. 284), we meet with Lith. *-e-ju* O.C.Sl. *-ě-ja* instead of Idg. *-e-jo*, e. g. Lith. *gūdė-jũ-s* O.C.Sl. *razumě-ja* (§ 770 p. 288), and Lith. *-y-ju* instead of Idg. *-i-jo*, as *daly-jũ* (§ 771 p. 289). In these formations the long *-ē-* and *-ī-* are to be explained on the same principle as the long vowels in the Greek dialectic forms *ἀδινῆς* *νοῦτις* and so forth (§ 775 p. 293) they have been imported from the non-present stems, thus *gūdė-jũ-s* follows *-ė-sui* *-ė-ti-s*, *razumě-ja* follows *-ě-chũ* *-ě-ti*, and *daly-jũ* follows *-ý-sui* *-ý-ti*, and so forth. At the same time, something is due to such present forms as Lith. *byrė-ju* O.C.Sl. *gově-ja*, in which verbs the non-present forms had the same endings as have the present stems now in question (e. g. *byrė-ti* like *gūdė-ti-s*, *gově-ti* like *razumě-ti*); see § 735 p. 262, § 740 pp. 264 f.

Similarly sprang up the present in *-ā-ju*, as *jākā'-ju*, by analogy of *-ā-ta-s* (§ 773 p 291), due to the same principle as the Boeotian *δαμνίοντες* (§ 775 p 293). This happened first in Baltic, or at any rate in the proethnic stage of Balto-Slavonic. The preterite of these verbs is odd, it ends in *-avau* (*jākavau*), while we should expect **-ā-jau*, the latter ending appears in Lettic as *-āju*, the shape it would naturally take there. I assume, with Wiedemann (Lit. Prat., 198), that *-avau* is due to the analogy of verbs in *-au-ti* (pres. *-au-ju* pret. *-avau*, see below, 3).

In Slavonic, where Idg *ō* and *ā* ran together, verbs of the same kind as Lith *jākā'ju* may be buried in the class which has the termination *-aȝa*. This is all the more likely because such forms as *rogatū* and *ragā'ta-s* cannot be well separated (§ 773 p 291).

(3) The denominative type exemplified by such forms as Skr *adhvar-yá-ti* (from *adhva-rá-s*) and (ἱρ ὑγγέλλω (from ἄγγελος) is represented, firstly, by Slavonic presents like *trepeštā* 2nd sing *-ešteši* (from *trepetiš*). See § 770 p. 287

Secondly, Lithuanian denominatives in *-auju* (inf. *-au-ti*, pret. *-avau*), and those in Slavonic ending in *-uȝa* (inf. *-ova-ti*), have to be examined, e.g. Lith *rėkau-ju* 'I make a noise' O.C.Sl *dlūgu-ȝa* 'I owe'. They come from the most diverse noun-stems, but it is impossible to tell offhand with what stems the class began. If they are derived from *u*-stems (*dlūgovati* from *dlūgū* 'debt' gen *dlūgu*, *sladovati* 'to be sweet' beside *sladū-kū* Lith *saldūs*), they must be connected with Idg verbs in **-u-ǵō* (§ 772 p. 289). But if so, one cannot understand why the stem-final *-u-* should have been exchanged in the verb for the strong grade *-eu-* or *-ou-* (pr Balto-Slav *-ou-* may be either, see I § 68 p 59). I therefore think it far more likely that the contained nouns had stems in *-e-uō-* *-e-uā-* (cp. Skr. *kēśa-vā-s* 'longhaired' from *kēśa-s* 'hair', etc., see II § 64 pp. 133 ff). This view is supported by Slav. *běsovati* 'to be frenzied' beside *běsovū* 'devilish, mad' from *běsū* 'demon',

kraljevati 'to be king' beside *kraljevū* 'royal' from *kraljī* 'king', *vračevati* 'to be a physician, to heal' beside *vračevū* 'pertaining to a physician' from *vračī* 'physician', *vinovati* 'to accuse' beside *vinovīnū* 'guilty of something' from *vina* 'cause, guilt' (*vinovīnū* presupposes **vinovū*), and many more; Lith substantives in *-ava -java* are collected by Leskien, *Die Bildung der Nomina im Lit*, 199 ff. In Lettic (and Prussian too) the verbs in *-auti* do not appear at all; and partly for that reason, partly because the large majority of Lith. verbs in *-auti* are Slavonic in origin, it is at least not improbable that this *au*-conjugation has been borrowed bodily from the Slavonic. However, the borrowing must have taken place very early, when Slav *ū* was still *ou*.

Genuine Baltic examples of the type of Skr. *adhvar-yá-ti* would therefore be impossible to find

(4) Side by side with the ending *-ō-ju*, Baltic has another present inflexion with *-ā-* and without *-jo-*. This occurs, firstly, in the 2nd sing imper. always without exception; e. g. *dovanó-k*, which is to be compared with Lat. *plantā* etc (§ 957). Secondly, in Frequentatives and Causals with *-un* (inf. *-y-ti*), some of which were certainly derived from nouns, e. g. Lith *jū'stau* 'I gird (frequently)' from *jū'sta* 'girdle', *peľnaū* 'I earn' from *peľna-s* 'earnings', *vėtau* 'I fan, winnow' beside Skr. *vā-ta-s* Gr. *ἀή-ρη* (II § 79 p. 223). The forms *jū'sto jū'sto-me jū'sto-te* answer to Lat. *planta-t -ā-mas -ā-tis* Lesb. *ῥῖτῡα-μεν* O.Ir. *no chara-m* Goth. *salbō-m* etc., but the 1st and 2nd sing *jū'stau jū'stan* show the same analogical change as do the primary forms *bijaū-s* 'I fear' *buvaū* 'I was', see § 586 p. 127. This Lith present class, as the non-present forms show (inf. *jū'sty-ti* pret *jū'scziau*), stands in very close connexion with the Idg. verbs in *-éjō* (Class XXXII), and we must discuss it again in §§ 789 and 807

The orig. *ā*-flexion without *-jo-* is also seen in Pruss. *wantia* 'he speaks' 1st pl *wantiā-mai* (inf. *wantiā-ti*) beside O.C.Sl. *věšta-ja* 'I speak, advise' (inf. *věšta-ti*), beside Pruss. *caria-woyti-s karige-woyte* 'address to the army, review' O.C.Sl. *věšte* n. 'advice'

(5) Slavonic has no distinct present class to correspond to the Lith present class *-y-yu* (*daly-jù*, no 2, p 308) which represents the Idg verbs in *-i-ǵō*. These verbs in *-i-ǵō* in this branch of Idg. were merged in the class of Causals etc. with *-i-ti* (Class XXXII), e.g. *goštā* 'I entertain, receive hospitably' 2nd sing *gosti-ši* inf *gosti-ti* from *gostī* 'guest', *čīštā* 'I honour' from *čīstī* 'honour', *mīštā* 'I take vengeance' from *mīstī* 'vengeance', *branja* 'I strive' from *branī* 'strife', *myslja* 'I think' from *myslī* 'thought'. The Idg endings *-éjō* and *-i-ǵō* in Slavonic were sure to run together after *-e-* became *-ǵ-* (I § 68 p. 60), and in both classes the endings *-ja* *-iši* *-itū* etc. have undoubtedly taken *-t-* from the infinitive. We shall see in § 789 p. 322 how very probable it is that *-t-* first got into the Causals, and afterwards spread to *i*-denominatives.

§ 783. Certain endings of the denominative verbs become types.

(1) Verbs in (Lith.) *-ō-yu* (O C Sl) *-a-ja* from *ā-* and from *o*-stems; as Lith *lanho-yu* O C Sl *laka-ja* from *lanhā* *laka* and Lith. *kilnō-yu* from *kilna-s*, *mīrksnuo-yu* from *mīrksni-s*, O C Sl *prīja-ja* beside Ski *prījā-s*, are cited in § 769 pp. 284 f

Other Baltic examples are Lith. *klūpo-yu* 'I continue kneeling' from *klūpa* 'kneeling, curtsey', *dārgano-ju* 'it is rainy weather', from *dārgana* 'rainy weather', Lett *jundā-ju* 'I have power, I can' from *jauda* 'power', *sukhā-ju* 'I comb' from *sukhas* pl. 'comb', *schānū-ju* 'I flutter', from *schānī-s* 'fluttering', *vājā-ju* 'I weaken' from *vāj-sch* 'weak', *jōkā-ju* 'I jest' from *jōk-s* 'jest', Lith. *valō-ju* (i.e. **valhō-ju*) 'I compel' from *valā* (i.e. **valhā*) 'will', *vādžio-ju* 'I lead about' from *vādžios* pl. 'leading-string, leash', *gylō-ju* 'I prick repeatedly' from *gylī-s* 'sting', *vynio-ju* 'I wrap up' beside *kukla-vynjī-s* 'necktie', also derived from *-ǵō*-stems, as Lith. *pāmio-ju* 'I confuse, entangle' from *pāime* 'a confusion, entanglement, hindrance', *rānhio-ju* 'I keep picking up' (berries, for example) from *ranke* 'a gleaming or gathering'. The predominant meaning of Lith. verbs in *-ō-yu* is 'to do, to

be occupied with' the thing denoted by the noun whence the verb comes, as *dovanó-ju* 'I make a present to some one', and it is easy to see that where there was any verb of this sort and a primary verb containing the same stem, the former might get some kind of frequentative meaning by way of distinction. Thus *lanko-ju* 'I busy myself with bending' means practically 'I bend to and fro' to make pliant or supple, whilst *lenkù* means simply 'I bend'. We shall soon meet this same Frequentative class in Slavonic, and we may therefore with some probability infer that it belongs to the proethnic period of Balto-Slavonic. But I would suggest that the type is still older, and was not produced at that time out of the later stratum of denominatives, for there is no objection to comparing forms like Lith *lindo-ju* OCSl *sīm-ědaja* with Lat. *juvāre* Goth. *mitōn* etc, and placing them in the older denominative stratum. See §§ 734 ff pp 261 ff.

The ending *-loju*, both with and without some part of the foregoing stem adhering to it, became an independent suffix. Alone *lankioju* beside *lanko-ju*, *brádžio-ju* 'I wade about' from *bradà* 'a wading' (but Lett. has *braiddáju*) *lúndžioju* 'I crawl about' beside *l-landa* 'place to crawl into' (but Lett. has *lōdájū*), *lakioju* 'I fly about' from *lakù* 'place to fly in and out of, entrance to a beehive', *sakioju* 'I follow', *sagioju* 'I attach, fix, sew on' *-loju* (i e **-ljoju*) *pirszlōju* 'I woo, am a suitor on behalf of some one' from *pirslj-s* 'suitor, wooer' (*perszù pirsti* 'to woo, to be suitor'), *minkloju* 'I blink' from *mirklj-s* 'blinker' (*mérkiu mérkti* 'I close my eyelids') and others; by analogy of these *žurg-lōju* 'I go straddling about' (*žergù* 'I step, stride'), *tep-lōju* 'I smear or grease over' (*tepù* 'I smear'), *met-lōju* 'I throw about' (*metù* 'I throw' *mětau* 'I throw about'). *-czioju* *-szczioju* *budmurszczioju* 'I almost starve, suffer hunger' from *budmirtē* 'starvation', and others, which set the type for such forms as *mirk-czioju* *mirk-szczioju* 'I blink', *trūk-czioju* *trūk-szczioju* 'I throb repeatedly', *rąsz-czioju* 'I keep tying' *-urioju* *-uloju* (with parallel endings *-urnju* *-ulaju* by § 785) for frequentatives: *výburioju* 'I wag my tail, fawn upon' from

vyburj-s 'one who wags the tail', *krūtuloju* 'I stir myself a little' from *krūtuli-s* 'a stirring of oneself, levy, militia', *grōmuloju* 'I chew the cud' from *gromulj-s* 'cud', etc.; by this analogy *kjīb-urjoju* 'I kick or struggle a little', *vōb-uloju* 'I chew something tough'. *-aloju* is used in the same way, in this ending *-joju* interchanges with *-jūju* far oftener than in the endings *-urjoju -uloju* (§ 785) ¹⁾ *sārgaloju* 'I am sickly' cp *sargal-inga-s* 'sickly', *darbaloju* 'I keep on working, I work vigorously', *isz-vartaloju* 'I tumble down' and many more, Lett. *pirkalāju* 'I buy by retail' beside Lith *pirkala-s* 'wares', cp. Lith *svaĩbalāju* 'I dangle' from *svaĩbala-s* 'that which dangles, plummet'.

Other Slavonic examples (observe that some of the Slav verbs in *-a-ti* may possibly answer to Lith. verbs in *-ũ-ti*, see § 782 2 p. 309) O C Sl. *igra-ja* 'I play' from *igra* 'game', *sū-vraska-ja* 'I am wrinkled' from *vraska* 'wrinkle', *klevata-ja* 'I calumniate' (beside *klevestā*, see § 770 p. 287) from *kleveta* 'slander', *gněva-ja* sę 'I am angry' from *gněvũ* 'anger', *kašl-ja-ja* 'I cough' from *kašlũ* 'cough'. As in Baltic, these verbs were distinguished by a secondary frequentative meaning from parallel primary verbs. They were associated with the group of frequentatives derived from verbs, whose beginnings go back to the older denominative *ā*-series; thus *-ēda-ja* was associated with *ja(d)-mĩ* 'esse', *-črīpa-ja* with *črīpa* 'I make', *-gněta-ja* with *gneta* 'I press', *čita-ja* 'I read' with *čita* 'I count, reckon'; some of these could also be conjugated in the present like *glagol-ja* (*glagola-ti*) *triepeštā* (*triepetā-ti*), etc. (§ 770 p. 287), as *na-ričā* 'I name' (inf *na-rica-ti*) beside *na-rekā*. As some of these frequentatives had originally a strong grade of root-vowel, it became a rule for new forms of the same model, that if the primary verb had the vowels *e*, *o*, *ǣ*, or *ǫ*, the frequentative had *ē*, *a*, *i*, or *y* (see the comparisons in Leskien's Handbuch, pp. 14 f.)

1) The distinction between *o* and *ũ* is in many Lith writings so incompletely kept, that it is often impossible to say whether an ending be *-oju* or *-ūju*

In vowel-stems, *-vaja* is found as a frequentative suffix; e. g. *o-ba-vaja* 'incanto' beside *ba-ja* 'fabulor', *o-dē-vaja* 'I clothe' beside *dē-ja* *dēžda* 'I lav', *pi-vaja* 'I drink' beside *pi-ja* 'I drink', *o-kleveta-vaja* beside *kleveta-ja* *kleveštā* 'I slander', *razumē-vaja* beside *razumē-ja* 'I understand'. The origin of *-vaja* was the noun-suffix *-uo-* *-uā-*. *piva-ja* from *pi-vo* 'a draught', *vū-liv-a-ja* 'I pour in' (beside *bi-ja* 'I pour') from **li-vū* Mod Slov *liv* 'funnel' *na-liv* 'shower of rain' Russ *na-livū* 'the time when the corn grows full' *pro-livū* 'strait, channel', *na-sēva-ja* 'I sow' a field (beside *sē-ja* 'I sow') from Russ. *sē-vū* 'sowing, seed time'. Other similar nouns having *v*-suffixes may be regarded as derivatives with the suffixes *-ūkū* *-ūka* cp (O C Sl) *pri-dē-v-ūkū* 'cognomen' Mod Slav *o-dē-v-ka* 'dress' beside *-dēvaja*, Russ *do-bi-v-ka* 'a complete driving in' (of stakes) beside *raz-bi-va-ja* 'I knock to bits, destroy' (*bi-ja* 'I strike'), Mod Slov. *po-mi-v-ek* 'rinsing pail' beside *u-my-va-ja* 'I wash' (*my-ja* 'I wash'). But the *v* of *dava-ja* 'I give' and of *stava-ja* 'consists' may be taken as original, even if it is not to be put in just the same category as the *u*-suffix of the aforementioned forms, cp Lith *dovanū*, Skr *dāvānē* and (O C Sl) *stava stavū po-stavū stavljā* = Goth *stōja*, Lith *storiū*. Since *piva-ti* *dava-ti* were regarded as intimately connected with *pi-ti* and *du-ti*, the ending *-vati* became itself a type, and hence we have *-znava-ti* beside *zna-ti* 'knows', *-klevetara-ti* beside *klevata-ti*, and so on. The endings *-vaja* *-vati* were very convenient for making frequentatives from verbs with a vowel stem-final, hence their frequency.

Remark Frequentatives of derivative verbs, as *o-klevetavati* *razumēvati* *reličovati*, must be regarded, because of their meaning, as an imitation of primary Frequentatives, and must not be derived from nouns in *-avū* and *-ēvū* (such as *veličavū* 'grandiloquent')

§ 784 (2) Verbs from *o*-nouns in (Lith) *-e-ju* (O C Sl.) *-ē-ja*, as Lith *gūdē-jū-s* from *gūda-s*, O C Sl *razumē-ja* from *razumū*, are cited in § 770 pp 288 f

Other Baltic examples are. Lith. *szýksztē-ju* 'I am covetous' from *szýkszta-s* 'covetous', Lett. *labbé-ju* 'I better

myself' from *lab-s* 'good', *práté-ju* 'I subtilize, play the wiseacre' from *prát-s* 'reason', *galé-ju* 'I finish' from *gúl-s* 'end', *mistré-ju* 'I mix, mangle' from *mistr-s* 'hotch-potch'. In Lithuanian these verbs mean 'to be or practise' anything. They are formed from other stems besides those in *-o-*, as Lith *žygé-ju* 'I go an errand' from *žygi-s* 'errand, course', *malonéju* 'I much wish to have' from *malonù-s* 'gracious', *seiléju* 'I slaver, drive' from *séile* 'slaver', Lett *bridéju* 'I delay' from *bridi-s* 'while, period', *auréju* 'I blow the hunting horn' from *aure* 'hunting horn'. They are linked with the older group of Verbs in *-éju*, as *hylé-ju* (§ 740 p. 265), in the same way as verbs like *dovanóju* are linked with those like *lindóju* (§ 783 p. 312).

In Lithuanian the ending *-ineju* was converted into a new type for Frequentatives. First came verbs like *tekíné-ju* 'I run about a little' from *tékma-s* 'running', *dilbiné-ju* 'I glower, glare from beneath my brows' from *dilbma-s* 'one who glowers'. The next step was *smil-méju* 'I keep eating dainties, picking and tasting', *lind-méju* 'I crawl about', *vag-inéju* 'I file' and others. Verbs already frequentative often add *-méju*, and thus form a frequentative of the second power, so to say, thus we have *laist-méju* from *laistau laistyti* 'to pour repeatedly', itself frequentative of *lė-ti* 'to pour', *žarg-inéju* from *žargau žargyti* 'to straddle or stretch the legs repeatedly', freq of *žerkti* 'to spread the legs'; ep *pilst-aloju* 'to pour, shed or drop repeatedly' from *pilstau pilstyti* freq of *pil-ti* 'to pour, shed' (§ 783 p. 313).

Other examples from Slavonic, where almost all verbs in *-ěja* are intransitive and most of them mean to get into some condition: o-*slabě-ja* 'I get weak' from *slabŭ* 'weak', o-*malě-ja* 'to get little' from *malŭ* 'little', bu-*ja-ja* 'I get daft' from *bujŭ* 'daft', obŭ-*ništa-ja* 'I get poor' from *ništŭ* 'poor', o-*krilě-ja* 'I wing myself' from *krilo* 'wing'; vŭz-*ma-žaju* 'I make a man of myself, take courage' from *maqŭ* 'man'. These too can be formed from other besides *o-*stems, as *želěja* 'I wish' from *želja* 'wish, longing'.

-lěja as an independent suffix. On the analogy of

o-mūdālē-ja o-mūdālē-ja 'I am slow, linger', from *mūdālū mūdālū* 'slow, lingering', and like forms, we find *prokazālēja* 'I make evil plots' from *prokaza* 'evil plot', *maqālēja* 'I become a man' from *maqā* 'man', *pečātālēja pečātālēja* 'I seal' from *pečatī* 'seal'.

§ 785. (3) The Lith. suffix *-ā-ju* (§ 773 p. 291, § 782. 2 p 309), which began with *o*-stems, has the same function as *-o-ju*. For further examples take the following Lith. *melā-ju* Lett. *melā-ju* 'I lie' from Lith. *melai* Lett. *melī* pl 'lies', Lith. *žalā-ju* Lett. *salā-ju* 'I grow green' from Lith. *žāla-s* *žale-s* Lett. *sa'l'-sch* 'green', Lith. *bañā-ju* 'I saddle' from *bañna-s* 'a saddle', *dagā-ju* 'I harvest' from *dāga-s* 'harvest', *pūlā-ju* 'I fester' from *pūlei* (*pūl-žai*) 'matter, pus'. Derived from other than *o*-stems *āssarāju* Lett. *assarāju* 'I pour out tears' from *aszarā* *assara* 'tear', Lith. *vagā-ju* Lett. *waggūju* 'I draw furrows' from *vagā* *wagga* 'furrow', Lith. *deja-ju* 'I lament' from *dejā* 'a lament', *prāvardžāju* 'I furnish with a surname' from *pravardē* 'surname'.

In the Lith. frequentative endings *-uioju ulojū* and *-uloju* (§ 783 p 312), particularly in the last, there are variants *-iūju* and *-ioju*. here *-ioju* must be regarded in general as the older ending. Examples are *žiburiūju* 'I flare, flicker' from *žiburi-s* 'light, torch', *sliduriūju* 'I slide, swim', *tyvuliūju* 'I spread widely', *svam̃balūju* 'I dangle' from *svam̃bala-s* 'that which dangles, plummet', *mar̃galūju* 'I shine with varied hues', *svaigaliūju* 'I reel'.

We have already remarked (§ 782. 2 p 309), that the Lith. verbs in *-iūju* may possibly have their counterparts in Slavonic, where the class *-aja* may contain some of them.

§ 786. (4) Lith. verbs in *-yju* from *i*-stems have been cited in § 771 p 289, to Lith. *sziřdy-jū-s* answers Lett. *si'rdi-jū-s* 'I take to heart'. Here are some further examples: Lith. *rūdy-jū* 'I rust' from *rūdī-s* 'rust', *kirmy-jū* 'I am eaten of worms' from *kirmi-s* 'a worm', which was orig. an *i*-stem although inflected as a stem in *-io-* (II § 97 p. 289), Lett. *āusi-jū-s* 'I listen' from *āus-s* (Lith. *ausī-s*) 'ear'. From

other stems Lith. *rómyju* Lett. *rāmīju* 'I castrate' (properly 'I tame') from *roma-s romù-s rām-s* 'calm, tame, gentle', Lith. *vaĩdytiù-s* 'I quarrel' from *vaĩda-s* 'a quarrel', *gĩnczytiù-s* 'I strive' from *gĩnczia-s* 'strife', *gaĩdryje-s* 'clears up' (of the weather) from *gaĩdrù-s* 'cloudless, bright', *krĩvyju* 'I heap' from *krāvù* 'a heap', Lett. *gũdīju* 'I make myself decorous or agreeable' from *gũd-s* 'demeanour, honour' (stem *gũda-*), *skāustīju* 'I tighten, wedge tight' from *skāust-s* 'wedge' (stem *skāusta-*), *meddīju* 'I hunt something' from *mesch* (Lith. *mēdi-s -džio*) 'forest'.

Remark Since there were Lith. denominatives in *-inu*, as *lĩnks-mĩnu* (§ 624 p. 161), whose future *-ĩsiu* became identical with that of the verbs we are now discussing, verbs in *-inu* and verbs in *-yju* were mixed up together. Compare Leskien-Brugmann, Lit. Volksl. und Märschen, pp. 314 f. No special examination has been made to find out the local distribution of this confusion, or how far it went.

On Slavonic verbs in *-ja* from *i*-stems, see § 782. 5 p. 311, § 789 p. 322.

§ 787. (5) The Slavonic ending *-ujā* (inf. *-ovati*) we have already traced to its beginning with the stems in *-ovũ* (§ 782. 3 p. 309). As an independent suffix it became very common, especially to denote condition, possession of a dignity, and the like. Examples: *mirĩnujā* 'I am peaceful, keep the peace' from *mirĩnũ* 'peaceful', *prĩvujā* 'I am first' from *prĩvũ* 'first', *vojujā* 'I am a warrior, I make war' (inf. *vojevati*) from *vojĩ* 'warrior', *sũvėdėtelĩujā* 'I am witness' from *sũvėdėtelĩ* 'witness', *sũvėdėtelĩstovujā* 'I give evidence' from *sũvėdėtelĩstvo* 'evidence', *obėdũjā* 'I take a meal' from *obėdũ* 'meal', *ĩmenujā* 'I name' from *ĩmė* 'name'.

Remark In the same way this ending was fertile in Lithuanian, where it took the shape of *-aju* (see § 782. 3 p. 309). On the model of *karalāju* = O.C. Sl. *kraljũjā* 'I am king' we have *veszpatāju* 'I rule', *kaiāju* 'I make war', and others.

K. CLASS XXXII

ROOT + *-éto-* FORMING THE PRESENT STEM

§ 788. The Verbs which here come under our consideration are those which are called Causal in Sanskrit grammars, because in Sanskrit their prevailing meaning is causal.

The Skr accentuation *-āya-* must be regarded as original. Germanic also shows evidence that the accent lay after the root syllable, compare Goth. *fra-wardja* with *d*, but *vairþa* with *þ* (I § 530 p 383), and Goth. *marzja* 'I vex' O Sax. *merru* 'I stop, hinder, disturb' with pr Germ. *z* for *s* (I §§ 581 f. p. 434).

In all languages except Sanskrit, *-éto-* ran together with other present suffixes without possibility of distinction. But in Sanskrit this ending was differentiated by its accent from that of derivatives from *o*-nouns. *vēd-āya-ti* 'gives to understand, informs' is contrasted with *vasnu-yá-ti* from *vasná-s* (§ 770 p. 288), on the later confusion of these two classes, see § 793. In Greek both are alike, and *φορέ-ω* 'I carry about with me, I wear' looks just the same as *φιλέ-ω* 'I treat as a friend' from *φίλο-ς* (§ 770 p 288, § 776.2 p. 296), how it came to pass that the two classes agreed in the verb infinite as well, where we should expect **φιλέοντες* in contrast to *φορέοντες*, has been explained in § 527 Rem. 1 p. 89. In Latin there is no distinction either, but *mon-eō* (*-ē-s*) is just like *claude-ō* (*-ē-s*) from *claudu-s*, and like *videō* for **vidē-ῖō* 2nd sing. *vidē-s* (§ 738 p. 263, § 777 p. 300). In Irish, there was a confluence of *-éto* (*ad-suidim* 'I prolong, postpone'), *-e-ῖō* (*scorim scuirim* 'I unharness' § 770 p 288), *-i-ῖō* (*fo-dāim* 'I divide up' § 771 p. 289), and *-ῖō* (*lēc-u* 'I let, allow', § 719 p 251). The same is true of Germanic Goth. *fra-wardja* 'I bring to nothing, destroy' = Skr. *vart-āyāmi* like *hauṃja* 'I blow the horn' (*-e-ῖō*) from *hauṃna-*, like *dulþja* 'I keep a feast' (*-i-ῖō*) from *dulþi-*, like *glitmun-ja* 'I shine' from **glitmun-* (§ 768 p 282), and like *vairk-ja* 'I work' (§§ 720 ff pp. 251 ff), compare § 781.2 pp. 306 f. Slavonic examples *buzďa* 'I wake' *budi-ši* (Skr.

bōdháya-ti) like *goṣṭā* 'I entertain' *gosti-si* from the *i*-stem *gosti* (§ 782. 5 p. 311) and like *būṣṭā* 'I am awake, watch' *būdi-si* = Skr. *būdh-yāmi* (§ 702 p. 230, § 727 pp. 257 ff.)

Lith. has *-au*, a wide departure from the original form. *vartaũ* 'I turn, keep on turning about', 3rd sing. *var̃to*, contrasted with O.C.Sl. *vraštā vrati-tũ* Skr. *vart-áyāmi* Goth. *fravard-ja*, cp. *byaũ-s* § 586 p. 217 and *jā'stan* § 782. 4 p. 310

To the same class, as we shall see in § 790, belong some verbs with a weak grade of root, and one of these is Idg. **u-éǵō*: Skr. *v-áyāmi* 'I weave', Lith. *v-ejũ* O.C.Sl. *v-ǫjā* 'I wind or twist' In this verb, and in this only, the original Idg. inflexion has been kept in Balto-Slavonic

I therefore regard as original the inflexion *-eǵō -eǵe-si -eǵe-ti* etc., with *-eǵō-* and *-eǵe-* interchanging, as may be clearly seen in Aryan and Greek. What we see in Germanic may also be the same, with for the most part only regular changes, only we must regard such forms as O.H.G. 2nd sing. *denis legis* (1st sing. *denmu* 'I stretch' *leggu* 'I lay' = Goth. *þanja lagja*) as being ad-formates of *hevis ligis* etc. (§ 781 2 p. 306) In Latin, the only form directly representing the Idg. is the 1st person singular in *-eō*, but perhaps the persons with *-eǵe-*, which must have become *-ē-* in proethnic Italic, are also preserved in *monēs* etc. But *monēmus monent*, like *claudēmus claudent*, must be ad-formates of *tacē-mus tacent* See on this matter § 777 p. 300. Lith. *vartaũ* and O.C.Sl. *vraštā* will be explained in the next few paragraphs

§ 789. The distinction between the *ǵō*-verbs which we have placed in Classes XXVI—XXXI, and verbs with *-éǵō-*, is that in the former the *ǵō*-element was confined to the present from the proethnic stage onwards; whilst in the latter the perf. part. pass. and the forms closely connected with it show after the root a certain element which seems to be etymologically akin to the present formative suffix. This element is *-i-* or *-ī-*. Sanskrit and Germanic as a rule have *-i-*, e. g. Skr. *varti-tā-s* Goth. *fra-vardi-þ-s*, and so in the Lat. *monī-tu-s quī-tum*.

-ī- is regular in Balto-Slavonic, as Lith. *vartý-ti* (*vartý-siu*) O.C.Sl. *vrati-ti* (*vrati-chŭ*). -ī- is also seen in the following. Gr. (f)-ī-réā 'willow' (beside (f)-ī-rv-s 'felloe'), Lat. *v-ī-ti-s*, O.H.G. *w-ī-da* 'willow' (beside *w-i-d* 'cord of twisted withes'), Lith. *v-ý-ti-s* 'cane, switch' O C.Sl. *v-i-tŭ* 'res in modum funis torta', which along with inf. Lith *v-ý-ti* O C.Sl. *v-i-ti* are connected with Idg **u-é₂ō* (see § 788 p. 319) Skr. *gṛbh-ī-tá-s* (*a-grah-ī-ṣ-ta* *grah-ī-ṣya-ti*) beside *gṛbh-áya-nt-*, *háv-ī-tavē* beside *hṷ-áya-ti*, *mṛd-ī-ká-m* 'pity, compassion' beside *mṛd-áya-ti*. Lat. *noc-ī-ro-s* is doubtless related to *noceō* as O.C.Sl. *chodivŭ* is to *chodi-ti*, or *lyubwŭ* to *lyubi-ti* (cp II § 64 Rem 2 p 136, and pp 137 f.).¹⁾

From these facts it follows that we have in this verbal class what may be called a Root-Determinative -ī-, parallel to the determinative -u-, thus Skr *v-áya-ti*. Gr. (f)-ī-rv-s O II G. *w-i-d* = Skr. *sr-áva-ti* · *sr-u-tá-s* (see § 488 pp. 46 f.). The only difference is that whilst -u- was restricted to some few examples (compare however § 596 2 pp. 136 f. for what is said on the present suffix -nu-), the -ī- was fertile even in proethnic Idg itself. If this view of the -é₂ō- class is correct, the class must be very closely connected with present forms like Skr. *am-ī-ti* (§§ 572 ff. pp 114 ff) Skr. *v-áya-ti* : *am-ī-ti* = *sr-áva-ti* *tar-u-tē* (§ 596 2 pp 136 f)

Now are -é₂ō- and -ī- connected in any way with the -iō-suffix of Classes XXVI—XXXI? It is an obvious conjecture that there may be the same relation between -e₂ō- and -iō- as between -e₂ō- and -iō- (*v-áya-ti* *hár-ya-ti* = *sr-áva-ti* · *bhár-va-ti*, see § 488 p. 47), or -eno- and -no-, or between -eso- and -so- (-esko- and -sko-) I do not venture either to assert or to deny this, but seeing how uncertain the matter is, I think it best not to group the -é₂ō- class with the -iō- classes.

1) Cp Skr *d-mī-vā* 'pain' beside *amī-ti* beside which we have Avest *amaṃarā-* 'pain', which form Bartholomae uses to postulate an Avest pre- **amaye-ti* (Stud Idg Spr, II 178)

We now return to the Balto-Slavonic present exemplified by *vartaũ vraštaũ*.

The simplest explanation of the Slavonic present inflexion is that *-i-* has come in from the infinitive stem. *vrati-ši vrati-tũ* then follow *vrati-ti*, a process which has an exact parallel in the change of **gostijā -lyeši* etc. to *gošta gosti-ši* by analogy of *gosti-ti gosti-chũ* (§ 782 5 p. 311)

Remark Another explanation of the origin of this Slavonic present type is possible. Sanskrit has a mid optative e.g. *vēday-i-ta* beside *vēdaya-tē*, injunctive *dhvanay-i-t* (cp. *ā-brav-i-t*), and participle *vēday-āna-s*. See § 574 pp. 115 f., § 951. The indicative to *vēday-i-ta* would be **(a-)vēdē-ta*, and Bartholomae conjectures that certain forms usually regarded as *o*₁-optative may be this very indicative (Stud. Idg. Spr., II 127). This would make it possible to derive 3rd sing. *vrati-tũ* from **uortē-t(i)*. I should give more weight to this explanation were it not for a very strong suspicion that these Aryan forms are due to analogy, and are not proethmic at all.

The Lith. inflexion *-au -yti* is found in Lettic too (*-u -it*) and also in Prussian (*billā 'speaks' inf. billi-t billi-twen*), it therefore is proethmic in Baltic. Its origin is a confusion of the old inflexion of our class with both the earlier and the later group of *ā*-denominatives, that is to say, with verbs like *byaũ-s* (§ 586 p. 127) and verbs like *jũstau* (§ 782.4 p. 310). But why was it this confusion went so far that the *ā*-flexion drove the *eio*-flexion quite out of the present, but yet *-ā* did not drive *-i-* out of the infinitive? (contrast *byaũ-s byō-ti-s*) I explain this by supposing that Baltic once possessed verbs like Lat. *cubāre sonāre*, which had the *ā*-suffix in the present only. O.C.Sl. *ima-mĩ* 'I have' likewise shows *ā*-flexion only in the present (inf. *imē-ti*). The Lith. present stems containing Idg. *-o-* in the root syllable, such as *partō-* = **uortā-* (*√uert-*), seem to have a parallel in Lat. *domā-* (*domō domās*) O.H.G. *zamō-* (*zamōm zamōs*) = Idg. **domā-* from *√dem-*, since this is best explained as a contamination of **dumā-* (Skr. *damā-yā-ti*) and **domējo-* (Goth. *tanya* O.H.G. *zemm(i)n*). *laužāũ* 'I hck' (*laužý-ti*) is the equivalent of Goth. *bi-laiugō* 'I hck over'.

The question next arises when *-ā-* got the better of *-eio-*, as the Baltic shows it did at some time or other. I am inclined to place the change in the protothmic period of Balto-Slavonic. What inflexion came just before the type actually found in Slavonic, *vrastā vratiši* and so forth, is not at all clear. It may very well have been one answering to the Lith., that is 3rd sing. **vortā-ti* 1st pl. **vortā-mū*, cp *uma-tū umu-mū*, and on this supposition it is easier to explain the actually found *i*-forms, than if we suppose the Slavonic to have passed direct from **vortīje-ti* to **vortī-ti*. But then we must also assume that **gostīja -īješi* = Idg. **-i-ǵō *-i-ǵé-si* (§ 782 5 p 311) changed to *goštā gostiši* only on the analogy of *vrastā vratiši*. For the Baltic *i*-denominatives like Lith. *daly-jū sziĩdy-jū-s* prove that these forms sprang up within the Slavonic area.

A complete levelling of the Cansal conjugation with the *i*-Denominative is not unknown in Baltic. Here the *i*-denominative takes the lead. I find only a few examples in Lith., as *paisyti -yti* instead of *paisai -yti* 'to knock the beard off the barley, thresh' (cp Skr. *pṛśāya-ti*). There are more in Lettic, e. g. *rāšīju rāšīt* 'to stretch' instead of Lith. *rāžau rāžyti*, *pe'lnīju pe'lnīt* 'to earn' instead of Lith. *pelnai pelnīti*.

§ 790. In *ēio*-verbs with roots of the *e*-series, the root-syllable has and originally had generally the 2nd strong grade, *o*; as Gr. *γορέω* beside *γέροναι*, Lat. *monēō* from *√men-*, Goth. *satja* beside *sita*, Lith. *partyti* O.C.Sl. *vrati* for **vortiti* from *√vert-*. This is why Aryan has *ū* in open syllables, as Skr. *bhāraya-ti* Avest. *bārayenti* from *√bher-*, if the hypothesis set forth in vol. I § 78 p. 69 is correct.¹⁾

The European languages make it improbable that there were in the very oldest times any forms with the root-grade *e*. Aryan forms with *-a-*, as Skr. *jarāya-ti* from *√jēer-*, *janāya-ti* from *√jēn-*, may be explained by the admixture

1) No explanation of *u* in *bhāraya-ti* which is in the least degree satisfactory has hitherto been put forward by those who deny this. The European forms adduced as parallel by Bechtel (*Die Hauptprobleme der idg. Lautl.*, 169 f.) prove nothing at all. Compare § 843, Rem.

with denominatives derived from *o*-stems which will be described in § 793. on this supposition, *jarāya-ti* and *janāya-ti* would belong to the nouns *jāra-* and *jāna-* just as much as *mantrāya-ti* belongs to the noun *māntṛa-*. Or they may be explained in another way. In Aryan, the *éjo-* formation was often made from the connected primary verb instead of being built up on the root (see § 796), so that *pātāya-ti* would stand to *patāya-ti* (beside *pāta-ti*) as *kartaya-ti* to *kṛntaya-ti* (beside *kṛntā-ti*).

On the other hand, *éjo*-verbs with a weak grade of root have been found from the proethnic period onwards. They are commonest in Aryan, e. g. Skr. *gṛbhāya-ti*. The following are proethnic Idg. Skr. *v-āya-ti* 'weaves' Lith. *v-ejù* O.C.Sl. *v-ŕja v-ŕja* 'I wind, turn, wrap', beside Gr. *ἵ-τέα* Lat. *v-ī-ti-s* O.H.G. *w-ī-da* Lith. *v-ŕ-ti-s v-y-ti* O.C.Sl. *v-i-ti v-i-ti* and Gr. *ἵ-τεν-ς* O.H.G. *u-i-d* (§ 789 p. 320); root without determinative in Skr. *ś-tu-m n-tā-s* perf. 3rd pl. *ūv-ūr* pass. *ū-ya-tē*, extended by *ā* in *v-ā-tavē* and others (Whitney, Skr. Roots, pp. 157 f.)¹⁾ Skr. *śv-āya-ti* 'swells, thrives, is strong' beside Gr. *ῥ-έω* 'I am pregnant', Lat. *qu-eō*, with supine *qu-e-tum* (the resemblance of *eō itum* made the conjugation of *queō* run like *eō — quāmus quābō* etc); the same root in Skr. 3rd pl. *śā-śuv-ur śā-nā-s ā-śv-a-t śūv-as* Gr. *α-ἵ-ρος ῥ-μα* Lat. *m-ciēns* for **-cu-ens* (§ 715 p. 248, § 717 p. 250), and with *ā*-extension in Skr. *śv-ā-trā-s* Gr. El. *ἐπ-επ-πῆτω* and others (§ 737 p. 263) Skr. *dhun-aya-tē* 'roars' (beside *dhvan-a-ti* 'makes a sound') O.Sax. *dunum* Mid.H.G. *dune* O.Icel. *dyn* 'I roar, rumble, groan'. Of the same kind are Skr. *hv-āya-ti* 'calls' Avest. *zh-aye-iti zuv-aye-iti* beside Skr. *hāv-a-tē* perf. *ju-hāv-a* aor. *ā-hv-a-t ā-huv-a-t*, Lat. *ci-eō* beside *ac-ciō ci-tu-s* Gr. *κί-ω κί-νω-μαι*; O.H.G. *zunt(i)n* 'I kindle' with Goth. *tandja* 'I kindle' beside Mid.H.G. *zunden* (strong verb) 'to burn, glow' Uncertain Gr. *γλ-έω* 'I overflow' beside *ἐκ-φλαίω* Lat. *fl-ē-re*;

1) From this *uek- ū- ūk-*, which had become a root again before the end of proethnic Idg., a present was again formed by means of *-éjo-*; Skr. *vy-āya-ti* 'winds up, wraps up, covers, hides', Lat. *vi-eō*

Goth. *ga-usja* 'I cause' from *ʌnes-*, originally 'I make to come forward': O.C.Sl. *brīja* (*brīja*) *brī-ti* 'to shear, shave' beside Skr. *bhur-ī-* Gr. *qág-o-ε*, and others.

§ 791. In all branches of our group, the verbal class now being discussed has two distinct meanings, both of which must be regarded as holding for the original language. Each of them serves to contrast a verb with a simple verb from the same stem.

First there is the Causal sense: the subject of the *ēio*-verb sets some one in motion, impels him to do something; in fact, makes him do the action of the simple allied verb. Skr. *bōdhāya-ti* O.C.Sl. *budi-tū* 'wakes up, makes wake' beside *bōdha-ti* *budi-tū* 'is awake'. Skr. *tarṣāya-ti* 'makes languish, thirst' beside *tṛṣya-ti* 'languishes, thirsts'. Lat. *torreō* 'I dry up, make dry' O.H.G. *derri(u)* (same meaning) beside Goth. *þauṣeiþ mik* 'I am athirst'. Gr. *qoḡeo* 'I make to flee, scare away' beside *qéþouai* 'I flee'. Lat. *monēō* 'I make some one think, remind' beside *meminī*. Goth. *satja* 'I make sit, I place' (Skr. *sādāya-ti*) beside *sita* 'I sit' ¹⁾

Secondly, they express a meaning which may be called Intensive, Iterative, or Frequentative. This is often weak and elusive, and in many cases was certainly extinct at the time when we find the verb actually used. Skr. *vi-vāhayati* beside *vi-vahati* 'leads away (a bride), leads her home' Avest. *vādaye-iti* 'leads home', O.C.Sl. *voždaq vodi-ti* freq. of *vedq* 'I lead', *ʌueđh-*. Gr. *(f)oxéoiu* pass. 'I am taken backwards and forwards, I am carried', Goth. *iugga* 'I move' beside *ga-viga* 'I move', O.C.Sl. *vožq voriti* freq. of *veza* 'I carry, convey', *ʌuegh-*. Skr. *mar-dāya-ti* beside *mṛdha-ti* *mārda-ti* 'presses, crushes', Lat. *mordēō* beside perf. *momordī* = Skr. *mamarda*. Skr. *ā-tānayati* 'stretches, makes stiff' beside *ā-tanōti* 'stretches, pulls up' a piece

1) Sometimes these verbs are causal to the Passive of the simple verb; as Goth. *ga-tarhja* 'I cause to be seen' *frā-atja* 'I divide for food, cause to be eaten' O.H.G. *ezzu* 'I cause to be grazed upon, use for pasture' (also 'I let eat, give a taste').

of weaving, Goth. *-þanja* 'I lengthen, stretch'. Skr. *pēṣaya-ti* beside *pināś-ti* 'treads or crushes to atoms' Lith *paisý-ti* 'to knock (barley, in order to free it from the beard)' O.Ir. *for-tugim* 'I cover, hide', O.H.G *decch(i)u* 'I cover' beside Lat. *tegō*. Skr. *dhārāya-ti*, beside *dharati* (very rare), 'holds fast, keeps', *nōdaya-ti* 'drives on' beside *mdā-ti* 'knocks, strikes away, pulls', *rājya kārāyati* and *karōti* 'is king, uses lordship'. Gr. *φορέω* 'I carry about with me, wear' beside *φέρω* 'I carry', *ποτέομαι* 'I fly about, flutter' beside *πίτομαι* 'I fly', *στροφέω* 'I turn round and round excitedly' beside *στρέφω* 'I twist, turn', *τροπέω* beside *τρέπω* 'I turn', *ῥέω* 'I hold fast' beside *ἔχω* 'I hold, have' Lat. *lūceō* (in O.Lat. also causal 'to make shine'), *haereō*, *tondeō*, and others Goth. *uf-rakja* 'I reach up' beside Gr. *ῥέγω* 'I reach out', Goth. *þragga* 'I run' beside Gr. *τρέχω* 'I run', O.Sax *kennim* 'I beget' beside Skr. *jāna-ti* 'begets' The Intensive or Frequentative meaning is clearest in Balto-Slavonic. cp. further Lith *ganý-ti* 'to keep (animals), pasture them' O.C.Sl. *gonu-ti* 'to drive' freq. of *žena gna-ti* 'to drive, hunt', ✓ *ghen-* 'strike, kill', Lith *grāžý-ti* freq. of *grēžti grēžti* 'to turn, twist, bore', O.C.Sl. *vlači-ti* freq. to *vlēka vlēsti* 'to pull, drag along'

I shall not go into the question of the relation between these two original uses. An attempt to explain it is made by Gaedicke, *Der Acc im Veda*, pp. 276 f

§ 792. Considering the very real and living connexion which existed between the *éto*-present and the primary present stems, e. g. Skr. *bōdhāya-ti* and *bōdha-ti*, *vārāya-ti* and *vrnō-ti*, it is easy to understand why *éto*-forms were often built up on a complete present stem, not on the root. Thus Skr. *jīvāya-ti* O.C.Sl. *živi-ti* beside *ji-vāmi ži-va* (inf *ži-ti*) 'I live' (§ 488 p. 47), Skr. *dhūnāya-ti* beside *dhū-nā-ti dhū-nō-ti* 'shakes, shatters' (cp. Gr. *θῦνέω* § 801), *kṛntaya-ti* with *kartayu-ti* beside *kṛntā-ti* 'cuts', Lat. *msceō* beside a form **misco* for **mic-scō* ✓ *meik-*, O.H.G. *scem(i)u* beside *scī-nu* 'I shine'. Other examples will be given below.

§ 793. There are often nouns which most closely resemble these verbs both in form and meaning. The result of this was that *éjo*-verbs were formed from nouns direct. If, for instance, people derived Skr. *vāj-āya-ti* 'hastens, conquers, spurs on, makes something use its power' (= Goth. *us-wakja* 'I wake up') from *vāja-s* 'speed, power' — which was really inevitable, as there was no such parallel stem as **vaja-ti* — it was easy to form *muntrāya-tē* 'advises' from *mān-trā-s* 'advice'. It was, as has been observed in § 457 p. 43 the action of the same principle which produced in Gothic *fullnan* from *full-* 'full' by analogy of *af-lifnan áuknan*, in Lithuanian *lūkšmin-ti* from *lūkšma-s* 'glad' by analogy of *krūm-ti kūpm-ti*, *rentū* from *rēta-s* 'thin' following *tenkū tēktū*, *gelstū gelsti* from *gelta-s* 'yellow' following *vustū vūsti mūrstū mūrszti* (§ 623 p. 160, § 624 p. 161, § 635 p. 173, § 686 p. 217). Compare further Skr. *mūs-ud-ti* 'steals' from *mūś-* 'a mouse' § 599 Rem. p. 143.

These *éjo*-denominatives are commonest in Germanic and Balto-Slavonic, and one or two of these new formations occur in both branches: (Goth. *fulljan* O.C.Sl. *plūm-ti* 'to fill' from *full-s* *plūnū* 'full' (**pl-no-s*), Goth. *hailjan* O.C.Sl. *cēti-ti* 'to heal' from *hail-s* *cēti* 'whole, healthy'. But it is quite possible that these two developements are independent.

§ 794. Pr. Idg. Examples with monosyllabic root, as Skr. *v-āya-ti* Lith. *v-ejū* O.C.Sl. *v-ija*, Skr. *śv-āya-ti* Lat. *qu-eō*, have already been cited in § 790 p. 323.

As regards the following examples, which shew a strong grade of root, it is to be remembered that this formation was always an active living type in Aryan, Germanic, and Balto-Slavonic, so that it is not unlikely that all these languages hit upon the particular forms independently. I therefore give by preference such examples as are found in Greek or Italic as well, where the type was less prolific.

**bhor-éjō* √ *bher-*. Skr. *sam-bhāraya-ti* 'causes to be gathered', Gr. *φορέω* 'I carry about, wear'. **tor-éjō* √ *ter-*: Skr. *tārāya-ti* 'gets carried over, transports, furthers', Gr. *τορέω*

'I make to pierce, shout loudly'. **uol-élō* ✓ *uel-* Skr. *prā-vāraya-ti* 'appeases, offers, offers for sale', (Goth *valja* 'I choose', O.C.Sl. *voli-ti* 'to wish, to prefer' **mon-élō* ✓ *men-* Skr. *mānāya-ti* 'honours, shows honour'¹⁾ Avest. *manaye-iti* 'causes to believe, regards' (for *q* cp I § 200 pp. 168 f), Lat *moneō* (O.H.G. *manēm manōm* 'I imagine' with different inflexion), Lith *isz-manų-ti* 'to understand'. **ton-élō* ✓ *ten-* Skr. *ā-tānaya-ti* 'stretches, stiffens' *ṣa-tānaya-ti* 'gets carried out, brings to conclusion'. (Goth *uf-þanja* 'I stretch, lengthen out'. **qlois-élō* ✓ *qleu-* (Hom *ι-σσειν*) Skr. *cjāvāya-ti* 'sets in motion, moves from its place'. (Gr *σο(φ)έω* in *ῥοσορημένον* 'τεθορυβημένον, ὠρορημένον' Hecych (I § 489) p. 360)²⁾ **por-élō* ✓ *pe-* (Skr. *pīy-a-tē*) Skr. *pāyāya-tē* 'gives to drink', O.C.Sl. *poj-ti* 'to give to drink' (1st sing. *pojū*) **lor-élō* ✓ *ters-* 'to be dry, thirsty': Skr. *tarśāya-ti* 'makes to thirst or pine', Lat *torreō*, O.H.G. *derr(i)u* (pr. Germ **þarzi(i)ō*) 'I make dry, cause to wither'. **mord-élō* ✓ *merd-* Skr. *mardaya-ti* 'presses, oppresses, crushes', Lat *mondeō* *uort-élō* ✓ *uert-* Skr. *vartaya-ti* 'sets encircling, rolls, causes to take a certain bent or direction', (Goth. *fra-iardja* 'I bring to nought, destroy, make away with', Lith *vartj-ti* O.C.Sl. *vratī-ti* freq. 'to turn, twist'. **krōth-élō* ✓ *krēth-* Skr. *śrāthaya-ti* (*śrathāya-ti*) loosens, frees', O.H.G. *rett(i)u* (Goth **hradja*) 'I tear away, rescue' **blōg-élō* ✓ *bhlēg-* Skr. *bhrājaya-ti* 'causes to gleam or shine',³⁾ O.H.G. *blerch(i)u* (Goth **blakja*) 'I make visible, show'. **logh-élō* ✓ *legh-* (Goth *lagja* 'I lay', O.C.Sl. *loži-ti* 'to lay'. **month-élō* ✓ *menth-*: Skr. *manthaya-ti* 'causes to be stirred

1) The meaning of this verb was influenced by the subst *māna-s munda-m* 'opinion, high opinion, esteem, honour', in the same way as H.G. *blenden* (O.H.G. *blenten* 'to daze, darken, blind' = O.C.Sl. *blqđiti* 'to wander' Mod Slov *blužiti* 'lead astray, deceive') by the adj *blind*, whose factitive the verb is now used for, though originally the factitive was Goth. *-blindjan* A.S. *blindan* Compare § 681 p. 213 on Skr. *lōṣṭu-tē*.

2) Parallel verb *σοοῦμαι* = *σοόουμαι*, a denominative, see W. Schulze in Kuhn's Zeitschr. xxix 264 f.

3) This may also be formed from the pres *bhrājā-tē* = Idg. **bhlēgē-ta₂* (§ 494 p. 55), by analogy.

up', O.C.Sl. *mati-ti* 'to bring into perplexity'. **tonag-élō* ✓ *tenag-*: Lat. *tongeō*, Goth. *þaghja* 'I think over, think about', but cp § 804. **nok-élō* ✓ *nek-*: Skr. *nāśāya-ti* 'causes to disappear, destroys', Lat *noceō*¹⁾ **louq-élō* ✓ *leuq-*: Skr. *rōcāya-ti* 'causes to shine, lights up', Lat *lūc-eō* 'I shine, am bright and O Lat 'I make shine' **loubh-élō* ✓ *leubh-*: Skr. *lobhāya-ti* 'excites some one's desire, attracts' (Goth. *us-láubju* 'I allow', O.C.Sl. *lyubi-ti* 'to love' **gous-élō* ✓ *geus-*: Skr. *ṛōśāya-tē* 'likes, takes pleasure in, approves', Goth *kánsja* 'I taste, try' **suop-élō* ✓ *suep-*: Skr. *svāpāya-ti* 'sends to sleep', O.H.G. *unt-suebb(i)u* 'I send to sleep' O.Icel *svef* 'I pacify, quiet' **uogh-élō* ✓ *uegh-*: Skr. *vāhaya-ti* 'convey-, makes (a carriage or horses) go, drives', (Gr. *ὀχέω* 'I convey, make ride' pass 'I am carried about, am carried, I ride on', Goth *ga-vagga* 'I move', O.C.Sl. *vozi-ti* 'to carry (in a vehicle), vehere' **uoid-élō* ✓ *ueid-*: Skr. *iḍāya-tē* 'gives to know, informs', O.H.G. *weiz(i)u* 'I give to know, I show' **bhozd-élō* ✓ *bhezd-*: Skr. *bhēdaya-ti* 'splits, divides', O.H.G. *beiz(i)u* 'I make to bite, I bait' **pot-élō* ✓ *pet-*: Skr. *pātāya-ti* 'makes to fly or fall', Gr. *πορεύω* 'I fly, flutter'. **dhogh-élō* ✓ *dhegh-*: Skr. *dāhaya-ti* 'causes to be burnt', Lat *foveō* 'I warm, keep warm, cherish, take care of'²⁾ **bhog-élō* ✓ *bheg-*: Skr. *bhājāya-ti* 'drives away', (Gr. *φοβέω* 'I make to flee, scare or hunt away'. **tjog-élō* ✓ *tjeg-*: Skr. *tyājaya-ti* 'bids leave alone', Gr. *σπείω* 'I drive off quickly, scare away'. **sod-élō* ✓ *sed-*: Skr. *sādāya-ti* 'gets seated, sits', (O.Ir. *ad-suidim* 'I prolong, postpone' (Thurneysen, Kuhn's *Zeitschr.* xxxi 97), Goth *satja* 'I seat, place'. **od-élō* ✓ *ed-*: Skr. *ādāya-ti* 'causes to eat, feeds, fattens', Goth *fra-atja* 'I divide up for a meal' O.H.G. *ezz(i)u* 'to make eat, give to eat, feed'. **pāk-élō*

1) The construction *nocēre alicui* is doubtless due to the analogy of *obesse officere* etc

2) Compare *fōme* 'kindling, tinder' (for **foymes*) with Lett *daghs* 'tinder'

3) Skr *bhāj-* is contaminated of two distinct roots, that of *payasiv* (Fick, Wtb I⁴ 87) and that of *φειβουαι* Lith. *bėgyti* (id. ib. 490).

✓ *pāk-*: Skr. *pāśāya-ti* 'binds', O.H.G. *fuog(i)u* O.Sax. *fōgiu* 'I make fit, join, bind together'. Skr. *hrādaya-ti* 'causes to make a sound' (*hrāda-tē* 'sounds'), O.H.G. *gruoz(i)u* O.Sax. *grōtiu* 'I address, speak to', if another, Goth. *grēta* 'I wail out', is of this kin, then we must assume Idg. **ghrōdēiō*. Goth. *af-dau-þs* 'exhausted' pres. **dōja* for **dōuō* in the first instance (I § 179 p. 156), O.C.Sl. *davi-ti* 'to strangle'. —

In the following, *-ēiō* was not added immediately to the root, see § 792 p. 325.

**tons-ēiō* from the stem *ten-s-* Skr. *tasaya-ti* 'pulls about, tugs, tears, shakes', Lith. *tāsj-ti* 'to drag about', cp. Skr. *tāsa-ti* Lith. *tēs-u* § 657 p. 191. **uos-ēiō* from stem *u-es-* Skr. *vāsāya-ti* 'causes to put on, clothes with something', Goth. *ga-vasja* O.H.G. *ueru* 'I clothe'; cp. Skr. *v-ās-tē* Gr. *ἐνέ-εσ-τω* § 656 p. 191.

**rōdh-ēiō* stem *rē-dh-* Skr. *rādhaya-ti* 'brings about', O.Ir. *no rādm* 'I speak', Goth. *rōdja* 'I speak', O.C.Sl. *radi-ti* 'to consider, care for', cp. Skr. *ārādha-ti* Goth. *ur-rēla* § 689 p. 220. **roudh-ēiō* **rudh-ēiō* stem *reu-dh-* 'to stir, set in motion' Skr. *yōdhāya-ti* 'involves some one in war, fights against', Lat. *jubeō* properly 'I set in motion' (cp. Lith. *jūdinu* 'I move, cheer up, exhort'); cp. Skr. *yōdhu-ti* etc., loc. cit., the O.Lat. *jubeō* is only once found (S. C. de Bacc., 27), and *ou* was perhaps only caused by the spelling of *jousiset* which precedes ¹⁾

Goth. *stōja* 'I direct' for **stōuō* (I § 179 p. 156), O.C.Sl. *stavljā* 'I place, stay, stem' with Goth. *stava* 'court of law' (see *ibid.*) O.C.Sl. *stavū* 'compages' *po-stavū* 'loom-frame, or web' *stava* 'joint, limb' Lith. *stovū* 'place' from ✓ *stā-* 'stand'; to argue from Gr. *στῶω στῶ-λο-ς* Skr. *sthū-lā-s*, we had best assume *stū-* *stāu-* (cp. § 488 pp. 44 ff.)

The causal Skr. *jīvāya-ti* 'makes living, lets live' O.C.Sl. *življā* 'I make alive' is probably derived from the present

1) If *jubeō* is a genuine form, it may be a variant of *jūbeō* like Skr. *śocāya-ti* beside *śucāya-ti*.

jī-va-ti *ji-ve-tū* 'lives' (§ 792 p 325), whilst Goth. *ga-qiuja* 'I make alive' is a denominative causal from *qui-s* 'living' (§ 793 p 326, § 806).

§ 795. Aryan. A pass part in *-i-tá-* formed from all verbs with strong grade of root syllable; see § 789 pp. 319 f.

Skr. *dhā́rya-ti* Avest. *dāraye-iti* 'holds fast, carries, supports, strengthens, preserves', O Pers. *dārayāmīy* 'I hold, possess', √ *dher-* Skr. *vā́riya-ti* Avest. *vāraye-iti* 'holds back, keeps off, hinders' Goth. *varju* 'I hinder, protect, defend', √ *uer-*. Skr. *nā́maya-ti* *namaya-ti* Avest. *nāmaye-iti* 'makes bend, bends' (tr), √ *nem-*. Skr. *śrāv́iya-ti* *śravāya-ti* Avest. *srāvaye-iti* 'causes to hear, recites, informs', √ *kley-*. Skr. *cā́yaya-ti* *cayaya-ti* 'ranges together, collects', √ *qex-*. Skr. *nā́yaya-ti* 'causes to be carried away' Skr. *vardháya-ti* Avest. *vardāye-iti* 'causes to grow, increases, furthers' Skr. *bandháya-ti* 'causes to be bound, chains', Avest. *bandāye-iti* 'binds', √ *bhendh-* Skr. *raḥ́iya-ti* Avest. *renjaye-iti* 'expedites, despatches', √ *lenəgh-* (I § 199 p 167) Skr. *jambháya-ti* Avest. *zembāye-iti* 'grinds to powder, destroys', √ *ḡembh-*. Skr. *rōcáya-ti* 'causes to shine, illuminates', Avest. *raocayē-iti* 'lights up, illuminates' Lat. *lūceō*, see § 794 p 328. Skr. *rēcāya-ti* 'makes empty, lets free, deserts', Avest. *raecaye-iti* 'deserts', √ *leiq-*. Skr. *sādāya-ti* 'places', Avest. *ni-sādāye-iti* 'causes to sit down, brings under, subdues' O.Pers. *niy-aśādāya-m* 'I made sit down, arranged' (for *ś* in the O.Pers. ep. I § 556 p 410) Goth. *satja*, § 794 p 328. Skr. *bhāyaya-ti* 'causes fear to, frightens', √ *bhaṭ-*

Many Skr. forms are proved by their root syllable to be re-formates. E. g. *arjaya-ti* (as also *ārja-ti* and suchlike), from √ *reḡ-* 'to stretch oneself' (*riḡiṣṭha-s*, (Gr. *ῥέγω*), is a transformate of *ṛjya-ti* following *ardháya-ti* : *ṛdhyā-tē* *ṛdhnō-ti* etc *tōlaya-ti* 'lifts, weighs' formed from *tul-* (*tulaya-ti* etc) = Idg. *tǵl-* (I § 287 p. 229, § 290 p. 232), follows *bōdhāya-ti*, *budh-* and the like

Forms with weak grade of root Skr. *v-āya-ti* 'weaves': Lith. *v-ejù*, see § 790 p. 323. *śv-āya-ti* 'swells, thrives, is

strong'. Gr. *κνέω* Lat. *qu-eō*, see *ibid.* Skr. *hv-āya-ti* Avest. *zb-aye-iti zun-aye-iti* 'calls' Skr. *dhum-ayu-tē* 'roars'. O.Sax. *dunnu*, see *ibid.* *tul-aya-ti* beside *tōl-aya-ti*, see just above. *gṛbh-āya-ti* 'grasps'. *śuc-āya-ti* 'shines, beams' *pīd-aya-ti* 'presses' for **pi-zd-eze-ti* ('makes sit down') from *√sed-*, see I § 591 p. 447 Avest. *urūpaye-iti* 'does harm'. Add doubtless Skr. *chad-āya-ti* beside *chandayu-ti* from the pres. *chant-ti* 'appears'.

§ 796. Many new forms from Primary Present Stems (see § 792 p. 325):

Skr. *irīya-ti* 'sets a-going, excites, arouses' beside *ir-tē* Idg. **ǵ-tai*, *pūrāya-ti* 'fills' beside *pūr-dhi* Idg. **pǵ-dhi*, Class I § 497 p. 57

A group of fairly common forms, such as Skr. *patāya-ti* Avest. *pataye-iti* beside Skr. *pātāya-ti*, have been derived from forms of Class II A, as has been already said (§ 790 pp. 322 f). The following may be connected with stems of Class II B. Skr. *gūhaya-ti* Avest. *guzaye-iti* (but not O.Pers. *gaudayāhy* 2nd sing conj.), cp Skr. *gūha-ti* 'hides' Avest. mid. *guza-tē*; Skr. *turāya-ti*¹⁾ (beside *tārāya-ti*), cp *turā-ti* 'gets through, makes oneself master of'. But this view is not the only one possible, since the *éyo*-verbs themselves could have a weak grade of root syllable (§ 790 p. 323, § 795 p. 330).

Avest. *tūtāraye-iti* 'seeks to overcome, or strike down' beside Skr. *ti-tar-ti* Avest. *ti-tar-a-ḥ* (Classes III, IV, § 540 p. 100, § 548 p. 105).

Skr. *sajjaya-ti* 'fastens on' beside *sajja-tē* for **su-zj-a* Class VI § 562 p. 110.

Causal of the Intensive class. Skr. *dādharāya-ti* 'causes to hold fast' from *dā-dhar-ti*, *jāgarāya-ti* 'awakes, enlivens' from *jā-gar-ti*, Class V § 560 p. 109. Skr. *dandaśuyi-tvā* gerund 'having caused to be severely bitten' beside *dāu-daś-āna-s* partic., from *daś-* 'to bite', *varivarjāya-nt-* 'turning

1) O.Pers. *atarayāma* may be the same formation (I § 290 p. 232).

backwards and forwards' beside *vārī-ir-at-* partic., from *varj-* 'to turn, twist' Class VII § 568 p. 113.

Skr. *prīnaya-ti* 'gladdens, delights, makes inclined' from *pri-nā-ti*, *dhūnaya-ti* 'moves to and fro, shakes' from *dhu-nā-ti*, Class XII § 599 pp 142 f, *dhūnaya-ti* is perhaps identical with Gr. *θῦνέω*, § 801

Skr. *iśanaya-nta* from *iśana-t* Class XIV, and *iśanyá-ti* Class XIX (§ 619 pp. 156 f., § 743 p. 266), cp Gr. *ὀλιγο-δρανεων* beside *δρανω* § 801.

From Present Stems of Classes XV and XVI, §§ 625 ff. pp. 162 ff. Skr. *kyntaya-ti* (beside *kartaya-ti*) Avest. *ker^entaye-iti* 'cuts, splits' from Skr. *kyntá-ti* Avest. *ker^enta-iti* Skr. *rundhaya-ti* 'stems, holds back, torments' (beside *rōdhaya-ti*) from *runaddhu rundh-a-ti* Skr. *śundhaya-ti* 'cleanses' (beside *śōdhaya-ti*) from *śunaddhu śundh-a-ti* Skr. *limpayā-ti* 'besmears, anoints' (beside *lēpayā-ti*) from *limp-ā-ti* Skr. *bṛhaya-ti* 'strengthens' (beside *barhaya-ti*) from *bṛh-a-ti* Skt. *dṛhaya-ti* 'makes fast, fixes firmly' from *dṛh-a-ti*. Avest. *bunjaye-iti* 'cleanses' from *bunj-a-iti*

O.Pers. 3rd pl. *a-kū-nav-ayatā* 'they made' beside *a-kū-nav-am* 3rd sing *a-kū-nav-a*, Classes XVII and XVIII, § 640 p. 178, § 649 p. 185.

Skr. *pṛvaya-ti* 'makes swell or abound' from *pṛ-nva-ti*, Class XVIII § 651 p. 186

From unduplicated Presents, Classes XIX and XX, § 656 pp 190 f. Skr. *vāsāya-ti tṛsaya-ti*, see § 794 p. 329. Skr. *vakṣaya-ti ukṣaya-ti* Avest. *varṣaye-iti* 'makes grow' from Skr. *ūk-ṣa-ti* Avest. *vax-ṣa-iti*. Skr. *bhṛṣāya-tē* 'frightens, overawes' (beside *bhāyaya-ti*) from *bhy-ṣa-ti* § 659 p. 195. Avest. *aiwy-āxšayeinti* 'they inspected' beside O.Pers. *patuy-axšay* 'I inspect' § 659 p. 194.

From reduplicated s-Presents (Desideratives), Class XXI §§ 666 f pp 198 ff. Skr. *cikīrṣaya-ti* from *cī-kīr-ṣa-ti* 'wishes to make, begins, purposes', *śikṣaya-ti* from *śikṣa-tē* 'learns' for **śi-śk-ṣa-ta*.

prachaya-ti (gramm.) from *prchā-ti* 'asks' ground-form

**pr(h)-ske-ti*, *ichaya-ti* (beside *ēṣaya-ti*) from *ichá-ti* 'desires', Class XXII §§ 670 f. pp. 202 f.

mṛdāya-ti 'is gracious' from *mṛdā-ti* for **mṛṣ-da-ti* Class XXV § 692 p. 222.

chāyaya-ti from *cha-ya-ti* 'cuts up', Class XXVI § 707 p. 237. *pyāyāya-ti* from *pyā-ya-tē* 'swells', Class XXVIII § 736 p. 262

§ 797. Near kin to the *éyo*-forms cited in the preceding paragraphs, are the Skr. groups ending in *-payati* and *-apayati*, as *sthā-payati* and *sn-apāya-ti*

In these endings, as in *glei-p-* and *lei-p-* (§ 634 pp. 170 f.), *-p-* must be counted one of the Root-Determinatives which have been discussed in § 488 pp. 44 ff.¹⁾ In principle, these do not differ from ordinary present suffixes.

(1) *-payati*. The following may be considered as the forms which originated this type in Sanskrit *sthāpayati* causal of *ti-ṣṭh-a-ti* 'stands', cp. Lith. *stapyti-s* 'to stand still' O. H. G. *stab* 'staff' *stabēm* 'I get stiff', *√stā-stō- dāpayu-tē* causal of *dā-ti d-yá-ti* 'divides, gives a share', cp. Gr. *ḃán-τω* 'I divide up, tear in pieces' *ḃan-ávη* 'expenditure' Lat. *laps*, *√dā-dā- dīpāya-ti* causal of *á-dī-dē-t* 'shone' imper. *di-dī-hí*, cp. *dīp-ya-tē* perf. *didipē* part. *dīp-ta-s*. On the analogy of such as these arose forms like *dhāpayati* from *dhā-* 'to set, place', *snāpāya-ti* from *snā-* 'to wash', *hṣēpayati* (beside *hṣay-āya-ti*) from *kṣi-* 'to stay, dwell', *ar-pāya-ti* from *ar-* 'to raise oneself'.

Then again *smāpayati* beside *smāy-aya-ti* from *smi-* 'to smile', *māpayati* instead of **māy-aya-ti* from *mi-* 'minuere', *adhy-āpayati* beside *praty-āyaya-ti* from *i-* 'to go'. There were two causes for this set of forms. Firstly, the participles came in contact, *smi-ta-s smi-tvā* seeming to be parallel with e. g. *sthi-tá-s sthi-tvā*, secondly, *pāy-āya-ti* 'gives to drink'

1) Compare now Per Persson's *Winzelerweiterung* pp. 49 ff. In this work *p* is taken to be a root determinative in many words where we have regarded it as part of the root proper, as in Skr. *sāp-a-ti* Lat. *serpō*, which the writer derives from the root of Skr. *sār-a-ti* 'moves, flows'.

(beside *pī-tā- pāy-a-tē*) was compared with *pā-paya-ti* 'gives to drink' (from *pā-ti*), and *gāy-aya-ti* 'makes sing' (beside *gī-tā-gē-śna-*) compared with *gā-paya-ti* 'makes sing' (beside *gā-ti gā-sya-ti*). Then a further step was taken, and the resemblance of *sth-tā-s* to *randh-tā-s dīkṣi-tā-s* produced *randhāpaya-ti* from *vandhāya-ti* 'helps, arouses, causes a pleasant excitement', *dīkṣā-paya-ti* from *dīkṣaya-ti* 'consecrates', and again we have on the analogy of these *bhūñjāpaya-ti* from *bhōjaya-ti* 'gives to eat' (pres *bhūñk-ti*), and others.

(2) *gl-apaya-ti* 'brings to decay, ruins, exhausts' (beside *glā-pāya-ti glā-ti glā-ya-ti*) beside opt *glapē-t* (Whitney, Skr Roots p. 41), (ἵ βλ-έπω 'I look, see' (cp. βαλεῖν ὀμματα or ὄσσε εἶ, τι or πρὸς, τι),¹) *√gel-* *su-apāya-ti* 'washes, bathes' (beside *snā-pāya-ti snā-ti snā-yu-tē*) compared with Lat *Nep-tūnu-s* *śr-apāya-ti* 'boils, roasts, burns' (beside *śrā-ya-ti śrā-tā-s*) is connected with *su-śrāpa-s* 'easy to cook', *jñ-apaya-ti* 'instructs' (beside *jñā-paya-ti jñā-sya-ti*) beside *jñap-tā-s* 'instructed' *jñap-ti-ś* 'attainment of knowledge', *mī-apaya-ti* beside *mīlā-pāya-ti* 'makes languid, takes away the elasticity'.

Remark Other forms with *-ep-* are Gr *κλέπτω* Lat *cl-epō* Goth *hl-ifa* 'I steal' beside O Ii *celim* O H.G. *hlu* 'I hide', Gr *δρ-επω* 'I break off, cut off, pluck' *δρεπανο-ν* 'sickle' beside *δρ-ω* 'I flay', Lat. *tr-ep-idu-s*, O C.Sl. *tr-ep-e-tŭ* 'to tremble' beside Skr *tan-ulā-s* 'trembling'. Compare the Author, Morph. Unt. 1 40, 48, 49, Per Persson, Wurzelersw. 50 ff.

§ 798. A Denominative *épo*-formation like Skr. *mantrāya-tē* (§ 793 p. 326) can only be definitely maintained for Sanskrit; we know nothing of the Old Iranian accent, and therefore cannot say whether Avest. *frayrāraye-ti* 'wakes up' would answer to a Skr. **grārāya-ti* or **grārayā-ti*. Other examples from Sanskrit are *ṛtāya-nt-* 'behaving in due form and order' from *ṛ-tā-m* 'order, rite', *urthāya-tē* 'allows oneself to be persuaded' from *úr-tha-m* 'goal, business'; *pālāya-ti* 'watches, protects' from *pā-lā-s* 'guardian' is used in Sanskrit as causal

1) *βλέπω* seems to be a transformat of *γλέπω*, which comes from another root, on the analogy of *βλέπω*.

of *pā-ti*, and *ghātaya-ti* 'causes to be killed, kills' (aor. *a-ṛghatu-ti*) from *ghā-ta-s* 'blow, killing' as causative of *hīn-ti*.

It may be mentioned that when a root-final *k*-sound is not changed to *c* before *-aya-*, this proves the form to be denominative, for we have seen in vol. I § 445 p 331 that a *k*-sound must become *c* before *-eio-* in proto-Indic Aryan, as it does in *rōcāya-ti*. We know therefore that *mygāya-tē* 'sets on the trail of a quarry' is derived from *mygā-s* 'wild animal, game', *tarkāya-ti* 'conjectures' from *tarku-s* 'guess', and so with others.

§ 799. In Sanskrit, the present in *-āya-ti* served as the foundation for a desiderative formation in *-ayīṣa-ti*, as *lu-lōbhayīṣa-ti* from *lōbhāya-ti*.

The passive is formed with *-yá-tē*, *-ayi-* being dropped, e. g. *bhāj-yá-tē* from *bhājaya-ti*. How this passive originated is not at all clear. It may be supposed that it had no special connexion properly with the *éio*-present, any more than had the aorist of Class IV (§ 548 p 105).

§ 800. Armenian. There are no clear traces of this *éio*-group, which appears to have been absorbed into the class of verbs ending with *-em*. For instance, *hazem* 'I lick' may answer equally well to Skr *lōhāya-ti* or to Gr *λείνω*. Compare § 774^a p. 293, on *gorcem* etc.

§ 801. Greek. Here this *éio*-class ran into one group with the denominative present in *-e-izō*, such as *φιλέω* from *φίλο-ς*. Hence arose *φορέω* *ἐφόρησα* etc., following *φιλήσω* *ἐφίλησα* (§ 773 p 290). Hence again, in the present itself, Lesb. *ποθήω* like *ἀδικήει* (§ 775 p. 293), and *φόρημι* like *φίλημι* (§ 589 p 131).

I arrange the forms about to be cited according as they had one or other of the two original functions of this class (§ 791 p. 324).

Causal (or Factitive). *τορέω*, (*φ*)*οχέω*, *προβέω*, *σπρέω*, see § 794 pp. 326 ff.

Intensive (or Iterative). *φορέω*, *σπρέω* (*ἐσσομένον* Hesych.), *ποτίζομαι*, see *ihid* *ὀχέω* 'I hold fast, hold out, hold' for **σχεύω*

beside *ἐχῶ*. Skr. *ut-sāhaya-ti* 'helps some one to endure, strengthens, gives heart'. *ποθέω* 'I desire' beside *θέσσεσθαι* Avest. *jaidye-iti* √ *ghedh-* (§ 706 p. 234): O Ir. *no guidiu* 'I pray' fist for **godiu* *στροφέω* 'I turn round and round' beside *στρέφω* *τροπέω* 'I turn, twist' beside *τρέπω*. *ρορέω* 'I swallow' beside Lith *sreb-iù* √ *srebh-*; Lat *sorbeō* seems to be an *έλο*-form with weak grade of root, like *μυβέω* Skr. *gṛbhāya-ti*, and others (§ 790 p. 323). *βρομέω* 'I hum, buzz' beside *βρέμω*. *σιοπέω* 'I watch, look at, ponder' beside *σιέπτομαι*. So perhaps *ὀρρέουμαι* 'I hop, spring, jump, tremble, quake' beside *ερχομαι* 'I go', in that case the word will be akin to Skr. *gṛhāyā-ti* 'quakes, throbs' *ώθεω* 'I push' cp Skr. *vadhaya-ti* 'strikes down' Avest. *vādhaye-iti* 'knocks back'; *ώθέω* will be equivalent to Skr. *bādhaya-ti* 'subdues', if in this word *b* is for *v*- (cp. p. 225 footnote 1).

Looking at these verbs in *-εω* from the Greek point of view only, it must be admitted that they mostly look like derivatives from substantives, cp *φορέω* *φόρος*-, *ποθέω* *πόθος*-, *στροφέω* *στροφή* and so forth. However, it can hardly be doubted that they had their origin rather in this *έλο*-class, in as much as the earliest verbs of the kind ended in *-έλδ*. After the Greek verb had lost the original Idg. accent (cp. § 527 with the Rem., p. 89), present stems in *-έλδ* and denominatives in *-ε-λδ* were bound to run together.

However, another possibility must not be forgotten. to wit, that before the time in question some few denominative causals, of the type of Skr. *mantrāya-ti* (§ 793 p. 326, § 798 pp 334 f.) may have been formed.

-εω is not uncommon after present formative suffixes (cp. § 792 p. 325). So far as one can see, the new verb meant much the same as the old unextended verb.

εἰλέω 'I press' beside *εἰλω* for *τῆ-ελ-νω* (§ 611 p. 150). Ion. inscr. conj *βουλέονται* beside *βούλημαι* 'I wish' for *ῥ-βολ-νω* (§ 611 p. 150) *πιτ-ρέω* 'I fall' beside *πίτ-νω*, whose preterite *επιτνον* became aorist by contrast with *πιτνέω* (see Curtius, Verb² 1 268, 11 12); *ι* in the root syllable instead of *ε* (√ *pet-*)

as in *κίρ-νῃ-μι* etc., § 602 p. 144. *δαμνέι* · *δαμάζει* (Hesych.) beside *δάμ-νῃ-μι*. *ἰκνέομαι* 'I arrive' beside Hom. *ἰκάνω* for **ἰν-ανFω* § 652 p. 187. *οἶχ-νέω* 'I go, go away, I am off'. ('ret *ἀγ-ν'ω* 'I lead, bring'.

ὀλιγο-δρανέω 'I am faint, weak' beside *δρ-αίνω* (§ 621 p. 159) like Skr. *is-an-āya-nta* beside *is-an-yā-ti* (§ 796 p. 332)

With Skr *pi-nv-āya-ti* § 796 p. 332 may be compared the following. *ἀγίνεω*, beside *ἀγίτω* 'I lead, bring' for **ὀγι-νFω*. *ἐξίπει*, beside *ἐξίπε-ν* for **zgi-nḥō*. See § 652 p. 187. Perhaps also *δινέω* 'I eddy' beside *δίτω*, and *θύνέω* 'I move wildly, storm' beside *θύνω*, see *loc cit.*; but still these may be denominatives, derived later from *δίνο-ς* and *θύνο-ς*, *θύνέω* moreover may be identified with Skr *dhū-n-āya-ti* (§ 796 p. 332). We are still quite in the dark whether *-νῃ-έξω* or *-ν-έξω* (*-νε-ξω*) is to be assumed for *λινέω* 'I move from its place' beside *κί-ν-μυ*, *βῦνέω* 'I stop up' beside *βένω* and *βύω* fut *βῦσω*, *βῖνέω* 'coeo' beside Skr *jv-nā-ti* 'overpowers, oppresses' partic *jī-tā-s*

πεκτέω beside *πέκτω* 'I comb', § 680 p. 212

γηθάέω beside *γῆθομαι* 'I am glad' seems to fall here along with Lat *gaudeō* for **gāuideō*, § 694 p. 223 *μυννθάέω* (Hippocr.) beside *μυν'θω* 'minuo'

μυζέω (Hippocr.) beside *μύζω* 'I suck' *χρηόμαι* (Chalc. *χρηείσθω* Boeot. *χρεαῖσθῃ*) and Gort *ληίω* (for **ληέω*) beside *χρηομαι* 'λήω' perhaps like Skr *pyāy-āya-ti* beside *pyā-ya-tē* 'swells', see § 737 p. 263

These forms in *-εω* are also found in association with present stems which have no special characteristic, as *ἐλκέω* beside *ἐλω* 'I pull'.

Now comes the question — are all these forms with *-εω* to be brought into close connexion with the Idg. *-ékhō*, and did they originally have an Intensive or Frequentative meaning? We saw in § 578 p. 119, § 756.4 p. 275, that from the very earliest period non-present forms with an *ē*-suffix occur side by side with present forms which have no *ē*-suffix; as *μελήσει*

ἐμέλῃσε μεμέλῃσε beside μέλει, τυπτήσω beside τύπτω It is therefore possible, that at first the only forms used were, say, ἔλγω ἐλκήσω, πέττω πεττήσω, and that it was only their *ē*-forms which brought these stems in contact with the *ew*-class, and produced ἐλκέω πεκτέω

§ 802 *Italic* On the Latin present inflexion see § 788 pp. 318 f. The part pass ends sometimes in *-tus*, see § 789 p. 319.

We have already mentioned *moneō*, *torreō*, *mordeō*, *tongeō*, *noceō*, *lūceō*, *foveō* and *jubeō* *joubeō*, see § 794 pp. 326 ff.

Besides these there are but few words which can with any certainty be called *ēiō*-formations. *spondeō*, beside (Gr. σπένδω 'I pour a libation offer it', mid. 'I make a solemn compact' *doreō*, beside *disceō* for **di-ti-scō* (§ 678 p. 210), perhaps from the same root as *decel.* and identical with (Gr. δονέω (cp Fick, Wtb I⁴ 66, 452) *roveō*, although there are doubts as to its origin (cp I § 428 c p. 316. Fick, Wtb I⁴ 408. Osthoff, Morph. Unt. v 82) *tondeō*, beside Gr. τέρω 'I bite' for **tau-dō* (§ 695 p. 224) *haereō* (Goth. *us-gáisja* 'I frighten' properly 'I make stiff, or congeal'. Umbrian has *tursitu* *tusetu* 'teneto' *tursiandu* 'terreantur' from a pres. **torséiō*, beside Lat. *terreō* (Gr. τετρεσεν· ἐγώβησεν (Hesych), all from *√ter-s-*, see § 657 p. 192

The root syllable has a weak grade in Lat. *qu-eō*, identical with Skr. *śi-áya-ti*, *ei-eō*, see § 790 p. 323. *sorbeō* beside (Gr. ῥογέω, see § 801 p. 336, *jubeō*, parallel stem *joubeō* once found, see § 794 p. 329

We should also add, it seems, the following. *miscēō*, see § 792 p. 325; *augeō*, cp. Lith. *áugu* 'I grow', *suádeō* 'I make a thing acceptable to some one'. cp. Gr. *ἡδομαι* § 690 p. 221.

Remark It is hardly possible to prove that the *ēiō*-formation became denominative in Latin as it did in Germanic and Balto-Slavonic, *dēnseō* 'I make thick' beside *dēnsu-s* is certainly not to be explained like Goth. *fullgan* beside *full-s*, and other such, tempting though it be to draw this parallel. See § 777 Rem. p. 301.

§ 803. Keltic Only a few examples which are anything like certain

We have already cited the following: O.Ir. *for-tugim* 'I cover over' O.H.G. *decch(i)u* 'I cover', √*teg-* § 791 p 325; *ad-sundim* 'I prolong. postpone' Goth *satja* 'I place', √*sed-* § 794 p 328, *no rūdnu* 'I speak, say' Goth *rōdja* (same meaning), *ibid*, *no gundnu* 'I pray' Gr. *ποθέω* 'I desire, crave for', √*ghedh-*, § 801 p. 337 Further examples · *do-lungim* 'I let off, forgive' perhaps connected with *legaim* 'I fail, perish, go to pieces' (Thurneysen, *Rev Celt* vi 316). *luadim im-luadim* 'I set in motion' beside *do-lod* 'I went' *no-m-mōdum* 'I boast, exult' beside *miad* 'pride, honour' *gurm gorm* 'I heat, warm' from √*gher-*.

§ 804 (Germanic On the confusion of this type with other present classes see § 781 2 p. 306 The present inflexion in Gothic may be regarded as regularly growing out of the original one (I § 142 p 125 f), but in O.H.G. such forms as 2nd sing *denis* (1st sing *denn(i)u* = Goth. *þanja*) *beizis* (1st sing. *beiz(i)u* = Goth. **bāntja*) are a re-formation following *hevis* and suchlike (1st sing *heff(i)u* = Goth. *hafja*), Class XXVI. The partic pass in pr (Germanic ended in *-idā-*, as Goth. *fra-vardip̃s* stem *-vardida-*, *nasip̃s* stem *nasida-* O.H.G. *gi-nerit*, see § 789 p 319

The class was productive, from protoethnic (Germanic onwards, in the Causal or Factive use, where the primary verb has some simple meaning Only a few examples, as O.H.G. *decch(i)u* 'I hide', still keep the Idg. Intensive or Frequentative meaning (§ 791 p. 324), but this meaning very early became so weak, that soon no difference was felt between the original verb and the secondary verb in *-éto-*, for which reason the former was generally dropt altogether out of use.

Goth *varja* O.H.G. *weru* 'I hinder, guard': Skr. *vārāya-ti*, see § 795 p 330 O.H.G. *zeru* O.Sax *teru* 'I destroy, tear to pieces': Skr. *dārāya-ti* 'makes burst, splits'. Goth. *valja* O.H.G. *well(i)u* 'I choose' Skr. *pra-vārāya-ti*, see § 794 p. 327.

Goth. *uf-panja* 'I stretch out' O.H.G. (*denn(iu)* 'I stretch'. Skr. *ā-tānaya-ti*, see § 794 p. 327. O.H.G. *wenn(iu)* O.Icel *ven* (inf *venju*) 'I accustom' Skr. *sq-vānaya-ti* 'makes inclined, accustoms to', *√uen-* 'to like' O.H.G. (*flouw(iu)* 'I rinse' (2nd sing *flewis*, cp. Braune O.H.G. (Gr² pp 84, 253) Skr. *plāvaya-ti* 'floods, pours over', Serv *plov-ti* 'to make flooded', *√pleu-* 'flow, swim' Goth. *fra-wardja* 'I bring to nought, destroy, disfigure', O.H.G. *wert(iu)* 'I destroy'. Skr. *varṭaya-ti* etc., see § 794 p. 327 Goth. *marzja* 'I hurt, vex', O.H.G. (*merr(iu)* 'I hold back, hinder, disturb, mislead' (orig 'cause any one to make an oversight'). Skr. *murśaya-ti* 'looks after, carries off, lets alone' (*mṛśya-ti* 'forgets, neglects, bears patiently'), *√meis-* 'forget, take no notice of' O.H.G. (*derr(iu)* 'I make dry, wither up'. Skr. *tarśāya-ti* etc., see § 794 p. 327 Goth. *ga-tarhja* 'I mark out, blame'. Skr. *darśāya-ti* 'shows', *√deh-* 'see' Goth. *uf-rakja* 'I reach up', O.H.G. (*recch(iu)* 'I reach, stretch out' from *√reg-* (Gr *ῥέγω*). O.H.G. (*(h)rett(iu)* 'I tear away, rescue': Skr. *śrāthaya-ti*, see § 794 p. 327 Goth. *þruaja* 'I run', beside Gr. *τρέχω* 'I run' (fut *τρέξωμαι*) from *√threkh-* 1) O.H.G. (*blech(iu)* 'I make visible, show' Skr. *bhrājaya-ti*, see § 794 p. 327 Goth. *lagja* O.H.G. (*legg(iu)* 'I lay'. O.C.Sl. *lož-ti*, see § 794 p. 327 Goth. *þugkja* O.H.G. (*dench(iu)* 'I ponder, think' Lat *tongeō*, see § 794 p. 328; the irregular pret. *þakhtu dāhtu* partic **þāht-s gi-dāht* (variant *gi-denkst*) — for *aō* becoming *ā* see I § 214 p. 181 — arose on the analogy of the corresponding preterite of *þugkja dunch(iu)* (Goth. *þūhta* etc.), which verb we have placed in Class XXVI (§ 722 p. 252), it is true *þagkja* may also be placed in this class, as it may come from **tāg-īdō*, which would have a grade of root shown apparently in Ose *tangin-om* 'sententiam' (not so Bartholomae, Bezz Beitr XVII 123) O.H.G. (*blent(iu)* 'I darken, blind'. O.C.Sl. *blādi-ti* 'to go astray', orig transitive like

1) We must believe that the root is *threkh-*, not *thregh-* (I § 553 p. 406), because of O.Icel. *þræll* for **þræll-ila-*. Then the Gothic verb, like *fra-wardja* and *marzja*, shows in its root-final the regular voiced consonant

Mod Sloven. *bluditi* 'to lead astray, deceive' (Miklosich, Vgl. Gr. II 437), $\sqrt{bhlendh-}$, cp. p. 327 footnote (1). Goth. *us-láubja* O.H.G. *w-loub(i)u* 'I allow' Skr. *lōbhāya-ti* etc., see § 794 p. 328 Goth. *káusja* 'I taste, try' Skr. *jōśāya-tē*, see § 794 p. 328. Goth. *ráunja* O.H.G. *rouf(i)u* 'I pick, pluck, tear out' Skr. *rōpaya-ti* 'makes a tear, breaks off', $\sqrt{reup-reyb-}$ (I § 343 p. 270, § 469 7 p. 345). Goth. *dráusja* 'I make fall, throw', O.H.G. *trōr(i)u* 'I make trickle, shed', beside Goth. *druusa* 'I fall' O.H.G. *int-swebb(i)u* 'I lull to sleep' Skr. *svāpāyati*, see § 794 p. 328 Goth. *ga-vagja* O.H.G. *wegg(i)u* 'I move' Skr. *vāhaya-ti* etc., see § 794 p. 328. Goth. *us-vakja* 'I wake up', O.H.G. *wecch(i)u* 'I wake'. Ski. *vājāya-ti* 'excites, drives on', $\sqrt{ueg-}$ O.H.G. *weiz(i)u* *weiz(i)u* 'I give to know, show' Skr. *vēdaya-ti*, see § 794 p. 328, O.H.G. *beiz(i)u* *berz(i)u* 'I cause to bite, corrode, bait'. Skr. *bhēdaya-ti*, see § 794 p. 328; originally *ueiz(i)u* *ueizis* etc., *beiz(i)u* *beizis* etc., whence by levelling in both directions *weiz(i)u* *weizis* and *weiz(i)u* *weizis*, *beiz(i)u* *beizis* and *berz(i)u* *beizis* etc. (cp. *fōz(i)u* *fōz(i)u* § 805). Goth. *lāusju* O.H.G. *lēr(i)u* 'I teach', $\sqrt{leis-}$ 'learn' Goth. *satja* O.H.G. *sezz(i)u* 'I set, place' Skr. *sārlāya-ti*, see § 794 p. 328 O.H.G. *heng(i)u* 'I cause to hang, hang' beside O.H.G. *hālu* 'I hang' for **harōhu* (*huang gi-hangan*) Goth. *uf-hlōhja* 'I make some one laugh', O.Icel. inf. *hlægja*, beside Goth. *hlahja* 'I laugh' (pret. *hlōh*) O.H.G. *fuog(i)u* O.Sax. *fōgmu* 'I make fit, join, tie up': Skr. *pāśāya-ti*, see § 794 p. 329. O.H.G. *gruoz(i)u* *gruoz(i)u* O.Sax. *grōtm* 'I address, speak to' Skr. *hrādaya-ti*, see § 794 p. 329.

§ 805. Where the *éyo*-verb, and the primary verb from which it was formed, had come to have a different articulation in the final consonant of the root, through the action of Verner's Law (I §§ 529 f p. 384 f. § 581 p. 434), the final of the *éyo*-verb was very often in Gothic levelled back to match that of the other. Of the examples cited in § 804, the following show this change: Goth. *-turhja* instead of **-targja* following a lost **tairha*, *lāusju* instead of **kāuszja* following *kīusa*, *drāusju* instead of **drāunzja*

= O.H.G. *trōr(i)u* following *drūsa*, *lūsja* instead of **lāzja* = O.H.G. *lēr(i)u* following *lūs* 'knows', *-hlōhja* instead of **-hlōgja* = O.Icel. *hlōge* following *hlakja*

The following *ējo*-forms arose from present stems with some characteristic suffix (see § 792 p. 325).

O.H.G. *hleim(i)u* 'I cause to lean' trans of *hli-nē-m* O.Sax. *hli-nō-n*, Class XII, § 605 p. 146

O.H.G. *scem(i)u* 'I make visible, show' beside *scīnu*; *sweim(i)u* 'I make disappear, diminish' beside *swī-nu* 'I disappear', *bi-swell(i)u* 'I make swell, dam up' beside *swīllu*, *scell(i)u* 'I cause to sound, dash in pieces' beside *scīllu* Class XIII, § 614 pp. 151 f

Goth. *saggja* O.H.G. *sench(i)u* 'I make sink, push under' beside *sigga*, O.Sax. *thengiu* 'I complete' beside *thīhu* 'I thrive' for pr. Germ. **perəχō*, O.H.G. *meng(i)u* O.Sax. *mengiu* 'I mingle, mix' beside a pr. Germ. **mungō*, O.H.G. *spreng(i)u* 'I make burst, I burst' beside *sprungu* Class XVI § 628 pp. 164 ff, § 634 pp. 170 ff. With these were associated *ējo*-formations made from presents with a *t*-suffix and a nasal infix (Goth. *vandja* O.H.G. *went(i)u* 'I turn' from *vnda* √*ue₂-*, O.H.G. *swent(i)u* 'I make disappear, I annihilate' from *swntu* beside *swī-nu*, see § 634 p. 172, § 685 p. 216

Goth. *kannja* 'I make know, inform', O.H.G. *ir-chenn(i)u* 'I make know, understand', beside *kann kun-nu-m*, Class XVII § 646 p. 183

Goth. *ur-rannja* 'I make arise' O.H.G. *renn(i)u* 'I make run, or make run quickly', beside Goth. *runna*, Goth. *ga-brannja* 'I cause to be burnt up, I burn up', O.H.G. *brenn(i)u* 'I make burn, I burn' beside *brinna*. Class XVIII, § 654 pp. 187 f

(Goth. *ga-vasja* O.H.G. *weriu* 'I clothe' (Goth. *-vasja* instead of **-vazja*, see p. 342) Skr. *vāsāya-ti*, from *u-es-* (Class XIX) √*eu-*, see § 794 p. 329.

O.H.G. *frōr(i)u* 'I make freeze' beside *friu-su*, Class XX § 664 p. 197.

O H G. *ir-lesk(i)n* 'I cause to be quenched, I quench' beside *ir-lisku*, Class XXII, § 676 p 208

Goth. *rōdja* 'I speak, say' beside *-rē-da* Skr. *rādhaya-ti* etc., see § 794 p 329, O H G. *flōz(i)n flōz(i)n* Mid.H G *plæze plæze* 'I make flow, cause to swim off, to float (trans.)' (cp *weiz(i)n weiz(i)n* § 804 p 341) beside *flu-gu*, Class XXV § 699 p 225

§ 806. Denominative *éio*-verbs (see § 793 p 326) are common. We have already given some examples found both in Germanic and in Balto-Slavonic (*loc cit*), to wit, Goth *fullja* O.H.G. *full(i)n* 'I fill' from *full-s* 'full' and Goth *háiþja* O.H.G. *heil(i)n* 'I heal' from *háuls* *heil* 'whole, healthy'. Other examples are Goth *háuhja* O.H.G. *hōh(i)n* 'I make high, raise aloft' from *háuh-s* *hōh* 'high', Goth *ga-blundja* 'I make blind' Engl *to blind* (distinguish this from O.H.G. *blent(i)n*, see § 804 p 340), Goth *ga-quija* 'I make living' from *quu-s* (cp. § 794 p 330), O.H.G. *sterch(i)n* 'I make strong, strengthen' from *stanc* 'strong', *fest(i)n* 'I make fast, fortify' from *festi* 'fast'.

If Germanic did not inherit *éio*-denominatives from pre-Germanic times, we have to turn for an explanation of their existence in this branch to those instances, where, connected with an old primary causal, there is some adjective having the same grade of root-syllable, as Goth *gramja* O.H.G. *griem(i)n* 'to provoke, make angry' O.H.G. *gram* O.Icel *gram-r* 'angry, provoked', Goth *hnáwja* 'I lower, degrade' O.H.G. *(h)neig(i)n* 'I bend, incline, sink' tr Goth. *hnáw-s* 'low, humble', O.H.G. *ga-fuog(i)n* 'I make to fit, I join' *ga-fuogi* fitting, suiting'. Once these verbs came to be regarded as derived from the adjectives in question, it is easy enough at once to explain new forms like *fullja*.

§ 807 Balto-Slavonic. The original present system, *-eĩō -eĩesi* and so forth, is still represented by the Lith *v-eĩti* O.C.Sl. *v-ěja r-ija* 'I wind, turn, twist', as we have already seen in § 788 p 319. How the place of this series was usurped by Lith. *-au -ai* . . , O.C.Sl. *-ja -ěti* . . has been explained in § 789 pp. 321 f.

This type was very fertile in Balto-Slavonic, and we meet with both the original meanings, — the Causal, and the Intensive or Frequentative (§ 791 p 324).

We may mention as further examples Lith *vartau vartý-ti* O.C.Sl *viašta vrati-ti*, O.C.Sl *volja voli-ti*, *poja pop-ti*, *loža loži-ti*, *mašta mači-ti*, *lyubljā lyubi-ti*, *vožā vozi-ti*, *davljā davi-ti*, Lith *isz-manaũ -maný-ti* § 794 pp 326 ff., Serv. *plovi-m plovi-ti*, O.C.Sl *blāžda bladi-ti* § 804 pp. 339 f. Others are O.C.Sl *morja mori-ti* 'to kill' (causal) Skr. *mārāya-ti* 'makes die, kills', $\sqrt{m}er-$ Lith. *daraũ darý-ti* 'to make' beside *derũ* 'I bargain hire, am of use' (cp Leskien, Der Ablaut der Wurzels im Lit., 99), $\sqrt{d}er-$ Lith. *ganaũ guný-ti* 'to tend (cattle), to pasture' O.C.Sl *gonja goni-ti* 'to drive' (freq), $\sqrt{g}hen-$ 'strike' Lith. *ramaũ ramý-ti* 'to soften, calm' (causal) Skr. *rāmāya-ti* brings to a standstill', $\sqrt{r}em-$ Lith. *žargaũ-s žaigý-ti-s* 'to stretch the legs apart' (freq) beside *žergiũ* 'I stretch my legs' Lith. *pruszaũ prasý-ti* 'I ask, pray', O.C.Sl *proša prosí-ti* 'to ask, pray', $\sqrt{p}rēh-$ Lith. *láužau láužý-ti* 'to break' trans (freq) beside *láužti* 'to break' trans O.C.Sl. *bužda budi-ti* 'to wake' (causal) Skt. *bōdhāya-ti* 'causes to awake, wakes, makes aware', $\sqrt{b}heydh-$ Lith. *snaĩgo snaigý-ti* 'to snow' (freq) beside *sniũk-ti* 'to snow', $\sqrt{s}neigh-$ Lith. *szvantaũ szvartý-ti* O.C.Sl *svěsta světi-ti* 'to make clear, light up' (causal), $\sqrt{k}yeit-$ O.C.Sl *běžda bědi-ti* 'to compel' (toth *bīndja* I compel', $\sqrt{b}heydh-$ Lith. *maisaũ maisý-ti* O.C.Sl *měša měsi-ti* 'to mix', $\sqrt{m}eĩh-$; the verb may just as well be derived from **moikēō*, **moĩk-s-ēō* (Skr *mēksāya-ti* cp Classes XIX and XX, §§ 656 ff pp. 190 ff.), or **moĩh-sk-ēō* (cp. Lat. *miscēō*, see § 792 p 325). Lith. *sakaũ saký-ti* 'to say', O.C.Sl. *sočā soči-ti* 'to point out' O.H.G. *seggi(u)* 'I say', $\sqrt{s}eq-$ (Gr. *évi-στε* Lat. *in-sece*) Lith. *kusaũ kasý-ti* 'to scratch' (freq), $\sqrt{q}es-$ (O.C.Sl. *česa-ti*) O.C.Sl. *toplja topi-ti* 'to warm, beat' (causal). Skr. *tāpāya-ti* 'warms', $\sqrt{t}ep-$. O.C.Sl *točā toči-ti* 'to make run, make flow, pour' (causal): Avest. *tācaye-iti* 'makes flow', $\sqrt{t}eq-$.

§ 808. New formation from Primary presents, in which a present root-extension of the *éjo*-form has been handed down (§ 792 pp 325 f.)

Class XVI §§ 635 ff, pp 172 ff — Lith *rāžau rāžy-ti* 'to reach' (freq.) beside *isz-si-rēsztī* 'to reach out, extend, resist', √ *reḡ-* (Gr ῥέγω). Lith *grāndau grāndy-ti* 'to shave, scrape' (freq.) beside *grėndu grėstī* 'to rub, scum', doubtless connected with () Icel *kröta* 'to dig in, dig down' () H t *chraz-zōn* 'to scratch'. () C SI *lāčā lāči-ti* 'to separate' beside *lēkā* 'to bend', √ *leq-*. () C SI *kraštā krau-ti* 'to turn, twist' (freq.) beside *krė(ū)-nā* 'deflecto', √ *qert-*. () C SI *izū-sąčā -sąči-ti* 'to make exhausted, dry up' Pol. *w-sączy-ć* 'to make trickle in' (causal) beside () C SI *sėh-nā* 'I dry up', √ *seig-*. () C SI *trąsā trasi-ti* 'to shatter (freq.)' beside *trėsā* 'I shatter', perhaps derived from *tr-es-* (Class XX, § 636 p 174, § 657 p 192)

(Class XX, §§ 657 ff, pp 191 ff — Lith *tāsoū tāsj-ti* 'I pull or tear about' (freq.) beside *tē-s-ū*, √ *ten-* (§ 794 p 329) Compare too the above mentioned () C SI *trūsi-ti*.

Class XXII, §§ 670 ff, pp 202 ff — Lith *dīaskau draskj-ti* 'to tear about' (freq.) beside *dreshū* 'I tear' *driskaū* 'I am torn' Compare § 807 p 344, on Lith *mauszj-ti* () C SI *mėsi-ti*

Class XXV, §§ 688 ff pp 218 ff — () C SI *važdā radi-ti* 'to consider, care for': Skr *rādhaya-ti* etc. stem **i ē-dh-* (§ 794 p. 329). Lith. *valdau valdij-ti* 'to rule', beside *ieldū* 'I rule', stem *iel-dh-*; *skāndan skardy-ti* 'to shred, cut about' (causal) beside *skėrdžiu* 'I burst', stem *sger-dh-*, *girdan* 'I give to drink' (causal) beside *geriū* 'I drink', stem *ger-dh-*, *pūdan* 'I cause to rot' (causal) beside *pūv-ū* 'I rot', stem *pū-dh-* *sprāndau sprāndy-ti* (freq.) beside *sprāndžiu* 'I push forcibly into an interstice', stem *spreu-d-*, *szōndau szōndy-ti* (freq.) beside *szāu-yu* 'I shoot', stem *šley-d-*. With *-dh-* or *-d-*, uncertain which. *maldaū maldij-ti* 'to beg' (freq.) beside *mel-džiu* 'I beg', *skūldau skūldy-ti* 'to split (freq.)' beside *skeliū* (**skel-ū*) 'I split', both trans. (*skėl-du* and *skėl-džiu* 'I split' intrans.). Starting from verbs of this kind, the ending *-dau -dy-ti* became independent, like *-dinu -dm-ti*, and was the type for others. *spān-dau* 'I kick'

(freq.) beside *spir-uī*, *gy-dau* 'I heal' (causal) beside *gy-jū* 'I get well' (cp Leskien, *Der Ablaut der Wurzels im Lit.*, 182 ff)

Lastly, we may mention once again O C Sl. *življa živi-ti* 'to make alive' (causal), beside *ži-vq* 'I live', see § 794 p. 329.

§ 809 Denominative verbs in Lith *-y-ti* O C Sl. *-i-ti* (see § 793 p. 326) are common. Examples found in both Germanic and Slavonic are O C Sl. *plūm-ti* 'to fill' and *cēli-ti* 'to heal', mentioned above (*loc. cit.*).

Lith. denominatives such as *jū stau jū'sty-ti*, a class which is mixed up with the *ā*-denominatives, have been cited already § 782 4 p. 310. Some more Slavonic exx. may be mentioned: *praviŋa pravi-ti* 'to make right, direct' beside *pravū* 'right', *ostrja ostr-i-ti* 'to point, sharpen' beside *ostrū* 'pointed, sharp', *divlja divi-ti se* 'to wonder' beside *divo* 'wonder', *dělja děl-i-ti* 'to divide' beside *dělu* 'part', *darya dari-ti* 'to present' beside *darū* 'a present', *měŋa mēri-ti* 'to measure' beside *měra* 'measure', *kramolja* 'I disturb, confuse' beside *kramola* 'disquiet, noise, uproar'. It must also be mentioned that the Idg. denominatives from *i*-stems, ending in *-i-ǵō*, have run into this class: see § 782.5 p. 311.

THE s-AORISTS 1)

§ 810. We saw in § 485 p. 38 f., and § 655 p. 190, that thematic and non-thematic s-Preterites belonged to our Present

1) On the Indo-Germanic s-Aorist in general — The Author, *Zur sigmatischen Aoristbildung im Griech., Ital., Kelt und Ar.*, *Morph. Unt.* III 16 ff.

Aryan Whitney, *On the Classification of the Forms of the Sanscrit Aorists*, *Proceed Amer. Or. Soc.* 1875—76 pp. xviii f. *Idem*, *The s- and sa-Aorists in Sanskrit*, *Amer. Journ. Phil.* VI 275 ff. Bartholomae, *Zur Bildung des sigmatischen Aorists [in Avestic]*, *Kuhn's Zeitschr.* XXIX 288 ff.

Greek Inama, *Degli aoristi greci*, *Rivista di filol.* II 249 ff. L Meyer, *Griech. Aoriste*, Berl. 1879. T. H. Key, *On the Formation of Greek Futures and First Aorists*, *Transact. Philol. Soc.* 1861 pp. 1 ff. Leskien, *Die Formen des Futurums und zusammengesetzten Aorists mit*

Classes XIX and XX The reason why I treat these stems again by themselves has been given in the first of those two places

Before -s- we have (1) either the bare Root, as Skr *á-dik-ś-i á-dik-śa-t* Gr. *ε-δεν-σ-α* Lat. *dīc-s-it*, Skr. *á-dhā-s-am* O.C.Sl. *dě-čhū*, or (2) Root + Suffix of some kind (Root-Determinative, or what not), as Skr *á-hv-ā-s-ta* O.C.Sl. *zǫv-a-čhū*, Skr. *á-vēd-i-ś-am* Gr. *(f)εἰδ-ε-(σ)-α* Lat. *vīl-i-s-tis*, Skr. *á-yō-t-s-am* Lat. *jussit* for **ju-t-s-e-t* (pres *yō-dha-ti ju-b-eō*). Under the second heading, a special class is composed of forms like Skt. *á-vēdiś-am* Gr. *(f)εἰδ-ε-α* Lat. *vīdis-tis* and others

in den homer Gedichten, Curtius' Stud II 65 ff P Cauei, Die dor Futur- und Aoristbildungen der abgeleiteten Verba auf -ω, Sprachwiss Abhandl aus G Curtius' Gram Gesellsch pp 126 ff G Mekler, Die Flexion des activen Plusquamperfects, in Beitr zur Bildung des griech Verbums, Dorpat 1887, pp 43 ff

Italic J V Netušil, Ob aoristach v latinském jazyké (The Aorist in Latin), Charkow 1881 Corssen, Kein Aoristus I im Lateinischen, in Beitr zur ital Sprachk pp 556 ff *Idem*, Die synkopierten Formen des Futurum II und Coniunctiv des Perfects auf -si, -a-si, -i-si, *ibid.* pp 523 ff Ch Blinkenberg, Om restene af det sigmatiske aorist i Latin, Kort Udsigt det Kjøbenh phil Samf xxv Madvig, De formarum quarundam verbi Latini natura et usu [on *farō facim* and the like], Kopenh. 1835 and 36 = Opusc ac. alt. pp. 60 ff G Hermann, De I N Madvigii interpretatione quarundam verbi Lat formarum, Leipz. 1843 = Opusc viii 415 ff G Curtius, De verbi Lat futuro exacto et perfecti coniunctivo (issued in welcome of the Congress of Philologists), Dresd 1844 E Lubbert, Gramm Stud I der conj perf und das fut. ex im alteren Lat, Bresl 1867. *Idem*, Paraphomene zur Geschichte der lat Tempora und Modi II [on *facim* and the like], Archiv f lat Lexikogr II 223 ff Fr Cramer, Das lat futurum exactum, *ibid.* IV 594 ff P Giles, The Origin of the Latin Pluperfect Subjunctive and other etymologies, Cambridge Phil Transact 1889 pp 126 ff -- For other works which deal with the lat s-Aorist associated with the Perfect, see under Perfect, § 843

Keltic D'Arbois de Jubainville, Du futur sigmatique (in Irish), Mém d l Soc d ling VI 56 Thurneysen, Der s-Aorist im Ir, Kuhn's Zeitschr xxviii 151 ff II Zimmer, Die Schicksale des idg s-Aorists im Ir und die Entstehung des kelt s-Präteritums, *ibid* xxx 112 ff Thurneysen, Zu den ir Verbalformen sigmatischer Bildung, *ibid* xxxi 62 ff

Slavonic Miklosich, Zusammengesetzter Aorist [in Old Slovenian], Sitzungsber d Wien Akad LXXXI 110 ff

associated closely with these, such as Skr. *á-yā-s-iś-am* Gr. *δειξιαν* for *δειν-σ-ε(σ)-ιαν* Lat. *dīc-s-is-tis* Another subdivision includes the forms with -s-s-, as Gr. *ἐσσεσσα ἐκόλισσα* Lat. *vīdissem capessō amāssō* (1) Ir. *ro-charus* for **carāss-*.

A STEMS IN -s- AND -so-

I Non-Thematic s-stems

§ 811 Roots of the *e*-series appear in three vowel grades; and the original Idg. division of these grades was as follows

The Indic. Act Sing had the *e*-grade as O.C.Sl. *vēs-ŭ*¹⁾ Skr. *á-vāḥś-am* from *√uegh-*, whether *ē* in Lat. *vēr-i-t* is this *ē* unchanged, is doubtful The Indic Act Plural and Dual, and the whole of the Indic Middle, had the weak root as Skr. *á-vit-s-i* (Ir. *īo-an* from *√uīd-*). The Conjunctive had the *e*-grade, as Skr. *pāḥś-a-t* (Ir. *πέγι-ω* from *√peg-*, Avest *var^oś-a-ti* Gr. *εργ-ω* from *√uerǵ-*). The Optative had the weak root, as Skr. *mas-īya* from *√men-*. With this ablaut compare Skr. indic. *stāṭ-ti stu-māsi stu-tē mārś-ti mṛj-ānti*, conj. *stāv-a-t mārj-a-t*, opt. *stuv-ī-tá* (§ 494 p. 55)

The Conjunctive stem of this s-aorist is identical with the Indicative stem of the XXth Present (class, e. g. Skr. *tasa-t(i)* and indic. *tasa-ti* = Goth. *fīnsa*, Lat. (fut.) *dīxō* and indic. pret. *dīxi-t dīxi-mus*, so too the conj. Skr. *áy-a-t* and indic. *áy-a-tē* = Lat. *eō* (§ 489 p. 47, § 493 pp. 51 f.)

§ 812. Pr Idg. Skr. *kśar-* Gr. *κηρε-* 'cause to run off, make disappear' (cp. Kretschmer, Kuhn's Zeitschr. xxxi 431) *á-kśārś-am* 2nd and 3rd sing. *á-kśār*, (Ir. *ἐρθεου* (*εφθερσα* Lycophron) *√der-* 'split, flay'. Skr. conj. *dārś-a-t(i)*, Gr. *εδιδρα*, *√blier-* 'carry' Ski. *á-bhārś-am*, (Ir. *εφερεσιν* *ιρύησεν*

1) In the Indicative system of several languages forms of some other inflexion were associated with the non-thematic forms. This will be examined under the headings of the languages in question.

(Hesych), Lat. conj. *ferrem* √*uel-* 'choose, wish'. Skr 1st sing. mid. *á-vṛś-i* Avest 1st sing. conj mid. *var^oš-anē*, Lat. *vellem*. √*ten-* 'stretch out, lengthen, tighten': Skr. *á-tāṣ-am* 2nd and 3rd sing. *á-tān* mid. 1st sing *á-tas-i* 1st pl. *á-tas-mahi*, (Gr ε-τενω. √*men-* 'think, mean' Skr. mid 3rd sing *á-mas-ta* conj. *mās-a-tē* opt. 1st sing *mas-īya*, Lith 1st and 2nd pl. injunct. (fut.) *mīš-me mīš-te*. √*ghen-* 'strike' Skr 2nd and 3rd sing *ghān* (*gh-* instead of *h-* following **ghas-* -- **ghn-s-*), (Gr ε-θινα, Lith. injunct *gīs-me -te* O.C.Sl 2nd and 3rd sing *po-žę* √*rem-* 'rest'. Skr. *á-ras-am* mid. *á-ras-ta*, Lith injunct. *reīs-me -te* (trans) and *rīms-me -te* (intrans) Lat *dēmpsi prōmpsi* opt *emps-i-m*, Lith. injunct. *vīs-me -te* O.C.Sl *jēs-ū* √*qe-* 'to inflict punishment' etc Skr *á-cāś-am*, Gr ε-τισ-α Skr. *kṣi-* Gr. φθι- 'destroy'. Skr. mid *kṣēś-ta*, Gr ε-φθισ-α √*pleu-* 'swim': Skr mid. *á-plōś-ta*, (Gr ε-πλεω-α, Lith. injunct *plāus-me -te* O.C.Sl *pluch-ū*. √*kļu-* 'hear' Skr *á-śrāuś-am* O.C.Sl. *po-sluchū* √*terp-* 'satisfy, content' Skr *á-trāps-am á-tārps-am* (gramm), Gr. ε-τεριω-α √*uert-* 'vertere'. Skr. mid *á-vṛts-i*, Lith injunct. *verīs-me -te* (trans.) and *viṛs-me -te* (intrans). √*serp-* 'serpere' Ski *á-srāps-am á-sāps-am* (gramm), and perhaps also mid *ásypta* for **a-syps-ta* (§ 816), (Gr εἶρω-α (late), Lat *serps-i* √*derk-* 'see' Skr *á-drākś-am* 2nd and 3rd sing *á-drāk* mid 3rd pl *á-dṛhś-ata* conj. *darkś-a-t*, (Gr. ε-δρωξ-αμην (late) √*uerg-* 'work' Avest conj *var^oš-a-utī*, (Gr. ερωξ-α. √*merg-* 'stroke, brush' Skr *á-mārkhś-am*, (Gr. ἀμείρω-αι οὐόρω-αι √*melg-* 'milk' Gr ἀμέλξ-αι, Lat *muls-i*, Lith. injunct *mīlsz-me -te* √*leig-* 'leave' Skr *á-rāikś-am* 2nd and 3rd sing. *á-rāik* mid *á-rikś-i*, (Gr. ε-λενω-α, Lith injunct. *līks-me -te* √*uejd-* 'know, learn, find'. Skr mid *á-vits-i*, Gr mid *ε-τισ-ατο* 3rd pl act. *ἴσ-αι*, Lat. *vīs-i* (pres *vīsō* § 662 p 197), Lith. injunct *isz-iýs-me -te* √*leip-* 'besmear'. Skr. mid *á-lips-i*, Gr ἀλείψ-αι, Lith injunct *līps-me -te* √*deik-* 'show' Skr. mid *á-dīkś-i*, Gr ε-δειξ-α, Lat *dīx-i dīx-ō dīx-i-m* 1st neg- 'wash' Skr *á-nāikś-am* mid. *á-nīkś-i*, Gr. ε-νιω-α. √*steigh-* 'climb'. Gr ε-στειξ-α. O.Ir. injunct. 3rd sing. *for-tē*. √*yeug-* 'yoke to, fasten' Skr. *á-yōkś-am* and

á-yauks-am (gramm.), Gr. ἔ-ζευξ-α, cp. Skr. *á-yauks-mahi*
 Lat *jūnx-ī* Lith *injunct jūnks-me -te* § 813 *✓ meug-*
meug- 'strip off, let go' Skr *á-māukš-am* 2nd and 3rd sing.
á-māuk mid. *á-mukš-i* Gr. ἀν-ἐμυξα, Lith *injunct. maūks-me*
-te Lat *ē-mānxī* *✓ bheudh-* 'awake, notice' Skr. mid.
á-bhuts-i, Lith *injunct -būs-me -te* (O C Sl *bljus-ū* *✓ uegh-*
 'vehere' Skr *á-vakš-am* 2nd and 3rd sing *á-vāt* conj. *vākš-a-t*,
 Lat *vēx-ī* Lith, *injunct. vēs-me -te* (O C Sl *vēs-ū* *✓ uedh-*
 'to lead' (O Ir *don-fē* 'let him lead us' for **rets-t*, Lith *injunct.*
vēs-me -te (O C Sl *vēs-ū* *✓ dhegh-* 'burn' Skr. *á-dhāks-am*
á-dhāk conj *dhāks-a-t(i)*, Lith *injunct dēks-me -te* (O C Sl.
žach-ū for **žēr-h-ū* (I § 76 p 66) beside *žegā* for **degā* (§ 522
 pp 85 f) *✓ sed-* 'sedere' Skr conj. *sāts-a-t*, Gr *ισσ-α*,
 Lith *injunct. sēs-me -te* *✓ peq-* 'coquere' Skr conj. *pāks-a-t*,
 Gr ἔ-πειψ-α, Lat *coxī* for **quex-ī* *✓ seq-* 'to be with, follow'
 Skr mid. *á-sakš-i* conj *sāks-a-t*, Lith. *sēks-me -te* *✓ reg-*
 'regere' Gr οὔξ-αι, Lat *rēx-ī*, (O Ir 2nd sing *comēn* for
 **cóm-es-rex-s*. *✓ leg-* 'legere' Gr ε-λιξ-α, Lat. *-lēx-ī*
✓ plek- 'fold' (Ir ἔ-πλεξ-α, Lat *plēx-ī* *✓ ed-* 'eat' Lat conj
ēss-e-m, Lith *injunct. és-me -te* (O C Sl *jus-ū*. *✓ dhē-* 'set,
 place, lay' Skr *á-dhās-am* mid. *á-dhās-i*, Lat conj *con-derem*,
 Lith *injunct dēs-me -te* (O C Sl. *dēch-u* *✓ spē-* 'help onwards,
 further' Avest conj *spānēh-a-iti*, Lith *injunct spēs-me -te*
 (O C Sl *spēch-ū* *✓ dō-* 'give' Skr. mid *á-dīś-i* conj. *dās-a-t*,
 Lat conj *dar-e-m*, Lith *injunct dās-me -te* (O C Sl *dach-ū*,
 compare also Alban *Jašē* 'I gave' (G Meyer, Kurzgef. alb Gr,
 38). *✓ stā-* 'stand' Skr. mid *á-sthās-i* Avest conj. *stānēh-a-p*,
 Gr. ἐ-στησ-α 3rd pl Hom ἔ-στασ-αυ, Lat conj *stār-e-m*, Lith
injunct stós-me -te (O C Sl *stach-ū*

The following examples are a group by themselves, having
 peculiar vocalism in the root (*a*, *i*, *ī*) . *✓ bheuz-* 'be, become'.
 Gr ἔ-φύσ-α, conj (fut) Umbr *fust fust* (Osc *fust* 'erit',
 Osc. conj *fusíd* 'foret', Lith *injunct. būs-me -te* (O C Sl. *bych-ū*,
 cp fut Avest *būšyēti* etc § 748 p 271 *✓ dheu-* 'shake'
 Skr mid. *á-dhūs-ta*, Gr. ἔ-θύσ-α. *✓ gez-* 'live' Lith *injunct.*
gýs-me -te (inf *gý-ti* pres *gy-jū*) (O C Sl *žich-ū* (inf. *ži-ti*

pres *ži-va*) Skr. 3rd pl *á-kīrś-ata* from *kar-* 'scatter'. Gr. *ἰ-στροω-s-a* from *στρο-* 'sternere'

§ 813. Forms with the root-suffixes -ā-, -ē- -ō- (§§ 579 ff. pp 121 ff., §§ 734 ff. pp 261 ff.) **dr-ā-* 'run' Skr. conj. *drās-a-t*, Gr. *ἀπ-έδρασα* (late) **tr-ā-* 'to press through, succeed in traversing' Skr. 1st pl. mid *á-tiās-mahi* Avest 2nd pl mid *prāz-dān*, Lat conj *in-trārem* **gh(u)ḷ-ā-* 'hate' Lat conj *hūv-e-m*, Lith. injunct *žiūs-me -te* **gh(u)ḷ-ā-* 'call' Skr. mid *á-hvās-ta* () C.Sl *zŭwach-ŭ* *arā-* 'plough' Lat conj *arār-e-m*, O.C.Sl *orach-ŭ* **pl-ē-* 'fill'. Skr. *á-prās-am* 2nd and 3rd sing. *á-prās*, Lat. conj *-plēr-e-m*, whether (Gr *ἐπλησα* comes in here is doubtful (see § 750 : p 272) **sn-ē-* 'weave, spin, sew': (Gr *ἔ-νωσ-α*, Lat conj *nēr-e-m* **bhs-ē-* 'chew, devour' Skr. *á-psās-i-t* (gramm., cp § 816), (Gr *ἔ-ωησ-α* **gn-ē* *gn-ō-* 'learn, know': Skr. *á-pñās-am*, (Gr *ἀν-έγνωσα*, O.C.Sl *znach-ŭ* **rud-ē-* 'see' Lat conj *vidēr-e-m*, Lith. injunct *pa-vydēs-me -te* O.C.Sl. *vidēch-ŭ* **rudh-ē-* 'blush' Lat conj *rubēr-e-m*, O.C.Sl. *rŭdēch-ŭ*. Lat. conj *favēr-e-m*, O.C.Sl *govēr-h-ŭ* 'veneratus sum', cp § 590 p 132 With these aorists are associated the s-preterites of the later denominative group, as (Gr *ἰ-τίμασ-α* Lat conj *plantār-e-m* Lith. injunct *lanhós-me* O.C.Sl. *lqkach-ŭ* (cp § 769 p. 286), (Gr *ἰ-τίλησ-α* Lat *clundēr-e-m* Lith. *gūdēs-me-s* O.C.Sl *člěch-ŭ*, Gr *ἰ-λόντο-α* Lat *fŭnir-e-m* Lith. *dalijs-me* O.C.Sl *gostich-ŭ*, (Gr *ἰ-δάσσοσ-α*, Gr. *ἰ-μίσθωσ-α* Lith. *jŭkŭ's-me* (cp § 773 p 290 f.) Venetian *zonas-to* 'donavit' (cp p 53 footnote 2)

As this s-formation must be regarded as original for stems with the suffixes -ā-, -ē- -ō-, so too for certain roots with a dental suffix. From *geḷ-t-* 'to observe' (§ 680 p 212). Skr. 3rd sing *á-cāt*, O.C.Sl *čis-ŭ*. From *yeu-dh-* 'disturb, set moving, drive' (§ 689 p 219 f) Skr. *á-yōts-am* *yuts-mahi*, Lat. *juss-i* O.Lat. *jous-i*

(Of the remaining s-forms with roots having some extra suffix, those which are associated with Classes XV and XVI deserve particular mention. Skr. 1st pl. mid. *á-yuṇkś-mahi* Lat *jŭnx-i* Lith. *jŭnks-me* beside Skr. *yuṇk-tē* Lat *jungō*

Lith. *jūngiu*, from *√jeyg-* 'yoke, join', cp. the associated forms Skr. *á-yókš-am* Gr. *έ-ζευξ-α* § 812 p. 349 Gr. *έ-πλεξ-α* Lat. *plānx-i* beside Gr. *πλαῖω* for **πλαγγ-ιω* Lat. *plangō*, from *√plāq-* *plāg-* 'strike' cp. Gr. *έ-πληξ-α* Lith. *plūks-me*. Of course these examples, with many more from Greek, Latin, or Baltic, may all be regarded as new analogical formations in the separate languages

§ 814. Aryan First, a few more examples to supplement those given in §§ 812 and 813 *√dher-* 'hold fast': Skr. *á-dhārš-am* (gramm.), Avest 3rd sing *dārš-t dōrš-t* (*ō* for *a*) O.Pers. 1st sing mid. *a-darš-uy* (O.Pers. *darš-* may be either **dherš-* or **dhys-*). *√per-* 'bring across, transfer, translate' Skr. conj. *pārš-a-t(i)*. Gr. *έ-πειρ-α*. *√yen-* 'win, conquer': Skr. mid. *vās-i* conj *vās-a-t(i)* opt *vas-i-mahi vās-i-mahi*, Avest. Gathic conj *vēraḡh-a-iti* = Skr. *vāsati* *√gem-* 'go'. Skr. mid. *á-gas-mahi á-gas-mahi*, Avest conj. Gath. *jēryha-iti*. Skr *yam-* 'cohabere' *á-yāš-am* 3rd sing *á-yān* conj *yas-a-t(i)* Ar. *naḡ-* 'lead'. Skr. *á-nāiš-am* mid *á-nēš-i* conj *nēš-a-t(i)*, Avest conj. *naeš-a-ḡ*. Skr *jaḡ-* 'conquer' *á-jaḡš-am* mid *á-jēš-i* conj. *jēš-a-t(i)* Skr *dhī-* 'notice' Avest. 2nd sing. *danš*, cp partic *dīšemna-* Skr *dhīśumana-s* § 833 Avest *ḡray-* 'nourish' (*ḡr-u-* beside *ḡr-ā-*, cp § 579 p. 121 f). 2nd pl. act. *ḡraoš-tā* 3rd sing mid *ḡraoš-ta*. Skr *sarj-* 'let go' Skr *á-srākš-am* mid *á-sṛkš-i* conj *srakš-a-t(i)* *√prek-* 'ask'. *á-prākš-am* mid *á-praš-ta*, Avest. mid *fraš-i firaš-tā* imper. *ferasvā*. Skr *chand-* Avest. *sand-* 'appear' Skr 2nd and 3rd sing *á-chān* conj. *chanti-s-a-t(i)*, Avest 2nd and 3rd sing *sas*. *√deḡk-* 'show, point': Skr. mid. *á-dikš-i*, Avest. opt *diš-yā-ḡ*. Gr *έ-δειξ-α* etc., see § 812 p. 349 Skr *viš-* 'enter' 1st pl mid. *á-vikš-mahi*. *√ueq-* 'speak' Avest conj. *vaxš-a-ḡ* *√ped-* 'go': mid. *á-puts-i*. *√bhag-* 'enjoy' Skr *á-bhākš-am* 2nd and 3rd sing. *á-bhāk* mid. *á-bhukš-i* conj. *bhakš-a-t(i)*, Avest. 3rd sing mid. *bažš-ta*. *√dhē-* 'place' and *dō-* 'give' Skr. *á-dhās-am á-dhiš-i á-diš-i* *dās-a-t(i)*, Avest. 2nd sing opt. mid *dāh-i-ša* Lat. *con-derem* etc., see § 812 p. 350 *√kō-* 'sharpen, cut'.

Avest 2nd pl. *sāz-dūm* Skr. *hā-* 'go, yield' (*ja-hā-ti ja-hi-mas*):
ā-has-am 3rd sing. *ā-has* 1st pl. *ā-hās-ma*

§ 915. There are many deviations in Sanskrit and Avestic¹⁾ from the original distribution of these three vowel grades, as set forth in § 811.

The weak stem (as Skr. *ta-s-* from *√ten-*) is hardly found outside its original sphere, but no longer in the plural and dual indic. act, only in the Indic Middle and the Optative: e. g. Skr. *ā-dhūṣ-i dhūṣ-īya ā-gas-mahi mas-īya*, Avest. *a-mēh-mardī diš-yā-ḥ* Irregular Skr. 2nd sing conj. mid. *dfkṣ-a-sē* instead of **drakṣ-a-sē*.

In Sanskrit the *ā*-grade (as *tā-s-*) spread from the Sing. indic. act to the Plural and Dual, e. g. *āchāntsur ājāiṣma ābhiṛṣṭām* following the sing. *āchāntsam* etc., cp. *ādhāma* instead of **ādhu-ma* following *ād dhā-m* (§ 495 p. 55), *spar-tam* instead of *spr-tam* (§ 499 p. 62), and the like. But beyond this line Sanskrit has very few other examples of *ā*; one is mid. *ā-yāṣ-i*. In the Gāthā dialect *ā* is quite restricted to its original sphere. But in later Avestic it has crept into *nāš-i-ma*, if this be the optative to an indic. **nāš-em* (O.C.Sl. *nēs-ŭ*), cp. Bartholomae, *Stud. idg. Spr.*, II 166.

The *a*-grade (as Skr. *ta-s-*) spread from the Conjunctive, where it is still the usual form in Sanskrit and Avestic, through the whole Indicative and Optative moods, and in particular it occurs with the weak stem, e. g. indic. 3rd sing. Skr. *ā-mas-ta* Avest. *mas-tā* opt. Skr. *mas-i-māhi* (variant, Avest. Gāth. *a-mēh-mardī* Skr. *mas-īya*) following the conj. Skr. *mās-a-tē*, Skr. 1st pl. *jēṣ-mu* (beside *ājāiṣ-ma*), Avest. Gāth. 2nd pl. *praos-tā*, 3rd pl. *vəṇgh-en*, within the orig. sphere of the *ā*-grade, Skr. *ā-ras-am ā-yōkṣ-am*.

§ 916. In Sanskrit, the 2nd and 3rd sing. indic. act. became identical by regular change (*ājāiṣ* = **a-jāiṣ-ṣ* and **a-jāiṣ-t*), and if a consonant preceded the aorist sign, the aorist sign was dropped as well as the personal ending (*ārāṅk* = **a-rāṅkṣ-ṣ* and

1) Here we have to disregard Old Persian, from lack of material
 Brugmann, *Elements* IV 23

**a-rāikṣ-t*), and sometimes this was done even to the root-final (*á-chān* = **a-chānts-s* and **a-chānts-t*). The inconvenience thus caused served to root the forms with -s-ī-ś -s-ī-t firmly in later Vedic, and these are the only ones used in classical Sanskrit (except *bhāś* in the phrase *mā bhāś* 'fear not'), e. g. *á-jāśī-ī-ś -ī-t*. These endings were borrowed from the siś-aorist (§ 839). For instance, *áyāśī-ś áyāśī-t* belonged originally to the series *áyāśī-ś-am áyāśī-ś-ma* etc., next displaced 2nd and 3rd sing *áyāś* (which belonged to the 1st sing *áyāś-am*), and the relation between *áyāśī-ś -t* and *áyāś-am* produced *áyāśī-ś -t* beside *áyāś-am*, *ábhāśī-ś -t* beside *ábhāś-am*, and so forth.

A few times the 2nd sing in -āś (for -āśī-ś) produced a 3rd sing in -ā-t, as *ánā-t* by complementary analogy from *ánāś* (*nā-* 'to lead')¹. As this formation touched only roots with an *i*-vowel, it may be that the type was set by preterites like *áj-ā-t* beside *áj-ā-ś* from *aj-* 'agere' (§ 572 p. 114).

The Sanskrit grammars class under the s-aorist some forms of the 2nd and 3rd sing which more properly belong to our Present Class I; such are *á-kṛthās* and *á-kṛta*, which by their structure belong not to *á-kṛś-i á-kṛś-mah-i* but to *á-kṛ-i á-kṛ-ata*. The reason of this confusion was that in a certain number of consonantal roots the 2nd and 3rd sing. of both these series had become indistinguishable, e. g. *ácutthās ácutta* in the systems of *á-chid-i (á-chēd-i)* and *á-chuts-i* both (cp. 2nd pl. *árhānta* for **a-chānts-ta*, I § 557 3 p. 413). Compare also the 2nd pl. *ámugdhwam* from *nuc-* 'to let go', which may belong equally well to the aorist stem *nuc-* (precativ *nuc-iṣṭa*) or to the aorist stem *mukṣ-* (3rd pl. *mukṣ-ata*).

§ 817. s-aorists from Roots with characteristic, or from Present Stems.

Forms with the suffixes -ā-, -ē-, -ō- have been cited in

1) Analogous formations outside the s-aorist are collected by Joh. Schmidt in Kuhn's Zeitschr. XLVI 403. Compare further 1st sing *áchinat* (Maha-Bh.) beside 3rd sing *a-chinat* = **a-chinat-t* from *chid-* 'to cut off'.

§ 813 p 351; add to those Skr *á-yās-am* conj. *yās-a-t(ī)* from *y-ā-* 'to go', *á-dhyās-am* from *dhy-ā-* 'to think'.

With the suffix *-ī -āi-* (§ 498 pp. 61 f.); Skr. *á-grabh-ī-* *-ś-am á-grah-āi-ś-am* beside *á-grabh-ī-t á-gṛh-ī-tām* from *grabh-* 'to seize' (§ 574 p. 116)

Skr. *á-yunakś-mah* from *yuy-*, see § 813 p. 351. Skr. *á-stāmps-am* beside *stanibha-tē* 'fortifies or strengthens itself', *✓ stebh-*, see § 629 p 166

O.Pers 3rd sing *a-kū-nau-š* 'he made' *a-durš-nau-š* 'he durst' come from *nu-* presents (§ 640 p 178) And so doubtless 3rd sing *-āiš* 'he went' 3rd pl. *-āiša* arose in Persian itself in association with the present stem *a₂-* (imperf. *-āy-am*), and is therefore not an orig. s-aorist as might be supposed from Skr. 3rd sing. mid. *adhy-āiṣṭa* (gramm.). The origin of these new forms lies perhaps in certain pairs of imperfect forms; 2nd sing **āiṣ* 3rd sing. **āi*, 2nd sing **ahānauš* 3rd sing **ahānau* running parallel to 2nd sing **abara* 3rd sing. *abara*, 2nd sing **adadā* 3rd sing *adudā*, and the like. If there were connected aorist forms such as 2nd and 3rd sing. **a-nāiṣ* = Skr *á-nāiṣ*, the above 2nd sing. in *-š* might easily be looked upon as an s-preterite, which its use for both 2nd and 3rd sing. suggested. After that, *-āiṣ* would be complemented by 3rd pl *-āiša*.

§ 818. Armenian So far no s-preterites have been found (compare the remarks on the c-aorist, § 672 p 204).

§ 819. Greek First, a few examples shall be added to those given in §§ 812 and 813. Hom. ἔ-κερσ-α Att. ἐ-κειρ-α from κείρω 'I shave' fut κείρω. Hom. ἔ-κελσ-α from κέλλω 'I move, drive' ἔ-στειλ-α (ἐστείλεν in Hesych.) from στέλλω 'I order, arrange'. ἐ-πηλ-α for *ἐ-παλσ-α mid πάλλω from πάλλω 'I shake, brandish'. On the relation of Lesb ἐφθερρα Att. ἐφθειρα Dor. ἐφθηρα to Hom. ἐνερσα, and of Lesb. ἔστειλλα Att. ἐστείλα Dor. ἐστηλα to Hom. ἔγελσα, and such like, see I § 563 3 p. 419, Wackernagel, Kuhn's Zeitschr xxix 127 ff., the Author, (Gr. Gr.² p. 63 ἐμεινα Lesb. ἔμεινα Dor. ἐμηνα for *ἐ-μενσ-α from μένω 'I remain'. So ἔντεινα from λείνω

'I kill', *νεμια* from *νέμω* 'I divide' *ε-νευσ-α* from *νί(F)-ω*
 'I swim' Skr. mid. *á-snōṣ-ṭa* (gramm). *ε-πνευσ-α* from
πνέ(F)-ω 'I blow, breathe'. *ε-περσ-α* from *πίρσθω* 'I sack,
 destroy' *έ-τερψ-α* from *τρέπω* 'I turn' Lat. *torsī* for **torcs-ī*
 from *torqu-eō* *έ-γραψ-α* from *γράφ-ω* 'I write', *✓gerph-*
έ-φρασ-α from *φράζω* 'I give to understand, show' for **φραδ-ιω*:
 Lith. 1st and 2nd pl. injunct. (fut) *gĩrs-me -te* from *girsti*
 'I apprehend', *✓gherd-*. *βράζω συλλαβεῖν* (Hesych) beside
 aor. *βραβεῖν*. Skr. *á-mrākṣ-ī-t á-mārks-ī-t* from *mṛśá-ti* 'touches,
 grasps' (§ 527 p. 90) *ε-σπεισ-α* Cret *έ-σπενσ-α* from *σπένδω*
 'I offer, pour' *ε-πεισ-α* from *πείθω* 'I persuade', *✓bheidh-*;
ἔπεισ-α instead of **ἔγπεισ-α* like Skr. *á-dhukṣa-t* instead of *á-dhukṣa-t*,
 which is also found (§ 659 p. 195) *έ-γεισ-α* from *γεῖω* 'I give
 to taste', *✓geys-* *έῖσ-α* from *εῖω* 'I burn'. Lat. *ussī* from
ūr-ō, *✓eys-*. *έ-γλυν-α* from *γλύφω* 'I incise, engrave'.
έ-ξεσ-σα *εξεσ-α* from *ζε(σ)-ω* 'I boil, bubble' *θέσσαντο* for
**θετσ-* from *θέσσισθαι* 'to beseech', *✓ghedh-* (§ 706 p. 234).
έ-δεξ-άμην *δέκτο* for **δενσ-το* from *δέχομαι* 'I receive'. *έ-λκασ-α*
 from *κλαίω* 'I weep' for **λαφ-ιω* *ησ-άμην* *ἄσ-μενος* from
ἡδομαι 'I rejoice' Lat. *suās-ī* from *suād-eō* *έ-πηξ-α* *πῆγτο* for
**πησ-το* from *πίγγνμι* 'I fix' *✓pāḥ-* *pāḡ-* *ε-δησ-α* from
δί-δημι 'I bind', *✓dē-*

§ 820. The *α* which is seen after *σ* came from the
 1st sing in *-σ-α* and the 3rd pl in *-σ-αν* (whence, by com-
 plementary analogy, *-σαι*, *-σα-τε* *-σαν-ο* etc). According to
 Osthoff, Perf 407, *α* is regular also in *-σαιμεν* *-σαιμεθα* *-σαιμι*,
 which endings he derives from **-s-ḡmen* and so forth. The
 3rd sing in *-σ-ε* properly belongs to the thematic conjugation,
έ-δειξ-ε is like Skr. *á-dhukṣa-t* Lat. *dēxi-t* (see § 833). The
 2nd and 3rd sing *έ-δειξ* = **έ-δειξ-σ-ς* and **έ-δεικ-σ-τ* were dropt
 for clearness, and it was the perfect forms (*λέλοιπε*, *λέλοιπον*)
 that caused a thematic form to take root in the 3rd singular
 and nowhere else

The Conjunctive in Homer and elsewhere still shows the
 thematic vowel, as *τεῖσσο-μεν*, instead of which we have later
τεῖσσο-μεν (§§ 914, 923) We have already seen (§ 747 p. 269)

that the indic. fut. in -σω was in all probability partly the conjunctive of the s-aorist, compare further in § 833

The optative in -σαιμι is a re-formation on the analogy of the optative in -οιμι, see § 944 On forms like *δέψαιαν*, see § 836.

The Participle Active shows in all its cases -σαντ-; see II § 126 pp. 399 f, and IV § 1099. 6.

Even before α had spread by analogy in the system of the σ-aorist, σ had dropt between a root-final consonant (explosive, liquid, or spirant) and a personal ending with consonant initial (I § 566 p. 423) Some forms of this kind lasted into the historical period Hom. λέκτο 'laid itself' for *λ<σ-το, imper. λέζο for *λένσ-σο, partic. -λέγμενος for *λ<μειν(σ)-μενο-ς, beside έλεξα έλεξατο, έμειντο 'mixed itself' for *ε-μεικσ-το, έμείγθη for *ε-μειν-σ-θη (§ 589 p. 130), beside εμειξα; παλτο for *παλσ-το, beside έπηλα, αρμενο-ς for *αρσ-μενο-ς, beside ηρσα

In forms like στήσα έδησαι έμνησα έττήσα έμίσθισα (§§ 819, 822), σ seems to have been due to the analogy of consonantal stems, as *ετρησα* *ενηρξα* (cp. I § 564 p. 420), just as *στίσι* *ττήσι* got their σ by analogy of *τρησι* *νηρξι* (§ 755 p. 274) But σ drops, as it should, in *ιδει* for *i-φειδεσ-α (§ 836)

Remark El. *εποιε* has not kept unaltered the Idg sounds. It is far more likely that α disappeared in Elean itself, in the same way the change of α to h in Lac. *ενεκαε* and Argive *εποιφηε* belonged to these dialects separately

The question might be asked whether the α of *ευνησα* *ευνησαν* may not have returned to them unweakened at some time when the forms *ε-μνσ(-ς) *ε-μνσ(-τ) *ε-μνσ-τε *ε-μνσ-τον existed, just as *ησαν* (beside Boeot. *παρ-ειαν*) got back its α by analogy of *ηστε* *ηστον* *ηστην* I put the counter question, why we have *ηδεα*, not *ηδεαα* It cannot be made probable that this es-formation was found in the singular only — if so, the state of things would differ widely from the s-aorist

§ 821. The pr Idg. differences in root-gradation (§ 811 p. 348) were largely levelled out in Greek.

Often the vocalism of the whole aorist was decided by the Present, and we saw in § 748 p. 270, that where this

dependence upon the present stem is seen, the σ -future always goes along with the aorist. Compare ἔγραψα ἔγλυψα ὤμορξα ἔστιξα ἔσχισα ἔπηλα (for *ἔπαλσα) with γράψω γλύψω ὀμόρογνυμι στίξω σχίζω πάλλω, but ἔτερωσα ἔδειξα (for *ἔδερσα) ἔστειξα ἔφθειρα (ἔφθερσα) ἔστειλα (ἔστιλσα) beside τέρωσι δέρον στείχω φθείριον στέλλω. Thus there is no ground for believing that, say, ἔσχισάμην inherited from the parent language its grade σχισ- (cp. Skr. śchitsi), or that the conj. δείρω inherited *δερσ- (cp. Skr. dārs-a-t).

The vocalism is independent of the present in ἔτισα beside τίνω, or ἔδειξα beside Cret -δίννῃτι (Att δεινῶσι), amongst other examples. The ϵ of these forms was carried right through the aorist system. However, it need not come exclusively from the Conjunctive; η may have been shortened to ϵ in the indic. ἔδειξα ἔτισα, and in εἰπεινὰ ἐπλευσα ἔερσα etc., by the rule laid down in vol I § 611 p 461. In this case ἔπειναι would be equivalent to Skr. āyānuṣam. This shortening cannot have taken place in the 1st sing. ἔμεινα ἐνιμι for pr. (ir. *ἔ-μενσ-α *ἔ-νεμσ-α, as is proved by Lesb. μῆνν-ος Att. μῆν-ός (see *loc cit*). But it may have come about in the 2nd and 3rd sing., at a time when these took the forms *ἔ-μηνσ(-ς) and *ἔ-μηνσ(-τ), etc. On this view, the old vowel gradation must have been kept, or undergone nothing but regular change, in the conj. act. and mid. δείξω δείξομαι and in the sing. indic. act. ἐδειξα; while there has been analogical influence in the plural and dual indic. act., and in the whole of the indic. middle, ἐδειξάμεν etc., ἐδειξάμην etc.

Survivals of the original weak grade are ἴσαν, ῆσαν for *ῥῖσαν¹) beside εἰσαίμην, Hom. ἔστασαν beside ἔστησα, ἄμενο-ς beside ἡσάμην ἡσασθαι (Lat. suāsī).

1) On ἴσαι Dor 1st sing. ἴσαι etc., which are due to the analogy of ἴσαν, see § 863

§ 822 Many *σ*-aorists come from roots with characteristic, or from present stems of different kinds (usually these have a similar *σ*-future associated with them).

(1) Forms with Reduplication *ἰδιδάξα* from *διδάσκειν* 'I teach' for **δι-δαν-σκειν* Class XXIII (fut *διδάξω*) *ἐτίτηνα* from *τιταίνω* 'I stretch' for **τι-ταν-ιω* Class XXVII *B*. Hom *τέτρηνα* from *τε-τράινω* 'I bore', ep. *ῥέηνα* under (2). Hom *ῥῆξα* Att. *ῥῆξα* from *ῥάσσω* 'I rush wildly' for *ῥαι-ῥι-ιω*, *ἐποιρίξα* from *ποι-γόσσω* 'I blow, snort', *ἐποίνῃσα* from *ποι-πνῖω* 'I puff, pant' Class XXVII *A* (fut *ῥάξω ῥῆξω* etc.).

(2) With a Nasal Suffix. *ἐγλῖνα*, *ἐγγνα* for **ἐ-γλινσ-α*, **ἐ-φανσ-α*, from *ᾠλῖνω* 'I bind' for *ᾠλιν-ιω*, *φαίνω* 'I cause to appear' for **φα-ν-ιω* *ἐξηνα* for **ἐ-ξανσ-α* from *ξάινω* 'I scratch, comb' for **ξ-αν-ιω*. *ἰγγνα* from *ἰφ-αίνω* 'I weave' (on the *ā* of *ἰφάνα* see the Author, Gr Gr² 58 p 71, Solmsen, Kuhn's Zeitschr xxix 66 f) For these presents in *-ν-ιω* and *-αν-ιω* see under Class XXIX § 743 pp 265 f The aorists were formed on the analogy of *ἐντενω* from *ντείνω*, *ἐπηλα* from *πάλλω*, and so forth (§ 611 p 150) The futures of these are *κλινῶ γονῶ ἰφαινῶ*, § 757 p. 276 f

Remark *αὔνηα* for *(*ῥ*)-*σαινσ-αι-σα* should be compared with the Lith 1st and 2nd pl injunct (fut) *saĩs-ĩs-s-me -te*. But these forms are not equivalent For **σαις-γ-s-*, which may be the ground-form of the Lith. aorist stem, would become *αιδ-ασ-* in Greek. The Greek aorist was built upon the present, at a time when *-η-ιω* had become *-αν-ιω* (*-αινω*)

(3) With Nasal in the root (cp § 813 p 351 f) *ἐπλάγξα* from *πλάζω* 'I strike, beat' for **πλαγγ-ιω* (Class XXIX Lat. *plānx-t* *ἐνλαγξα* (fut *κλάγξω*) from *λάζω* 'I make a sound, cry' for **λαγγ-ιω* Class XXIX and beside *λαγγ-αίνω* Class XIV. *ἔσφιγξα* (fut. *σφίγξω*) from *σφίγγω* 'I bind, tie' (Class XVI See § 621 p 158, § 628 p. 166, § 631 p 167, § 744 p 266.

(4) Later group of Denominatives Following *ἐντενω* *ντείνω*, *ἐπηλα* *πάλλω*, *ἔστειλα* *στέλλω*, *ἐπληξα* . *πλίσσω*, *ἔσφιξα* . *σφάζω* were formed *ᾠνόμηνα* from *ᾠνομαίνω* 'I name', *ἐτεντηνάμην* from *τεκταίνομαι* 'I carpenter' (*ἔσθιμα* beside *ἔσθιμην* like *ἔθιμα*, see above), *ἠγγεῖλα* from *ἠγγέλλω* 'I announce', *ἐνῆριξα* from

κηρύσσω 'I proclaim', ἤρπαξα from ἀρπάζω 'I seize', ἐσάλπιγξα from σαλπίζω 'I sound the trumpet' (for *σαλπιγγ-ω), ἐτέλεισα Att. ἐτέλεσα from τελέω -ω 'I finish' (for *τελεσ-ω). The futures are ὁπομανῶ τετιανοῖμαι ἀγγεῖω like γτερῶ etc., but νηρῶν ἀρπάξω σαλπιγῶ τελέσω like πληῶ etc. Compare § 756.3 p. 275.

Many analogical changes took place in the aorist forms from presents in -ζω, because these represent both -δ-ω and -γ-ω; e. g. ἤρπασα instead of ἤρπαξα following ἰδύσασα (ιδιάζω for -αδ-ω), and ἐδίκασα instead of ἐδύκασα following ἤρπαξω. The ending -ξα became very common for δ-verbs in Doric and the N.-W. Greek dialects. The σ-future followed suit.

(5) σ-aorists from stems having the suffixes -ā-, -ē- or ὀ go back to the pre-Greek period. To those cited in § 813 p. 351, add the following ἔμνησα Dor. ἔμνᾱσαι from mn-ā- ✓ *men-* 'think, mean', ἐβῆσα Dor. ἱβᾱσαι from g-ā- 'to go' (§ 497 Rem p. 57), ἐζησα ἐζύσασα from gi-ē- gi-ō- ✓ *gei-* 'live', ἐχορησα from xo-η- 'to give an oracle'. Amongst dissyllabic aorist stems with these suffixes, those in -η-σ- take a prominent place, as ἐμίλησε from μέλει 'it is a care', ἐθέλησα from θέλω 'I wish', ἐδέησα Hom. Aeol. ἐδεύῃσα from δέω Hom. Aeol. δεύω 'I lack, need', with which were associated forms made from present stems with some characteristic, as ναυτιζήσας from ἵζω 'I place' for *σι-zd-ō, ἐρύπησα from ῥέπ-τω 'I strike', ἐχαίρησα from χαίρω 'I rejoice' for *χαρ-ω, ὠζησα from ὠζω 'I smell' for *ὠδ-ω. With these go similar futures, as μνήσω βήσομαι μολήσω, see § 750.1 p. 271, § 756.1 p. 275.

(6) Along with the forms mentioned under (5) go the aorists of later denominatives, as ἐτίμασα Ion ἐτίμησα, ἐφίλησα, ἐμίσθωσα, ἐδάκρυσα, ἐλόνησα. See § 756.5 p. 276, § 773 p. 290, § 813 p. 351.

§ 823. *Italic.* Three Italic categories fall here

(1) Forms of the perf. indie. ending in -s-ti (to the building up of which a great many things have gone, see § 367). We have already mentioned *dēmpst prōmpst sērpst*

torst̃ muls̃ ṽst̃ d̃l̃r̃t̃ uss̃t̃ ṽx̃t̃ cōx̃t̃ -īx̃t̃ -lēx̃t̃ pl̃ēx̃t̃ suās̃t̃
joust̃ juss̃t̃, jūnx̃t̃ ē-mūnx̃t̃ plānx̃t̃; §§ 812, 813 Other examples
 are *māns̃t̃* from *maneō* *temps̃t̃* from *temnō*. *m̃x̃t̃* (*m̃x̃t̃i*?) and
m̃īnx̃t̃ from *nungō* √ *neigh-* 'to stale' (Gr *ώμιξα* (*i* ?), Lath.
 1st and 2nd pl. *m̃junct* (fut) *m̃īsz-me -te* *scrips̃t̃* from *scribō*.
dī-ṽst̃i from *dī-vidō* *f̃r̃t̃i* from *f̃r̃idō* cp. Skr *á-bhārāś-am*
á-bhārś-am (gramm.) from *bhgyā-ti* (cp § 524 p. 87). *d̃ñx̃t̃*
 from *d̃ucō*. *cleps̃t̃* from *clepō* Gr *ελεψα* from *λεπ-τω*
 'I steal'. *p̃x̃t̃i* from *pec-tō*. Gr *ἐπιζάωμι* from *πεκ-τέω* 'I comb'
cōn-sp̃x̃t̃i from *-spicō*. *ges-s̃t̃* from *gerō* for **gesō* *aux̃t̃*
 from *augeō*. Lath. 1st and 2nd pl *m̃junct* (fut) *áuks-me -te* from
áuqu 'I increase' *haes̃t̃* for **haes-s̃t̃* from *haereō* With
 internal nasal (cp *jūnx̃t̃* etc., above) O Lat *ñm̃x̃t̃-t* from
ñnqui-t √ *sneigh-* 'snow'. cp Gr *ἐνιψε* (*ἐνιψε*) *dist̃inx̃t̃*
 from *dist̃inguō*. cp. Gr *εστιξα* from *στιζω* 'I prick, pierce'.
s̃dñx̃t̃ from *sancio* beside *sacei*.

In the paradigm of *d̃l̃r̃t̃* there is not one form which can
 be held with any safety to be regularly derived from one of the
 unthematic forms of the pr Idg s-aorist We cannot connect
 the 1st sing with Skr mid *k̃y-ś-ē* beside *á-k̃y-ś-i* (§ 656
 p. 191), because of its past meaning It is as impossible to
 prove that *-imus* in *d̃l̃x̃-imus* represents a proethnic **-ῃμος*,
 as it is to prove that *-αμεν* in *ē-deĩξ̃-αμεν* represents **-ῃμεν*
 (§ 820 p. 356). The short forms of the 2nd pl., e g *d̃l̃x̃tis*
accestis excl̃st̃is, may, it is true, be regarded one and all as
 s-aorist forms (cp. Stolz, Lat (Gr² p 372 footnote 3); but on
 the other hand there is nothing against the traditional view,
 namely, that they are contractions of *d̃l̃x̃istis accessistis ex-*
cl̃usistis (cp Osthoff, Peif. 216 ff)

I would suggest that before the s-aorist had been drawn
 into any close connexion with perfect forms like *tu-tud-i* and
 with aorists like *fid-i-t*, some thematic forms had intermingled
 themselves amongst the non-thematic forms of the s-aorist, just
 as happened in other branches of Indo-Germanic (§ 833).
 I regard as thematic aorist forms, originally with secondary
 personal ending, *d̃l̃x̃i-t* and *d̃l̃x̃i-mus* (cp. Skr. *á-dik̃sa-t*

á-dikṣā-ma, Gr. ἄ-δικῆσε, O CSI *ῖεσο-μῦ*), whose ending is equivalent to that of *fid-t fid-mus*, then between pret *vīsi-t vīsi-mus* and present *vīsi-t vīsi-mus* there was the same relation as between pret. *scandi-t* and pres. *scandi-t* (the preterite forms originally had a secondary personal suffix) If aorists of this kind came to have the same syntactical value as perfect forms such as *totondit totondimus*, then *dix-t fid-t* might be made on the model of *totond-t*. To this group were attracted *vīdistis vīdisti*, which really belong to the *is*-aorist (possibly *vīderunt* also, see § 1023), and on the model of them sprang up *dixistis dixisti dixerunt* (§ 841)

§ 824. (2) The Conjunctive with -ε- -ο-, and the Optative with -ι-.

Lat *dixō dixim* (Gr. δειξω. αξιμ cp Gr. ἄξετε § 833. *empsum*, *in-ēnsim*, *capsō capsum*, *ob-jexim*, *farō faxitur faxim*, *oc-cūsim*, *ausim* Conj *dixō* beside indic. pres. *vīso* indic. pret. *dixi-t dixi-mus*, like Skr conj. *tāsa-t(i)* beside indic pres. *tāsa-ti* pret (*á*)-*tāsa-t*, see § 833

The Umbr.-Osc. *s*-future is also a similar conjunctive (on the disappearance of the conj. vowel, see I § 633 p. 474, § 655.5 p. 503 and the remarks on the ending -e-d of the 3rd sing perf in § 867 7 below) Umbr. *fust fust* Osc. *fust* 'erit' Umbr. 3rd pl. *furent* cp. (Gr. ἐφύοα etc., § 812 p. 350. Umbr. *pru-pehast* 'ante piabit'. Osc. *deuast* 'iurabit', *rensazet* 'censebunt' Compare the future with -es-, Umbr. *ferest* Osc. *pert-erest* § 837 The ending of the 3rd pl Umbr. -*ent(e)* stands for *-*ont*, see § 1022 at the end

(3) Conjunctive with -ē- (§ 926 b) Osc. *fusiā* 'foret', cp § 812 p. 350 Lat *essem*, cp. (Gr. fut. ἔσομαι. Lat *feirem vellem essem con-derem* (✓ *dhē-*) *darem stārem*, see § 812 pp. 348 f. With the root-suffixes -ā-, -ē- *in-trārem hārem flārem nārem arārem iuvārem*, -*plērem nērem flērem vidērem tacērem*, then denominatives as *plantārem claudērem finīrem*. See § 813 p. 351 Pelign. *upsaseter* 'operaretur' or 'operarentur'.

Compare the forms with *-es-* Lat. *agerem viverem*, Oso. *patensíns* for **patenesēnt* § 837.

This *ē*-conjunctive from the *s-* and *es*-aorist was very closely connected in Latin with the Infinitive in *-se* for **-s-i* (loc. sing.); c. g. *esse ferre in-trāre -plēre plantāre claudēre finīre*. The same sort of thing occurs in Aryan and Greek; as Skr. inf. *ḡ-ś-ē* beside indic. *á-jāś-am* (mid. **á-ḡś-i*), inf. *ḡḡ-ás-ē* beside indic. *ḡḡ-as-ē* part. *ḡḡ-as-āná-s*, Avest. inf. *ā nāś-ē* (to make away with) beside *nāś-ē-ma* (§ 815), Gr. *δεῖξαι μνῆσαι τιμῆσαι νοῦσαι* beside *ἐδείξα* etc. The infinitives belong to nominal *s*-stems (II § 132 pp. 414, 416, 418, § 162 pp. 489 f), and are a proof of the etymological sameness of the *s*-suffix in the verb and in the noun, see § 655 p. 189, § 834.

§ 825. As regards the relation of the vocalism in the root-syllable of the Italic *s*-forms to that of the parent language (§ 811 p. 348), all is obscure

The vocalism has been influenced by non-aorist forms in many words, e. g. *mulst* beside *mulgeō mulctum*, *torst* beside *torqueō tortum*, compared with *teist* beside *tergeō (tergō) tersum*. Sometimes the aorist goes along with the *to*-participle, and is different from the present, *ussī. ustū-s*, but *ūrō; dī-vīsī. dī-vīsu-s*, but *-vidō*, howbeit, *mīst* is different from *missu-s*

Whether *ē* in *-lēxī tēxī vēxī rēxī* in the Idg. *ē* of O.C.Sl. *těchŭ* Skr. *ádhaśam*, is doubtful in the extreme. It appears to have been imported from forms like *lēg-ī* beside partic. *lēc-tu-s*, and suchlike. *coxī* (for **quexī*) like Gr. *ἐνεψα*, cp. partic. *coctu-s* (for **quectu-s*).

As regards forms like *serpsī dēxī* (for *deix-*) it must be remembered that *ē* may have been shortened to *e* as set forth in vol. I § 612 p. 462, *serps-* for **serps-* and so on.

§ 826 Keltic In Irish the only indic. forms we have are the 2nd and 3rd sing., but without augment, and therefore really injunctive. The 2nd sing. is only used as a conjunctive (or hortative), the 3rd sing. both as conj. and future. Examples: 2nd sing. *comēir* 'raise thyself' for **cóm-ers-recs-s* beside

con-ērgum 'I raise myself' Gr. *ωρεξα*. 2nd sing. *tair* 'veni' for **tó-air-mcs-s*, 3rd sing. *tan* 'veniat' for **-mcs-t*, *co-tī* 'donce veniat' for **-t(o) mcs-t* beside *-icim* cp Skr. pret mid. *āks-i* beside pres. *āksā-tē* from *aś-nō-ti* 'reaches' (§ 659 p. 194). *for-tē* 'subveniat, iuvet' for **-steacs-t* beside *tiagum* 'I step, go' (*for-tiaqum* 'I come to the help'), $\sqrt{\text{steigh-}}$. Gr *ἐ-σταις-α*; perhaps by contamination of *-tē* with the conjunctive *tēis* (see below) arose *-tēi*, which is used as equivalent to *-tē* *do-n-fē* 'let him lead us' for **-vets-t*¹⁾ beside *fedum* 'I bring, lead': Lith *vėsme* etc., see § 812 p. 350

In all persons the Conjunctive is used with conj. meaning, and more rarely as a future. Examples: — from *tiagum*: sing 1st pres *-tias* 2nd *-tīs* 3rd (abs.) *tēs* *tēs*, pl 1st *-tiasam* 2nd *-tēsid* 3rd *-tiasat*. On account of the relation between absolute and conjunct inflexion in the present, arose the new forms sing 1st *tiasu* 2nd *tīsī*, pl 1st *tēsme* 2nd *tēsūt*. Other instances *no tes* 'effugiam' from *techum* 'I flee'. O.C.Sl. *těch-ŭ* from *teha* 'I run, flee' *at-resat* 'surgent' from *at-reig* 'raises itself', cp. *comēur* above. *co n-dārbais* 'ut demonstres' from *du-ad-bat* 'demonstrat' (pas- *-badar*) *ma fris-tōssam* 'si abiuraverimus' from *tongunn* 'iuro'

Again, the so-called *t*-preterite comes in here, as far as it was derived from the 3rd sing mid of the *s*-aorist in **-s-to*, say *do-bert* 'he brought' for **-ber-s-to*, *celt* 'celavit' for **cel-s-to*, *ro-anacht* 'he protected' for **anek-s-to*. See § 506 p. 72 f

§ 827. Germanic. A survival of the *s*-aorist is conjectured in O.H.G. *scri-r-un* 'they cried' opt. *scri-r-i* (part. pret. *gi-scriwan*) beside pret. sing. *sra* 'he cried' pres. inf. *scrian* 'to cry', *-r-* = pr Germ *-z-*, see I § 581 p. 434. Later on, this *r*-formation got into the verb *spīwan* 'to spew', the participle being changed from *ge-spīwen* to *ge-spīren* (but, vice versa, O.H.G. 3rd pl. *er-scriuun* follows *spīuun*). See

1) The long vowel in *-tē* is not due to Compensatory Lengthening, but to the fact that monosyllables bearing the chief accent, and ending in a vowel, were all lengthened in Irish (III § 440. 2 p. 373).

Joh. Schmidt, Kuhn's Zeitschr. xxv 599 f.; Kluge, Paul's Grundr. i 375. But this view of *scrirum* is very questionable; see G. Holz, Urgerm geschloss. ē, pp 47 f.; and Zarneke in P.-B. Beitr. XV 350 ff.

A few s-aorist forms have perhaps contributed to the system of the weak preterite, as Goth. *vissa* O.H.G. *wissa* 'he knew', whose plurals *wissum wissut wissun* may be compared with Gr. *ισαυ*. Compare § 907

§ 828. Balto-Slavonic

In Lithuanian, we find the 1st and 2nd plural and the 1st and 2nd dual injunctive used with future meaning. They have run into one paradigm with the future in -*siu* (§ 761 p 278), and in certain dialects appear side by side with the future in -*sime -site* and -*siva -sita*. As the Lith future could be used hortatively in the 1st and 2nd persons, there is the less reason for surprise at this commixture of the injunctive with the future in -*sio-*. In addition, the 3rd sing in -*s* appears to belong to our s-aorist, at least partly. If, for example, we assume that -*s* comes from -*st*, it is easy to understand the vowel shortening in *būs* (1st sing *būsui*) *ris* (1st sing. *rýsui*) *gaūs* (1st sing. *gáusui*) and the like, of which more is said in I § 664. 3 p. 523. Then we may compare the use of the future in general statements as *kàs vòks nepruðòps* 'the thief never grows rich' with the similar use of the injunctive in Greek (§ 909. 1). And further, this view of the 3rd singular is favoured by the Prussian forms, used exclusively as conjunctive, *boùsai (boùsai boùse)* 'be he, be they', and the like, which cannot be separated from Lith. *su-gausai* beside *su-gaūs* etc. whose -*ai* moreover is the same affix as we see in *tasaĩ* beside *tàs* 'the, that' (§ 999). This would be making **būs* for **bū-s-t* prothetic Baltic.

O.C.Sl s-aorist forms of this group are the 2nd and 3rd sing, plur, and dual; as sing *je je*, pl *ješte ješe*, dual *ješta ješte*, but the 1st persons are thematic (*jesũ jesomũ jesově*); see § 833.

Of s-forms preserved in both branches we have mentioned in § 812 *gĩs-me -te* from *genũ* 'I hunt, drive' O.C.Sl *po-žę* from

žin-ją 'I cut, harvest', Lith *m̃s-me* from *m̃u* 'I take' O.C.Sl. *jēs-ŭ* from *ima* 'I take', Lith. *pl̃aus-me* from *pl̃au-ju* 'I rinse' O.C.Sl. *pluch-ŭ* from *plou-a* 'I swim, sail', Lith *pa-būsme* from *pa-būñti* 'I awake' O.C.Sl. *bl̃jusŭ* from *bl̃judą* 'I guard, protect, take care', Lith. *ṽesz-me* from *vež̃ti* 'I drive' (trans.) O.C.Sl. *ṽēs-ŭ* from *ieza* 'I drive' (trans.), Lith *ṽēs-me* from *ved̃ti* 'I lead' O.C.Sl. *ṽēs-ŭ* from *ved-a* 'I lead', Lith *d̃eks-me* from *deg-ŭ* 'I burn' (trans. and intr.) O.C.Sl. *žachŭ* from *žeg-a* 'I burn' (trans.), Lith. *ēs-me* from *éd-mi* *éd-u* 'I eat' O.C.Sl. *jas-ŭ* from *jam̃* 'esse', Lith. *d̃ēs-me* from *de-d-ŭ* 'I lay' O.C.Sl. *d̃ech-ŭ* from *d̃e-ja* 'I lay', Lith. *sp̃ēs-me* from *sp̃e-ju* 'I have leisure' O.C.Sl. *sp̃ech-ŭ* from *sp̃e-ja* 'I get on, have success', Lith. *d̃ūs-me* from *d̃ū-du* 'I give' O.C.Sl. *dach-ŭ* from *dum̃* 'I give', Lith *st̃ós-me* from *st̃ó-ju* 'I tread' O.C.Sl. *stach-ŭ* from *sta-na* 'I place myself', Lith *b̃ūs-me* from *bū-ti* 'to be' O.C.Sl. *bych-ŭ* from *by-ti* 'to be', Lith *g̃ys-me* from *gy-jū* 'I revive, get well' O.C.Sl. *žich-ŭ* from *živ-a* 'I live'. Forms with -ā-, -ē-, and denominative forms in § 813 Lith *pa-vyd̃sme* from *pa-vyd̃-žiu* 'invideo' O.C.Sl. *vid̃echŭ* from *vižda* 'I see', Lith. *lank̃ós-me* from *lank̃ó-ju* 'I try to make soft or malleable' O.C.Sl. *lākach-ŭ* from *lāka-ja* 'I cheat, deceive'

§ 829. Lithuanian Besides the examples given in § 828 others were given in §§ 812 and 813, as *m̃lsz-me* from *m̃l̃s-u* 'I milk', *s̃ēs-me* from *s̃ed-u* 'I place myself, sit', *ž̃iós-me* from *ž̃iō-ju* 'I open my mouth', *g̃ūd̃ēs-me-s* from *g̃ūd̃ē-jū-s* 'I am greedy', *jūkk̃ūs-me* from *jūkk̃ū-ju* 'I play, sport'

The vocalisation of the root in the forms under § 812 is always that of the *slo*-future. There is no trace left of the Idg. vowel gradation (§ 811 p. 348)

From present stems with internal Nasal: *jūnks-me* from *jūng-u* 'I put in the yoke', *sk̃ūs-me* from *sk̃und-žiu* 'I lament' (cp § 761 p. 278), to be compared with Skr. *á-yuak̃s-mah̃i* Lat. *jānx-i*. From presents in -inu -enu. *saūs̃s-me* from *saūs-inu* 'I make dry', *gab̃ēs-me* from *gabe-nū* 'I push something

forward, help it on' (cp. § 761 p. 278), to be compared with Gr. *αἵηνα* for **(ē-)σᾰνσ-αν-σα* (§ 822. 2 p. 359), and again with O.C.Sl *vrǫnach-ŭ*, granting the correctness of the hypothesis offered in § 615 Rem p 154.

§ 830. Slavonic Some examples were given in § 828, and more in §§ 812 and 813, as *po-sluchŭ* from *-slu-ja* 'I hear', *orach-ŭ* from *or-ja* 'I plough', *rŭdĕch-ŭ* from *rŭĕda* 'rubeo', *cĕlēh-ŭ* from *cĕlē-ja* 'I get well'. On the aorist in *-nach-ŭ*, as *vrĭchnachŭ* from *vrĭg-na* 'I throw', see § 615 p 154 and § 829.

The general question of the s-aorist inflexion has been discussed in § 829 p 366. In the 2nd and 3rd sing. -s-s and -s-t dropt entirely by rule, which gave forms like *je* the look of a preterite of our 1st Present Class, those like *znu ora rŭdĕ* the look of preterites of Present Class X, and denominatives like *laka* the look of preterites without -lo- such as Gr. Lesb. *ĕtĭuā* (for **-ā-t*). Probably, however, some of these forms really are what they look like, for instance *bĕ* 'eras, erat' may come from Idg **bhŭ-ē-s -t* as well, and *du* 'thou gavest, he gave' may also come from Idg **dō-s -t*.

With roots in a consonant, the 2nd and 3rd sing. are found only when this root-final was a nasal, *r*, or *l*; as *je* (*jesŭ*), *ĕrĕ* and *ĕrĭ* (*ĕrĕchŭ* for **ĕrchŭ* and *ĕrĭchŭ* from *ĕr-ja* 'I devour, offer'), *kla* (*klachŭ* for **kolchŭ* from *kol-ja* 'I slay'), otherwise the thematic aorist without *s* was used, as 2nd and 3rd sing. *teĕe* beside *tĕchŭ tĕchomŭ* etc. The reason is that these roots were the only ones which according to the laws of Slavonic did not drop their final consonant.

The 2nd and 3rd sing. often add -tŭ, the ending of the 3rd sing. pres., as *prĭ-je-tŭ* instead of *-je*, *bitŭ* instead of *bi* (*bija* 'I strike'), *u-mrĕ-tŭ* instead of *-mrĕ* (*u-mĭra* 'I die'); *dastŭ* instead of *du* following *dastŭ* 'dat'. This addition came up first in the 3rd sing. aorist, and then went on to the 2nd sing. because the two persons had the same form. Compare imper. *jaŭdŭ* both 2nd and 3rd sing. § 949, and again Skr. 2nd and 3rd dual *akr-ātur -ātur* § 1038.

§ 831. From what was said in § 811 p. 348 on the Idg. gradation of the root syllable, it follows that *ē* is original in such forms as *věšū nēsū tēchū rēchū* (*reka* 'I say'), and the *a* = Idg. *ō* in *basū* (*boda* 'I pierce', cp Lat. *fodiō fodi*); the long vowel was originally confined to the singular. Since a long vowel before *l*, *μ*, liquid, or Nasal + Consonant was shortened, as laid down in vol I § 615 p. 465, the same vowel-grade may be assumed for forms like *bich-ū* (**bhēg-s-*), *cisū* (*cīta* 'I count, reckon, honour' cp Skr. *cāits-*), *po-sluchū* (Skr. *śrāuś-*), *mrēch-ū* for **merch-ū* (*mīra* 'I die', **mēr-s-*), *vrēs-ū* for **vers-ū* (*vrīz-a* 'I tie', cp Lath 1st and 2nd pl. adjunct. *veřsz-me -te* from *verž-iū* 'I tie', *✓uergh-*), *meš-ū* (*meša* 'I stir up').

Where the root syllable has a weak grade, this is always seen in the infinitive stem as well, so that we are not justified in assuming that it comes from the Idg. weak form of the plural and dual active. E g *žrīch-ū* (also *žrēch-ū*) beside *žrī-ti* (also *žrē-ti*), *klach-ū* for **kolch-ū* beside *kla-ti* for **kol-ti* from *qļ-* like Lath. *kāls-me -te* (§ 726 p. 256), *krych-ū* beside *kry-ti* 'to cover' as contrasted with Lath. *krāus-me kīāu-ti*

§ 832. Roots ending in a consonant also make aorists with the ending *-ochū* in (C)Sl, e. g. beside *nēsū*. sing. *nesochū*, pl. *nesochomū nesoste nesošē*, dual *nesochovē nesosta nesoste*. The W.-Slav. languages have *-ech* etc. instead of S.-E.-Slav. *-ochū* etc. The conjecture as to this inflexion offered in vol. I § 110 p. 105, and supported now by Jagić, is untenable (Arch. slav. Phil., x 175, 191). It is far more likely that this is some peculiar Slavonic growth, probably a transformation of the aorist without *s* (*nesū*) on the analogy of the s-aorist. The relation of the 2nd and 3rd sing. *děla* to the 2nd pl. *dělaste* 2nd dual *-asta* 3rd dual *-aste* first caused the 2nd and 3rd sing. *nese* to change its forms *nesete -eta -ete* into *neseste -esta -este*, as the former were the same as those of the present. Next, *nesochomū nesochovē* may have arisen beside *nesomū nesovē*, and by and by the 1st sing. *nesochū* completed the group. Then

differences were levelled out, the West-Slavonic in all consistency putting *e-* in all persons (*nesech* etc.), while the other branch took *-o-*, and changed *neseste* to *nesoste* etc. A different view is taken by Wiedemann, Beitr. zur althulg. Conj., 109 f.

II. Thematic s-stems.

§ 833. The forms which fall under this heading belong to our XXth Present Class. They have been partly given in §§ 657 ff., and the only reason for reverting to them here is that they are very intimately connected with the non-thematic s-aorist.

(1) Indicative. In Sanskrit, as we saw in § 659 p. 194, the use of the thematic vowel with the s-aorist was conditioned by the form of the Root, as *á-mṛkṣa-t*; but non-thematic inflexion is also found, as *á-dikṣ-i* beside *á-dikṣa-t* from *diṣ-* 'to show, point', *á-drākṣ-am* beside *á-dṛkṣa-t* from *dṛṣ-* 'to see', *á-srākṣ-am* *á-sṛkṣ-i* from *sṛṣ-* 'to free'. O Pers. *ny-apīšam* 'I wrote' seems to be similar to *á-dikṣ-a-m*, see *loc. cit.* above. An Avestic thematic form is *a-saša-p* from *sarəh-* (*kens-*) 'speak', with strong root.

In Greek, the 3rd sing. act. was thematic from the pro-ethnic stage; e. g. *ε-δεξε*, see § 820 p. 356. In the Epic dialect this is true of other persons, as *ἔξε-ε* *ἔξο-ν* beside *ἔξο-μαι* 'I will come', *ἐ-βήσε-το* beside *ἔ-βησ-α* fut. *βήσο-μαι* from *g-ā-* 'go' (see Curtius, Verb II² pp. 307 f.) Perhaps these latter forms arose partly by analogy of the 3rd sing. in *-ε*, and partly by that of thematic forms of the imperative (see below).

Remark. The Att. *ἔπεσον* 'I fell' *ἔχενον* 'cachaui' do not come in here. They got their *α* from the fut. *πέσομαι* *χενούμαι*. See F. Hartmann, De aor. sec., 66; Wackernagel, Kuhn's Zeitschr. xxx 313 ff.; the Author, Gr. Gr.² p. 169.

Latin Aorists of this sort are forms like *dixi-t* *dixi-mus*, see § 823 p. 361. These forms were related to the conj. (fut.) *dixō* and to the opt *dixim* just as Skr. *á-bhakṣa-t* to conj. *bhákṣa-t*, and (ir. *ἔ-βησε* to conj. *βήσο-μεν*.

Irish. Mid.Ir. *seiss* 'has seated himself, sat' and 'sits' for **setse-t* from $\sqrt{\text{sed-}}$, cp. Skr. conj. *sáts-a-t* Gr. indic. $\epsilon\sigma\sigma\alpha$. From *seiss* as used for the present upsprang a redupl. prot. *siassair* 'he sat' for **se-(s)ess-* (Thurneysen, Kuhn's Zeitschr. xxxi 99), to be compared with Skr. *na-nákš-úr* from *nák-ša-ti* 'reaches' and others (§ 659 p 194)

In O.C.Slav. the 1st persons are thematic, as *jesŭ jeso-mŭ jeso-vě* On the *ch* of *dachŭ trŭchŭ* etc., see I § 588. 1 and 2, pp. 442 f.; on the Idg sound-groups *ks* and *qs* in *něsŭ (nesa)* and *rěchŭ (reka)*, see *ibid.*, and § 414 p 303 The *s*-type spread into the *ch*-series, and thus we have forms like *jachŭ jachomŭ* instead of *jasŭ jasomŭ* (ground-form **etso-*, $\sqrt{\text{ed-}}$ 'to eat'), as also in the 3rd pl *jašę* instead of *jaseę*

(2) Imperative. Aryan and Greek forms come in here Ved. 2nd sing. *něša*, cp. conj. *něš-a-t(i)* from *nī-* 'to lead', *parša*, cp. conj. *pārš-a-t(i)* from *par-* 'to bring over, transfer', mid. 3rd sing *rāsa-tām* 3rd pl. *rāsa-ntām*, cp. conj. *rās-a-t(i)* from *rā-* 'to give'. Avest. 3rd pl *janhe-ntu*, cp. conj. Gath. *jēnqha-iti* from *jam-* (*gem-*) 'to go' (ir Ep. $\omicron\lambda\sigma\epsilon\ \omicron\lambda\sigma\acute{\epsilon}\tau\omega$, cp. fut $\omicron\lambda\sigma\omega$ 'I will carry, or bring', $\omicron\psi\epsilon\sigma\theta\epsilon$ (sing $\omicron\psi\epsilon\sigma$ in Hesych), cp. fut. $\omicron\psi\omicron\mu\alpha\iota$ 'I shall see', $\acute{\alpha}\lambda\epsilon\tau\epsilon\ \acute{\alpha}\lambda\epsilon\sigma\theta\epsilon$, cp. fut $\acute{\alpha}\lambda\iota\omega$ 'I will lead'; $\epsilon\pi\iota\text{-}\beta\eta\sigma\epsilon\omicron$, $\lambda\acute{\epsilon}\xi\epsilon\omicron$ and others These Greek imperative forms were adduced in § 747 p 269 to support the theory that the σ -future, at least in part, has grown out of the conjunctive of the *s*-aorist I admit that the parallel *o*-conjunctives of Aryan and Greek, with which the imperative forms went very closely, belong to the non-thematic indicative with *s* But I must remind my readers of the formal identity of the Skr. conj. *tās-a-t(i)* and the indic *ta-sa-ti* Goth *-þmsa*. Imperative forms with a genuine personal ending are really Injunctive, and these have been used in the parent language and ever since both for the Indicative and for the Conjunctive (wish, futurity), see § 909 Compare § 854, on the imperf perf Skr *mumōc-a-ta* Gr *μενοῦσ-τε*

(3) Participle Skr. *dlīṣa-māṇa-s* Avest. *dīše-mna-* beside Avest 2nd sing indic *dāiš* from *dhī-* 'to notice'. Avest.

xšnaoše-mna- beside 3rd pl. injunct. *xšnaošen* from *xšnu-* 'to join oneself to, comply with'.

B. STEMS IN -es-, -əs-, AND -is-.

§ 834. Between -s- and what is usually called the Root there often appears -e-, -o-, or -i-. We have -e-s- in Aryan, Greek,¹⁾ Italic, perhaps Keltic; -ə-s- in Aryan, Greek, perhaps Keltic; -i-s- in Latin (-ī-s- in Sanskrit). In view of the connexion of verbal forms with -s- and noun-stems with -s- (§ 655 pp 189 f, § 824 p. 363), we may identify Gr. **ῥειδεσ-* in *εἰδέα* ἡδέα with **ῥειδεσ-* in gen. *εἰδε-ος*, 2nd sing. mid. *ἐ-πελάσ-θης* with adv. *πέλας*, Skr. mid. *á-rōciś-ta* with neut. *rōciś-*, 3rd pl. *á-jāriś-ur* with Gr. *γῆρας*, and Lat. *vīdis-tis* may be compared with *cimis* Gr. *ῥέμω-* (II § 134 pp 425 f). The same intermediate vowels occur in the s-future: Gr. *τενέω* *τενῶ*, *πελάω* *πελῶ*, Skr. *rōciśya-tē*, see § 749 ff pp. 271 ff.

Special vowel-grades for the root-syllable, as in the s-aorist (§ 811), cannot be made out for the parent language; and regard being had to the variants -e-s-, -ə-s-, -i-s-, which undoubtedly must often have been interchanged by form-transference, we might expect without further argument an intricate ablaut in the root syllable. The commonest grade in historical times is the e-grade (1st Strong Grade), as *ueid-* in Skr. *vēdiś-* Gr. *εἰδε(ν)-* Lat. *vūlis-*, *gem-* in Skr. *gamīś-* Umbr.-Osc. *benes-*; cp. the s-future Skr. *haniśya-ti* Gr. *θενέω* etc.

As regards the tense, or kind of action denoted, we must observe that whilst the s-stems described under (A) are prevailingly aorist, so that we must regard this as fairly representing the proethnic use, these -es- -əs- and -is-stems do not have the aoristic use anything like so often in proportion; for instance, Skr. *arcas-ē* Gr. *ῥῖδεα* never had it. The verb-

1) I no longer regard *e* in Gr. *ῥῖδεα* as representing Idg. *a*. See p. 271 footnote 1

suffix -s- therefore, in all its forms, had originally nothing at all to do with tense. This explains the mass of instances in all sorts of languages where *s* runs right through the verb (cp. the *s*-verbs, in §§ 636 ff). Hence it happens that even where *s* does not go through a verb, *s*-forms often enough have no aorist meaning, as in Gr. εἰδ-εσ- (ᾗδεα εἰδέω εἰδέειν). It certainly cannot be proven that here the meaning conveyed was originally aorist. Here again we see how useful it would be if we could keep Verb Morphology quite free from terms borrowed from Syntax (cp. § 484 pp 33 ff.).

I. es-stems

§ 835. There are no *es*-preterites in Aryan. But we may refer once more to the presents cited in § 656 pp. 190 f, Skr. *v-ās-te* (Gr. ἐπί-εσται) *arc-as-ē* Avest. *rānəh-anəh-ōi* etc.

§ 836. Greek. ᾗδεα εἰδεα 'I knew', served for a preterite to οἶδα 'I know', cp. O Ir. *ro-fetar* 'I know' with -es- or -is- (§ 838), Skr. *á-vēdiś-am* with -əs-, Lat. *vīdis-tis* with -is-, conj. Ion.-Att. εἰδέω εἰδῶ (2nd sing. εἰδέης εἰδέης 3rd pl. εἰδέωσι εἰδῶσι by transfer to the *ē* *ō*-conj.)¹⁾ and (Hom.) εἰδέω, cp. Skr. *vēdiś-a-t* Lat. *vīder-ō*, opt. εἰδεῖμεν for **ἑιδ-εσ-ι-μεν* sing. εἰδέην, cp. Lat. *vīder-ē-mus vīder-ē-m*.

Hom. ᾗτα (unless it be properly ᾗα — see below —, the form in our texts is ᾗα) Att. ᾗειν 'I went', imperf. and aor. preterite to εἶμι, ground-form **εἶ-es-ην*, cp. Umbr. conj. (fut.) *eest est* 'ibut' for **εἶ-es-e-t(i)*, Skr. mid. *āy-iś-ta* (gramm.), Lat. *us-* (1st **εἶ-is-*) in *us-tis ier-ō ier-i-m*. As in pr. Greek *εἶ* dropped between sonants, ᾗειν (which should be *ᾗειν) must have got its iota subscript from ᾗμεν etc. (§ 502 p. 64), and it becomes a question whether the Homeric form should not be read ᾗα. If Hom. εἶην is to be recognised for an

1) On the forms εἰδῶ εἰδέας in the text of Homer, see W. Schulze, Kuhn's Zeitschr. xix 251

optative of εἴμι (see Curtius, Verb II² p. 99), it is natural to derive it from *ἐ(κ)-ε(σ)-κῆ-ν.

Remark. G. Meckler's theory (Beitr. zur Bild. des Gr. Verb., 69 ff.), that ἦδεα comes from *ἦφειδεκα, an aorist of the verb εἶδω, is untenable. See Wackernagel, Phil. Anzeiger 1887 pp. 240 f.

ἐ-νορεόσ-θης (stem νορεσ- 'to satisfy') ἐ-στορεόσ-θης (stem στορεσ- 'sternere') come in here as the 2nd sing mid., if we may venture to assume that they helped to form the θην-aorist (§ 589 pp. 129 f.). On ἐνόρεσ(σ)α ἐστόρεσ(σ)α, see § 842.

Furthermore, the future in -έω, as νορέω τενέω, if it be a conj. of the es-aorist and not for -εσ-γω (§ 747 p. 269). The difference in the use of this future and εἰδέω is explained because εἰδέω was bound fast to the indic. εἶδεα.

-es- in Greek has been borrowed by perfect stems, as πεπολθ-τα πεπολθειν beside πέποιθα 'I believe', ἐστήκειν beside ἔστηκα 'I stand', ἐτετιμήκειν beside τετίμηκα 'I have honoured' (side by side with the old perf preterites like ἐπέπιθμεν ἔσταμεν γεγάτην), the same with -is- in Latin, as totondis-tis totonder-ō totonder-i-m. I incline to think that this transfer is independent in Greek and Latin, πεπολθεα following εἶδεα and totondistis following εἰδιστις; but some hold that it took place before the original language broke up. The matter is discussed by Mahlow, Kuhn's Zeitschr xxvi 583; the Author, Ber. d. kgl. sachs. Ges. d. Wiss., 1883, pp. 178 f., Thurneysen, Bezz. Beitr. viii 274; and others. How obvious this re-formation was can be seen from Irish, where in later times the perfect was very largely transformed on the analogy of the s-preterite, as tānacus 'I came' instead of tānac

In the Indicative, -εα -εας -εε(ν) became in Ion.-Att. -η -ης -ει(ν). Then -ει(θ) by complementary analogy produces Att. -ειν -εις, cp. ἦν 'eram' instead of ἦα ἦ § 502 p. 65. The 3rd pl. was -εσαν in older Attic; this followed *-εσ-τε *-εσ-τον *-εσ-την as ἦσαν followed ἦστε etc. (§ 1021). -εσαν similarly caused the forming of -εμεν -ετε, which are the endings of old Attic. The endings -εμεν -ετε -εισαν are first found at a late period; so it can scarcely be allowable to derive -εμεν from *-εσμεν, which

has to be postulated for proethnic Greek. Probably -ai- came in from the singular.

A Greek new formation is doubtless the opt. *δειξίαιεν*, for **-σ-εσ-ιαν*, which, on the analogy of the indicative, produced *δειξίαιας -ειε*; similarly Skr. *á-yā-s-iś-am* (§ 839) and Lat. *dix-is-tis* *dix-er-ō* *dix-er-i-m* (§ 841). Compare §§ 944 and 1021 1

§ 837. Italic has nothing but Conjunctive forms

(1) o-Conjunctive used as future in Umbr.-Osc. (cp *just* § 824 p. 362) Umbr. *est est* 'ibit' for **ei-es-e(ti)*. Gr. *ἔειν* § 836, *ferest* 'feret', *an-penes* 'impendes'. Osc. *pert-ernest* 'perimet'. The same future could be made from present stems with some characteristic, as Osc. *dūdest* 'dabit' beside Vestin. *dū-d-e-t* 'dat' (§ 553 p. 107), to be compared with Skr. mid. *á-lad-iś-ta* beside *dā-dā-ti* *dā-d-a-ti*; Umbr. *heries* 'voles' *heriest* 'volet' beside *heris* 'vis' Osc. *heriad* 'velit' (§ 706 p. 233, § 716 p. 249).

(2) z-Conjunctive in Latin and Umbr.-Oscan (cp. Lat. *es-s-e-m* Osc. *fu-s-i-d*, § 824 p. 362).

Lat. *ager-e-m* *ager-ē-s*. cp. Skr. 3rd pl. *ājīś-ur*. *unguer-e-m*: cp. Skr. *āñjīś-am* *merger-e-m* cp. Skr. *á-majjīś-am*. *vīver-e-m*: cp. Skr. *á-jīviś-am*. I think it more likely that *forem* comes from **fu-es-ē-* (I § 172.3 p. 152), than from **fu-s-ē-*; it therefore belongs to -bō for **fuō*, as *agerem* to *agō*. The same formation is made from characterised present stems; as *sisterem* from *si-st-ō*, *jungerem* from *jung-ō* √ *jeug-* (cp. Skr. *jñj-as-ē* § 656 p. 191, *āindh-iś-ta* § 839), *sternerem* from *ster-nō*, *gnōscerem* from *gnō-scō*.

Umbr. *ostensendi* 'ostenderentur' for **-tendes-ē-ntēr* (§ 1082 1). Osc. *herríns* 'caperent' for **heres-ē-nt* from a pres. **herō*, *patensíns* 'aperirent' for **patenes-ē-nt* from a pres. **patenō* (§ 622 p. 159).

§ 838. Keltic. O.Ír. *ro-fetar* 'I know' 3rd sing. *ro-ftir* for **uid-es-* (I § 521 p. 379, and Thurneysen Kuhn's Zeitschr. xxxi 62 f., 98): Gr. *ἵδεα* conj. Hom. *idēw* beside *eidēw*, § 836 p. 373. I conjecture that *ro-fetar* originally meant 'I have

learnt', hence its present meaning 'I know', cp *seiss* § 833 p. 370. The phonetic rules however permit of another derivation, from **vid-is-*, in which case it would come near to Lat. *vidis-tis*.

II. as-stems.

§ 839. Aryan -is- in Sanskrit and in the Gatha dialect of the Avesta.

In the Gathas we find three forms. 1st sing. conj. *xšneṵ-is-ā* from *xšnu-* 'to attach oneself' (cp *xšnao-še-mna-* § 833 p. 371), indic. mid. *crv-iš-i crv-iš-tā* from *ku-* 'to look away to something, to hope', *i* is probably to be read *ī*, as often.

The formation is common in Sanskrit. As regards the 2nd pl. mid. in -*idhvam*, as *ājamidhvam*, it is to be noted that -*idh-* is due to the analogy of the other persons which have -*iš-* instead of *-*idh-* = *-*iḍdh-* (I § 591 pp. 447 f)

Usually with e-grade (1st Strong grade) in the root. *ā-star-iš-am* from *star-* 'to strew' 2nd sing mid. *kšan-iš-thās* from *kšan-* 'to wound' 3rd sing mid. *yām-iš-ta* from *yam-* 'cohibere'. 2nd dual *cay-iš-tam* from *ci-* 'to put in layers, collect' 3rd sing mid. *ā-nav-iš-ta* from *nu-* 'to praise' *ā-dharš-iš-ur* from *dharš-* 'to be brave, dare' Conj. *jambh-iš-a-t* from *jambh-* 'to snap at' *ā-šas-iš-am* from *šas-* 'to praise' 3rd pl mid. *ā-bōdh-iš-ata*, conj. *bōdh-iš-a-t* from *budh-* 'to awake, notice' 3rd sing mid. *ā-sah-iš-ta* opt. *sah-iš-ī-mahi* from *sah-* 'to subdue'. 3rd pl *āj-iš-ur* from *aj-* 'agere'.

Other grades of root. *ā-bhār-iš-am* from *bhar-* 'to carry'. *ā-tār-iš-am* conj. *tār-iš-a-t* opt. *tār-iš-ī-mahi* from *tar-* 'to carry across, pass through'. 3rd pl mid. (pass) *ā-nāy-iš-ata* from *nī-* 'to lead'. Opt. *idh-iš-ī-mahi* from *idh-* 'set afire'. Opt. *gm-iš-īya* from *gam-* 'to go'.

As the root of 2nd sing mid. *pūr-iš-thās* (*par-* 'to fill') shows it to have been based upon verbal forms like *pūr-dhi*, so also the *iš-*-aorist is often made from a characterised present stem 3rd sing mid. *ā-dad-iš-ta* beside *dā-dā-ti da-d-a-ti* from

dā- 'to give' (cp. Osc *dīdest*, § 837. 1 p. 374) 3rd sing. mid. *dīndh-iṣ-ta* opt. *mdh-iṣ-īya* (also *idh-iṣ-*) beside *m(d)dhē* pl. *mdh-ūtē* from *idh-*, *á-dṛh-iṣ-am* beside *dṛh-a-ti* from *darh-* 'to make firm' (cp. Lat. *junger-e-m* § 837 2 p. 374) *āīps-iṣ-am* beside *īp-sa-ti* from *āp-* *ap-* 'to attain', 1st sing. mid. *jīñās-iṣ-i* beside *ji-jñā-sa-tē* from *jñā-* 'to learn' 3rd pl. mid. *á-hlāday-iṣ-ata* beside *hlād-ayu-ti* causul of *hlād-* 'to refresh, give life to', 2nd sing. mid. *pyāyay-iṣ thās* beside *pyāy-āya-ti* causul of *pyāy-ya-tē* 'swells' (§ 796 p. 333). Compare 1st sing. pres. mid. *gāyis-ē* beside *gā-ya-ti* 'sings' (§ 656 p. 191).

The origin of the *siṣ-* aorist is like that of the latter group of forms 3rd pl. *āksīṣ-ur* beside pres *ak-ṣa-tē* (§ 659 p. 194) and beside aor. *āk-ṣ-i* (§ 655 p. 189) from *aṣ-* *aṣ-* 'to attain' *hāsiṣ-am* beside pres. *hā-sa-tē* (§ 659 p. 195) and beside aor. *á-hā-s-am* (§ 814 p. 353) from *hā-* 'to go, yield' 3rd sing. mid. *á-bhāsiṣ-ta* (gramm.) beside pres *bhā-sa-ti* (aor. *á-bhās-i-t*, gramm.) from *bhā-* 'to shune'. Compare the fut. *akṣīṣya-ti* *bhāṣīṣya-tē* § 750. 2 p. 272. So again *á-jñā-siṣ-am* beside *á-jñā-s-am* (cp. Lat. *gnōri-tur*), *á-gā-siṣ-ur* conj. *gā-siṣ-a-t* beside 1st sing. mid. *gā-s-i* from *gā-* 'to sing', *ra-siṣ-am* beside 3rd sing. mid. *á-iq-s-ta* from *ram-* 'to be quiet' Compare with these *siṣ-* aorists, which had not become common in Vedic, Gr. *δέξιαν* § 836 p. 374, and Lat. *dixis-tis* *dixer-ō* *dixer-i-m*, § 841

Remark In Mas of the Veda occur forms with *-ṣiṣ-* instead of *-siṣ-*, as *pyā-ṣiṣ-i-mahī*. This shows the same phonetic change as *ṣuṣ-ka-s* for **suṣhā-s* I § 587 4 p. 413 Compare Whitney, Am Journ Phil vi 277; Bloomfield and Spieker, Journ Amer Or Soc xiii 118

The 2nd and 3rd sing. of the aorists with *-iṣ-* and *-siṣ-* ended regularly in *-ī-ṣ* and *-ī-t*, as *á-starī-ṣ* *-t* beside *á-stariṣ-am*, *á-yāsi-ṣ* *-t* beside *á-yāsiṣ-am* The original endings must have been **-iṣ(-ṣ)* and **-iṣ(-t)*. That of the 3rd sing. is still seen in injunctive forms like *avīṣ-t-u* (§ 909), and the influence of the 2nd sing. can be made out in aorist forms such as *á-jay-i-t* (§ 574 p. 115). *-ī-ṣ* *ī-t* cannot be got out of **-iṣ-ṣ* and **-iṣ-t*. They rather belonged in origin to our IXth Present Class, and were not sigmatic aorist at all; *á-star-ī-t* is like *á-rōd-ī-t*

á-brav-ī-t (§ 574 p. 116). As *á-star-ī-t* is to *staru-ti*, so is *á-has-ī-t* to *hā-sa-tē*, and *á-bhās-ī-t* to *bhā-sa-ti*.¹⁾ These forms in -īs -it took the place of **astariš* **ahāsiš* (2nd and 3rd sing.) because it then became possible to distinguish the persons; then -īs and -it drove **iš* **it* out of the field altogether. Compare *ī* instead of *i* in *á-dhī-mahi*, *mṛ-nī-mās* and the like § 498 p. 62. How -sīs -sīt passed afterwards from the sīš-aorist to the s-aorist, see in § 816 p. 354

§ 840. Greek Here -ασ- == -es- is found only in such verbs as use the s-suffix outside of the aorist stem. Attention should be called to the future in -αιω, if it was conj of the σ-aorist (§ 747 p. 269, § 757 pp 276 f), and the indic 2nd sing. in -ασ-θης, if it had a share in originating the θην-aorist (§ 589 pp 129 ff) E.g. κρεμάω ἐκρεμάσθης from κρεμιασ- 'to hang' (ρεμιασ-τό-ς) beside κρεμα- (ρεμα-μαι ρεμά-θῃς), κρεάω ἐκρεάσθης from ρερασ- 'to mix' (ρερασ-τό-ς ρερέρασται), σκεδάω ἐσκεδάσθης from σκεδασ- 'to scatter' (σκεδασ-τό-ς ἐσκέδασται). On the σ-aorists ἐκρέμασ(σ)α ἐκέρμασ(σ)α ἐσκέδασσαι, see § 842.

In Keltic, -es- may be looked for in the s-preterite of the 1st and 2nd Conjugations, as O Ir *ro-charus* Mid.Cymr. *cereis* 'I loved' For the Britannie dialects only -ās(s)- and not -ās(s)- may be assumed. 3rd sing O Ir. *ro-char* for *-*caras-t*, 2nd sing depon. -asser for *-*as-thēs* + *r* (Thurneysen, Idg. Forsch. 1 463). Also found, pl *ro-charsam* -charsid -charsat for **carassomo(s)* **carassete* **carassont(o)* Thurneysen, who sends me this explanation of *ro-char*, throws out the question whether *ss* did not come from forms in which *st* originally was: the 2nd pl **caras-te* became **carasse*, this was enlarged to **carassete* by adding the usual ending of the 2nd pl., and then by analogy **carassomo(s)* etc. May we venture to suggest a parallel with the relation of Gr. ἐκρεμάσ-θης (see above) and ἐκρέμασσα (§ 842)?

1) Jackson believes that he has found an Avestic 2nd sing. of this kind in *frā-dāhiš* Yt. 3. 2, from *√dā-* (Proceed. Am. Or. Soc., Oct. 1889, p. CLXV).

III. *īs-*stems

§ 841 In Latin, *-is-* appears in the inflexion of the perfect stem. Indicative only *-is-tis* *-is-ti* and *-erunt*, if the last is for **-is-ont(a)* (§ 1023), Conjunctive (fut. perf.) *-erō* *-erimus* for **-i-s-ō* **-is-i-mus* Optative (conj. perf.) *-erim* *-erimus* for **-is-ē-*, and in the late-born pluperf with *-eram* = **-is-ā-m* *vīdis-tis*. cp Skr. *vēdiṣ-* Gr. *είδε(ν)-*, *us-tis* for **eis-* **e₂-is-*: cp Skt *ayīṣ-* Gr. *έει(ν)-*. *līquis-tis*, *fīdis-tis* *vīcis-tis* And doubtless *fūgis-tis* *rūpis-tis* *jūvis-tis* (*juv-* for **djugu-*, beside Lith. *džiaugiu'-s* 'I am glad') with *ū* = Idg. *eu*. *vertis-tis* *scandis-tis* Also *scābis-tis* *cāvis-tis*, *fōdis-tis* and *lēgis-tis* *vēnis-tis* may come in here, the last two to be compared with Gr. *γῆρας* (§ 834 p. 371)

Remark Since so many kinds of forms have contributed to the Latin perfect (§ 867), it is impossible to restore with any certainty the proper vowel grades of the root As regards *ē*, for instance, in the system of *lēgī*, (1) this may have come from *lēgī-s-tis* as suggested, (2) *lēgimus* may follow the analogy of *sēdimus* for **se-zd-*, as Skr *pētīmā* follows *sēdimā* (§ 471 p. 16), (3) *lēg-i vēn-i* may be non-thematic, like Goth *qēm-um* Skr. *sāh-i-ds-* (loo cit), or (4) *lēg-i* may = pr Ital. **lēg-e-d*, and be a thematic preterite form related to *legi-t* as Gr *μυῖε-ται* to *μύδε-ται* Skr *sāhu-ti* to *sahā-tē* (§ 480 Rem p. 28, § 514 p. 81)

Phonetic law forbids our assuming that *-es-* has been weakened to *-is-* in *vīdis-tis* (*vudis-sem* § 842); cp. *scelestu-s capessō* and the like It is not a sufficient explanation to say that *-e-* became *-i-* because of *-imus*, or that the relation of *amāmus* · *amāssem* produced *vertissem* beside *vertimus* (Bartholomae, Bezz Beitr xvii 112) Nothing is left but to hark back to Idg. *-i-s-*¹⁾ In § 834 p. 371 we compared *cui-s-* Gr. *θέμι-σ-*. Compare further *αἶψ-ι-σ-* in *ἐπαίσ-το-ς* *ῥέψ-(σ)α* from

1) I will here give a possible way of identifying Lat *-is-* with Idg *-es-* or *-əs-*; but I do not believe that any one will adopt it **ste-ti-fī* or *-bī* (Gr *ἔ-στα-τε* Skr *ta-s-hi-tha*), **tu-tūdi-tis* **tu-tūdi-fī* (Gr *τε-τράπου-τε* Skr *tu-tōdi-tha*), **scidi-tis* (Skr. *ā-chida-ta*) become *stetis* *stetisī*, *tutudis* *tutudisī*, *scidis* on the analogy of **iides-tis* **vīdes-ā*; and then by reciprocal analogy, these became *vīdis-tis* *-ī*.

ālo 'I hear' for **āfio*-ω and in *ālo-θé-σθα* beside Skr. *āv-a-ti* 'regards, favours',¹⁾ *āf-i-σ-* in *ālo-θω* 'I breathe out' beside *ālo-v* (doubtless for **āfio-o-v*) beside *ā(f)-η-μι* 'I blow, breathe', variant stem *āf-εσ-* in *āσθμα* (*ālo-θω* : *āσ-θμα* = Lat. *vīdis* : Gr. *εἰδε(σ)-*). Further, *āl-ίσ/o-μαι* *ἀρ-αρ-ίσκω* beside *ἀρ-ίσ-κω* (§ 673 p 206). Lastly, Skr. *ā-grah-ī-ṣ-am*, where I hold *-ī-* to be merely an ablaut variant of the *-i-* now under discussion. If, as we must assume, it was in proetbnic Latin that *-is-* spread from the verbs to which it properly belongs to all others, then according to I § 33 p 33, *-er-* in *vīderō* etc. must be derived in all instances from *-is-*. Thus e g *verterō* will be for **vertisō* (but *verterem* for **vertesē-m*)

vīde/a-m shows the same *ā*-suffix as *-bam eram* (§ 583 p. 124), and probably it is due to analogy, being made to complement *vīderō* like *eram eiō*. Observe that *dīrō dīxim* have no **dīxam*.

The endings of *vīdistis -istī vīderō vīderim vīderam vīdissem* were transferred both to forms like *totondī tetigt* and to those like *dīxī*, so that we have *totondistis totonderō* and *dixistis dixerō* etc. The former may be compared with Gr. *πενολίθου* (§ 836 p 373), the latter with Skr. *āyāsiṣam* (§ 839 p. 376). The efficient cause of these new formations may have been that in the Indicative many of the original forms of the 2nd sing. and pl had become rather awkward, as 2nd sing. **totons(s)ī* 2nd pl **totons(s)is* (or **totonstī* **totonstis* with *t* restored from *estis*) and 2nd sing. **dīx(s)* 2nd pl **dīxtis*.

We proceed to mention the *īs*-aorists of Latin and Irish belonging to 10-present stems (Class XXVI).

In Latin, those verbs whose 2nd sing indic pres. ended in *-is*, had the *ē*-conjunctive in *-īrem*, as *farcīrem* from *farcīō*. The only exception is *fierem* like *agerem*, § 837 2 p. 374. But from verbs like *cāpiō* *-is* the conj. was *-ērem*, *capērem*; and it remains uncertain whether this be for **-is-ē-m* or **-es-ē-m*, cp *capis-sō* and *capes-sō* § 842.

1) To assume a 'Root' *avis-* for *ālo-v* and a present **āf-εισω* I hold to be wrong (Sohulze, Kuhn's Zeitschr. xxix 249 ff.).

It must be remembered, in considering Lat. *farcīrem* and the like, that these went hand in hand with the original denominatives in *-i-ǵō*, as *finiō*, whose s-aorist, *finīrem*, is to be compared with (ir ἐρόνισα O C.Sl. *gostichŭ* (§ 813 p. 351) Hence the question presents itself — whether *farcīrem* is really like Skr. *á-grahīś-am*, whether it was not rather produced simply by the analogy of the *īs*-formation. In this case it might be compared with O C Sl. *bichomŭ* (§ 727 p. 257), which was modelled upon *gostichomŭ*

In the s-aorist of the 20-present (3rd Conjugation) in Irish, the 3rd sing ended with **-i-s-t*, as *-lēic* for **leikŭs-t*. A short *i* is seen also in Mid Cymr, which in this aorist had *-yss-*, e. g. *eisteddyssant* 'they sat' Compare § 840 on *ro-char* for **-caras-t*. The question which there had to be answered on behalf of *ro-charsam*, now crops up again for *-lēcsem*. Hand in hand with these 20-verbs went those in **-i-ǵō* and those in **-éǵō*, as 1st sing. *do-ro-dālius* from *-dālim* 'I divide', 1st pl. *ro-moit-sem* from *moidim* 'I extol'.

C STEMS WITH -s-s-.

§ 842. As the s-suffix was in no sense a special aorist suffix, but was used in the parent language with other tenses of a certain number of verbs, it need not surprise us to see that verbal s-stems often make an aorist with a second s. Analogous formations with *-əs-* have been brought before us in § 839, the Sanskrit aorist series of which one is *āk-śiṣ-ur*.

Greek. Hom. ἐ-σπασ-σα Att. ἔσπασα from σπάω 'I pull' for **σπα-σω*, ἔ-σπασ-ται. ἔ-κλασ-σα from κλάω 'I break off' for **κλα-σω*, κέ-κλασ-ται. ἔ-νυρέμασ-(σ)α 'I hung' ἔ-κέρασ-(σ)α 'I mixed' ἔ-σνέδουσ-(σ)α 'I scattered' beside κρεμασ-τό-ς νε-κέρασ-ται ἔ-σκέδασ-ται. (f)-έ-σ-(σ)α 'I clothed' beside 2nd sing. ἔσ-σαι. ἔ-σβ-εσ-(σ)α 'I quenched' beside σβ-εσ-τό-ς ἔσβεσ-ται. ἔ-νόρεσ-(σ)α 'I satisfied' beside κε-νόρεσ-ται. ἀρ-έσ-(σ)ασθαι 'to come to an understanding'

beside ἀρεσ-τό-ς. ἰ-κάλεσ-(σ)α 'I called' ἀλ-εσ-(σ)α 'I ground' ἐμ-εσ-(σ)α 'I spewed' from the presents καλέω ἀλέω ἐμέω, perhaps for *καλεσω *ἀλεσω *ἐμεσω. εἴρυσ-(σ)α ἱρυσ-(σ)α 'I pulled' beside εἴρυσ-ται. Compare § 575 p. 117, § 656 p. 191, § 661 p. 196, § 836 p. 372 f., § 840 p. 377.

Remark. There is too little support for the theory that these Greek *σ*-aorists stand in a direct historical connexion with the Sanskrit *si*-aorist, — that originally the singular active had *-ses-* (*-sēs-*) and the plural *-ss-*, and that Sanskrit kept only the singular form, Greek the form of the plural (W Schulze, Kuhn's Zeitschr. xxix 266 ff)

Italic. With Lat *vīsō* for **ueit-sō*, *quaesō* for **quais-sō* (§ 662 p. 197), compare *petes-sō* O Lat. *ad-petis-si-s*, *capes-sō* O Lat. *capis-sa-m*, *lucēs-sō*, *facēs-sō*. And to the same group as *fuō faxitur faxim* (§ 824 p. 362) belong *amās-sō amāssim*, *turbās-situr*, infin. *averruncās-sere*, *habēs-sō pro-habēssim*, *licēssit*; *amb-issim*, *-ss-* after a long vowel, which should be *-s-*, is due to the analogy of forms with *-ss-* following a short vowel, cp. *ēssem* instead of **ēsem* (*edō*) on the analogy of *ēssem* (from *sum*). With *petissis capessam* are associated forms like *vidis-se-m*, *ē-conjunctives*, whose analogy produced (1) *totondissem* and (2) *dixissem* etc. The forms with *-is-s-* have their nearest parallels in Gr. ἦσ(σ)α from ἀΐ-σ- (§ 841 p. 378 f.).

THE PERFECT.¹⁾

§ 843. The chief marks which keep the Idg. Perfect distinct from Present and Aorist are two. (1) Firstly some peculiar personal endings in the Indicative; as from √ *ueid-*

1) On the Indo-Germanic Perfect in general. H. Osthoff, Zur Geschichte des Perfects im Idg. mit besonderer Rücksicht auf Griech. und Latein, Strassb. 1884. C. Pauli, Das praeteritum reduplicatum der idg. Sprachen und der deutsche Ablaut, Kuhn's Zeitschr. xii 50 ff. Pott, Verschiedene Bezeichnung des Perfects in einigen Sprachen und Lautsymbolik, Zeitschr. für Völkerpsych. xv 287 ff., xvi 117 ff.

'to know, sen'. 1st sing. Skt. *véd-a* Gr. *oîd-a* Goth. *vát*, 2nd sing. *reîtha oîoða váist*, 3rd sing. *véd-a oîd-e vát*. (2) Secondly, the participle active formed with the suffix *-yes-*, as Skr *vid-vás-*

Aryan Bartholomae, Die ai *ε*-Formen im schwachen Perfect, Kuhn's Zeitschr xxvii 337 ff. *Idem*, Der 'Bindevocal' *ι* im avestischen Perf, Ar. Forsch. ii 97 ff.

Greek and Latin Ernault, Du parfait en grec et en latin, Paris 1886

Greek. H. Malden, On Perfect Tenses in Greek, and especially the First Perfect Active, Trans Phil Soc, 1865, pp. 168 ff. Loebell, Quaestiones de perfecti Homeric formae et usu, Leipz 1877. H. von der Pfordten, Zur Gesch des griech. Perfectums, Munich 1882. J. Stender, Beiträge zur Gesch des griech. Perfects, 2 Theile, München-Gladbach 1883—84. R Fritzsche, Über griech. Perfecta mit Prasensbedeutung, Sprachwiss Abhandl aus G Curtius' Gramm. Gesellsch. pp 43 ff. H Uhle, Die Vocalisation und Aspiration des griech. starken Perf., *ibid*. pp. 59 ff. Mahlow, Einige altentumliche Perfectbildungen des Griech., Kuhn's Zeitschr. xxiv 293 ff. J Schmidt, Die Entstehung der griech. aspirierten Perfecta, *ibid* xxvii 309 ff. *Idem*, Noch einmal die griech. aspirierten Perfecta, *ibid* xxviii 176 ff. Alex Hoppe, Über das griech. zweite Perfect, Festprogr. des Erfurter Gymn., Erfurt 1870, pp. 34 ff. The Author, Der Ursprung des griech. schwachen Perfects, Kuhn's Zeitschr. xxv 212 ff. F Hartmann, Wieder einmal das *α*-Perfectum, *ibid* xxviii 284 ff. K F Johansson, Über das griech. *ν*-Perfect, in Beitr. zur griech. Sprachk., Upsala 1890, pp. 33 ff. F. W Walker, Greek Aorists and Perfects in *-α*, Class Review v 446 ff.

Italic. A Harkness, On the Formation of the Tenses for Completed Action in the Latin Finite Verb, Trans Amer. Phil Assoc. v 14 ff., vi 5 ff. Platzer, Die Lehre von den lat. Perfectis und Supinis, Neubrandenburg 1840. Lattmann, Das Gesetz der Perfect- und Supinbildung im Lateinischen, Zeitschr. f. d. Gymnasialw. N F ii (1868) pp. 94 ff. M Kinke, Die Zeitwörter der latein. 3. Conjugation in ihren Perfectformen, Heiligenstadt 1843. Schleicher, Der Perfectstamm im Lateinischen, Kuhn's Zeitschr. viii 399 f. Fr Müller, Über das lat. Perfectum, Sitzungsber. d. Wien Akad. LXvi 225 ff. Corssen, Zur Bildung des Perfectums, in Beitr. zur ital. Sprachk., pp. 503 ff. W. Deecke, De reduplicate linguae Latinae praeterito, Leipz. 1869. E Frohwein, Die Perfectbildungen auf *vi* bei Cicero, ein Beitrag zum Sprachgebrauch C's und zugleich ein Supplement zu F. Neue's Formenlehre, Gera 1874. L Havet, Les prétendus parfaits en *-āvi*, Mém. Soc. lingu. vi 39. W Schulze, Das lat. *ν*-Perfectum, Kuhn's Zeitschr. xxviii 266 ff. G Curtius, Über das lat. Perfect auf *vi* und *ui*, Ber. d. sächs. Gesellsch. d. Wiss. 1885 pp. 421 ff. P. Regnaud, Les parfaits composés en latin, Lyon 1882. L. Scheffler, De perfecti in *vi* exeuntis formis apud

Gr. *ἵδ-αις* O.C.Sl. *sta-vŭ* from $\sqrt{\text{sta-}}$ 'stand' (II § 136 pp. 438 ff.).

Except in Armenian and Balto-Slavonic, the pr. Idg. Perfect remained in all branches of the language a large and comprehensive group. It was least changed in Aryan, Keltic, and Germanic. In Greek it was mixt up with a κ -formation, and in Italic with a whole series of non-perfect tense forms.

The proethnic perfect forms may be divided into two groups according to the stem.

poetas Latinos dactylicos occurrentibus, Marburg 1890 Th. Birt, Verbalformen vom Perfectstamme bei Claudian, Archiv f lat Lexikogr iv 589 ff. H. Kern, Das osk Perfect auf *-ite*, Kuhn's Zeitschr xxv 240 ff. Danielsson, Zum altital *t*-Perfect, Paul's Altital Stud iv 133 ff.

Keltic Windisch, Das reduplicierte Perfectum im Irischen, Kuhn's Zeitschr xxviii 201 ff

Germanic W Soheror, Die reduplicierten Praeterita, Zeitschr. f österr Gymnas xxiv 295 ff, and Zeitschr f deutsch Altert xix 154 ff, 390 ff Sievers, Die reduplicierten Praeterita, Paul-Braune's Beitr i 504 ff. Pokorny, Über die reduplicierten Praeterita der germ. Sprachen und ihre Umwandlung in ablautende, Landskron 1874 Holthausen, Die reduplicierenden Verba im German, Kuhn's Zeitschr xxvii 618 ff G. Burg-hauser, Die Bildung des germ Perfectstammes vornehmlich vom Standpunkte der idg Vocalforschung Plog 1887 Ljungstedt, Anmärkningar till det starka preteritum i germanska språk, Upsala 1887 R. E. Ottmann, Die reduplicierten Praeterita in den german Sprachen, Alzey 1890 G Holz, Die im Got noch reduplicierten Perfecta, in: Urgerm z und Verwandtes (Leipz. 1890) pp 21 ff H Lichtenberger, De verbis quae in vetustissima Germanorum lingua reduplicatum praeteritum exhibeant, Nanoy 1891. J Grimm, Die ahd Praeterita, Germania iii 147 ff. J Hoffory, Die reduplicierten Praeterita im Altnord, Kuhn's Zeitschr. xxvii 593 ff C Pauli, Über die deutschen Verba praeteritopraesentia, Stettin 1863. Osthoff, Das praeteritopraesens *mag*, Paul-Braune's Beitr xv 211 ff Aufrecht, Eine altnord. Aoristform, Kuhn's Zeitschr. i 474 ff. Von Knoblauch, Die germ. Perfecte auf *r*, *ibid.* i 573 ff. Schweizer-Sidler, *r* im altddeutsch Praeteritum, *ibid.* ii 400 Mullenhoff, Angebliche Aoriste oder Perfecta auf *r* im Altnord. und Hochd, Zeitschr f deutsch Altert. xii 397 ff Zarnoke, Zu den reduplicierten Praeteriten, Paul-Braune's Beitr. xv 350 ff. J von Fierlinger, Die 2 ps sg perf starker Flexion im Westgerm., Kuhn's Zeitschr xxvii 430) Works on the weak Germanic Preterite are given under § 907.

(1) Reduplicated Stem, with *o* in the root syllable of the 3rd sing. indic. act., if the root belonged to the *e*-series E. g. **ġe-ġon-*, **ġe-ġn-* **ġe-ġn-* from $\sqrt{\text{ġen}}$ 'gignere'. Gr. γέ-γον-ε γί-γα-μεν, Skr. ja-jān-a ja-jñ-úr

(2) Unreduplicated Stem Sometimes the ablaut is the same as in (1), as **uod-* **ud-* from $\sqrt{\text{ued}}$. Gr. ὄδ-ε ἰδ-μεν, Skr. vṛṣ-ā vid-mā. Sometimes different, as with *ē* in roots of the *e*-series, e. g. **mēd-* from $\sqrt{\text{med}}$ 'measure'. O.Ir. ro mīd-ar Goth. mēt-um, **sēd-* from $\sqrt{\text{sed}}$ 'sit' Goth. sēt-um Lith. sėl-ēs; **sēgh-* from $\sqrt{\text{segh}}$ 'conquer, hold'. Skr. sāh-vās.

In perfect stems like **ġe-ġon-* or **uod-* the *o*-grade prevailed in the 2nd and 3rd sing Indic. Active (ὄσθα ὄδε), and, in the opinion of most scholars, the 1st sing. as well (ὄδω), the *e*-grade in the Conjunctive (εἰδ-ο-μεν) Skr. ta-tān-a-n), and, according to some scholars, in the 1st sing. Indic. Active too (πέαμν-α), the weak grade in the plural and dual Active, and right through the Indicative Middle (γέ-γα-μεν ἔ-κ-τον τέ-τρον-ται Skr. ni-ny-úr ni-ny-ē), and in the Optative (Skr. va-vṛt-yā-t Goth. vaúrþ-ei-ma) To *o* in **ġe-ġon-e* answers *ō* in **se-sō-* (Gr. ἀφ-έωκε Goth. saí-sō) from $\sqrt{\text{sē}}$ 'send forth, sow'.

Remark Considering that the ending of the 1st sing indic act was Idg. -n, while that of the 3rd sing was Idg -e, there is a difficulty in the difference between Skr 1st sing. ja-jān-a and 3rd sing. ja-jān-n. I have identified jajāna with γέγονε (I § 78 p 69). De Saussure (Mém. sur le syst prim 72 f) and Osthoff (Perfeot, 61) equate jajāna -- Idg. **ġeġena*, on which view γέγονε would be due to levelling and should be **ġeġena*; and as a matter of fact no difficulty worth mentioning faces this view From the standpoint of those scholars who deny that Idg *o* becomes Ar. ā in open syllables, no explanation of Skr. jajāna has been found which is in the smallest degree satisfactory (see the last attempt in Bechtel, Die Hauptprobleme der idg Lautlehre, 57, 165), cp. § 790 p 322 on the ā of bhārāya-n. It may be observed in passing that the means lately used by J. Schmidt to combat my theory of this Aryan ā are very little calculated to help in solving the point: (see Kuhn's Zeitschr. xxxi 472 footnote) A long list of authorities and ex cathedra statements will never decide the matter, this can only be done by constant and scrupulous examination of the facts Perhaps the question may be helped to a conclusion by the study of Indo-Germanic accent which has lately been taken up

§ 844. When the root ends in a consonant, some part at least, large or small, of the indicative forms in all the different languages have a short vowel before those personal endings which begin with a consonant.

Sanskrit. *-i-* in 2nd sing. act. *ās-i-tha ru-rōj-i-tha* (but *vēt-thu ta-tān-tha*), 1st pl. act. *pa-pt-i-mā* (but *yu-yuj-mā vid-mā*), 2nd sing. indic. mid. *ūc-i-ṣē ja-jñ-i-ṣē* (but *da-dṛk-ṣē*), 3rd pl. mid. *ja-jñ-i-rē*, to which answers Avest. *vaoz-i-rem*, cp. Skr. partic. act. *pa-pt-i-vās-* (but *da-dṛṣ-vās- vid-vās-*).¹⁾ In Vedic this *i* is found only when the preceding syllable is long. In Avestic, *-amu* in *daiḍy-ama* beside pass *di-ḍae-itī* (§ 537 p. 97).

Greek shows *-α-* in the 1st and 2nd pl *τε-τράφ-α-μεν τε-τράφ-α-τε* (but *ἴδ-μεν εἰλήλουθ-μεν ἴστε*). Compare partic. *πεπτός* for **πε-πτ-α-φώς*, answering to Skr. *pa-pt-i-vās-* (but *εἰδ-(φ)ώς*), and the mid *πε-πτ-α-μαι* beside *πετ-ά-σαι*. On *-ας* beside *-θα* in the 2nd sing., see p. 386.

Latin. 1st pl. *tu-tud-i-mus sēd-i-mus*

Old Irish. 1st pl. *ce-chn-ammar* 2nd pl *ce-chn-aid*.

Gothic. 1st pl *vit-um sēt-um skat-skáid-um* 2nd pl. *vit-u-þ sēt-u-þ skat-skáid-u-þ*.

It is hard to decide when or how this intermediate vowel was to be found in the various perfect schemes of the parent language (for the same scheme did not do duty for all perfects). Perhaps then, as in the Veda, the quantity of the preceding syllable had something to do with it

What complicates the problem greatly is the suspicion that so many forms may have been changed by analogy. In Aryan, Greek, and Italic the question arises whether forms with the intermediate vowel were not influenced by forms from a root ending in a long *ā*-vowel, as Skr. *ta-sthi-mā* Gr. *ἔ-στα-μεν* Lat. *ste-ti-mus* (for *stelimus* cp. however § 869). In Greek, Italic, Celtic, and Germanic the 3rd pl. has an *nt*-suffix, Gr.

1) I do not here consider the *α* of the 2nd and 3rd dual active *vidāhur vidātur*, because it may have been identical with that of the 2nd and 3rd pl *vid-ā* and 3rd sing. *vēd-a* (§ 1038).

-anti -ati (mid -atai), Umbr -Osc -ens O.Ir. -atar and Goth -un, and it is quite possible that the vowel of these endings passed on to other persons. In Greek, there was mutual attraction between the perfect and s-aorist, because one or two personal endings were the same, τέτροϑ-α -ε having the same suffixes as εδειξ-α -ε (beyond doubt τέτροϑ-ας follows εδειξ-ις, and in later Doric γέγον-αν follows εδειξ-αν), then which came first, τετράρ-α-μεν -ατε or ἐδειξ-αμεν -ατε? In Italic, again, as early as the protothmic stage, the old perfect had got mixt up with thematic aorist. If, for instance, *i* was the thematic vowel in *fu-i-mus tetig-i-mus dīx-i-mus* as well as with *fu-i-t tetig-i-t dīx-i-t* (cp. pres. *ag-i-mus*), yet it is uncertain whether the *-i-* of Lat *-i-mus*, when used with consonantal roots, was ever anything else but Idg *-o-*. Even in Celtic the question meets us whether the plural forms had not the thematic vowel.

Since Avest *dardīy-ama* cannot be kept apart from optative forms like *yum-y-ama* (see § 1001), to assume an Idg suffix *-yme* as variant of *-me* in the perfect seems almost inevitable, and therefore I am inclined to refer to this the Gr. *-αμεν* in *τετράρ-αμεν* etc., and the Goth *-um* in *skatskād-um* etc., Lat *-imus* and O.Ir. *-annar* may also in some cases represent the same. But again the conjecture offers itself that the difference between Skr *papt-i-má* and *yuyuy-má*, between Gr. *τετράρ-αμεν* and *εἰλήλουθ-μεν*, represents a difference of structure like that which exists in Skr *rud-i-más* (Class IX §§ 572 ff) and *uś-mís* (Class I §§ 492 ff). It may be that once **papt-ami* **sazd-amá* (like Avest. *dardīy-ama*) and *tasthi-má* (= *ἔστα-μεν*) *cladhi-má* existed side by side, and that the former were transformed to match the latter and became *paptimá* *sēdimá*. But proved this cannot be, not even by the Vedic law of quantity. There is always the possibility that the parent language itself possessed perfect stems like **pe-ptā-* (and thus 1st pl. **pe-ptā-me*).

§ 845. The preterite connected with the Idg. perfect — pluperfect as it is called — which is only found with certainty

in Aryan and Greek, shows the same personal endings as other augmented preterites. Like the conjunctive and optative of the perfect, this cannot be distinguished from the corresponding forms of our Vth Present Class; see § 485 p. 39, § 555 p. 108.

In the same languages the pluperfect sometimes has thematic inflexion. These forms are to be compared with the corresponding forms of Present Class VI (§§ 561 ff.).

Protoethnic Indo-Germanic

§ 846. (A) Reduplicated Perfect.

With roots beginning in a consonant, the syllable of reduplication originally ended in *-e*, no matter what ablaut series the root might belong to. Examples. **ge-gon-* **ge-gn-* Gr γέ-γον-ε O.Ir ro gēuar (for **ge-gu-*) Skr. ja-ḡán-a from √ *ḡen-*, **se-stā-* **se-stā-* Gr ξ-στ-α-μιν Lat. *ste-ti-mus* Skr. ta-sthāú from √ *stā-*. But even then there were not lacking perfect forms with *ē* in the reduplicator, which one may call the Intensive Perfect. Gr ἐ-ἤ-γε-ρ-μιν Skr. ḡā-gār-a from √ *ger-*. See §§ 471, 472 pp. 15 and 17. The treatment of the initial root-consonants in the reduplicator has been already described, §§ 475 and 476, pp. 20 ff.

It cannot be proved for the parent language, that in roots beginning with a vowel, an *e* (or some other short vowel), serving for the reduplicator, contracted with the root-initial (as some have inferred from Lat. *ēd-i* Goth. *fr-ēt* Skr. *ād-a* from √ *ed-*, Gr. ἤχα O.Icel. *ðk* Skr. *āj-a* from √ *ag-*). It is very likely indeed that all these forms belong to the unduplicated perfect type. See § 848.

√ *der-* 'split, tear, flay', act. 3rd sing. **de-dór-e* 1st pl **de-dṛ-mé* mid. 1st sing. **de-dr-āi* (conj. **de-dér-e-t(i)* opt. **de-dr-īē-t* or **de-dr-īē-t*). Skr. *dadāra* mid. *dadrē* partic. *da-dṛ-vās-*, Gr. δέδωρα (Goth. *ga-tar*). √ *smer-* 'remember': Skr. *sa-smār-a*, Lat. adj. *memor* derived from a perf. **me-mor-i* (§ 476 p. 23). Skr. *kṣur-* Gr. φθιρ- 'to cause to run off or

disappear' (§ 812 p. 348) Skr. *ca-kṣār-a*, Gr. *δι-έφθορε ε-φθαρ-ται*. Skr. *śa-śar-a* 'he broke up, crushed' pl. *śa-śr-ur* (gramm.) mid. *śa-śr-ē* (O.Ir. *do-ro-hair* 'cecidit') √ *ger-* 'swallow' Skr. *ja-gār-a*, Gr. *βέ-βρω-ται* (*βρω-* = **gǵ-*) √ *per-* 'bring, bring forth, give a share' (Lith. *per-u* 'I brood, incubate, hatch') (Gr. *πέ-πω-ται*, Lat. *pe-per-i* for **pe-par-i* (*πω- par-* = **pǵ-*) √ *tel-* 'carry bear' (Gr. *τέ-τλα-μεν*, Lat. *te-tul-i*. √ *gen-* 'ignite' Skr. *ja-jān-a* *ja-jñ-úr* *ja-jñ-ē*, (Gr. *γε-γον-ε* *γέ-γα-μεν*, O.Ir. mid. *ro qēnai* (*gēn-* for **gign-*) √ *men-* 'think, mean, regard' Skr. 3rd dual mid. *ma-mn-ātē* (this may be from stem *mn-ā-* as said in § 850), opt. *ma-man-yā-t*, Gr. *μέ-μν-ε* *μεί-μου-μεν*, Lat. *me-mn-i* imper. *me-men-tō* (= (Gr. *με-μά-τω*). O.Ir. mid. *do-mēnar* instead of pr. Kelt. **me-mn-* (Goth. *man mun-un*, Lith. part. *mīn-ēs*) √ *ghen-* 'strike'. Skr. *ja-ghān-a* *ja-ghn-ē* conj. *ja-ghn-a-t* part. *ja-ghan-vās-* *ja-ghn-i-vas-*, (Gr. *πέ-φα-ται*, O.Ir. 1st sing. *ro qe-gon* √ *ten-* 'stretch'. Skr. *ta-tān-a* *ta-tn-ē* *ta-tan-ē* (*tun-* = **tyn-*) conj. *ta-tan-a-t*, (L. *τέ-τα-ται*, O.Lat. *te-tin-i* Skr. *kṣon-* (Gr. *τεν-* 'to wound, kill' Skr. *ca-kṣān-a* *ca-kṣān-ē* (gramm.), (Gr. *ἀπ-έκτορε*. √ *gem-* 'go'. Skr. *ja-ijām-a* *ja-gm-úr* *ja-gm-ē* Avest. opt. *ja-gm-yā-ē* Skr. part. *ja-gan-vās-* (I § 199 Rem. 2 p. 168, § 225 p. 193), (Gr. *βέ-βα-μεν* (Goth. *gam*, Lith. *gim-ēs* 'come into the world' partic.) √ *klex-* 'bend, incline' Skr. *śi-śrāy-a* *śi-śriy-ē*, (Gr. *κέ-κλι-ται* √ *lex-* 'inere' Skr. *li-ly-ur* *li-ly-ē*, O.Ir. 3rd sing. *ro li-l* 3rd pl. *ro le-l-dai*. √ *lley-* 'heat' Skr. *śu-śrāv-a* *śu-śruv-ē* conj. *śu-śrav-a-t* opt. *śu-śru-yā-t* *śu-śru-yā-t*, (Gr. imper. *κέ-κλυ-θι* beside *κέ-κλυκα* (see § 557 p. 109), O.Ir. 1st sing. *ro chuala* for **cōla* **cu-clov-a* Mid. Cymr. *cu-glew* √ *qley-* 'to move, shift'. Skr. *cu-cyuv-ē* Gr. *έ-οσι-του*. √ *ghey-* 'pour'. Skr. *ju-hāv-a* *ju-huv-ni* *ju-hv-ē* *ju-huv-ē*, Gr. *κέ-χυ-ται*. √ *pley-* 'to swim, float': Skr. *pu-pluv-ur* *pu-pluv-ē*, Gr. *πλε-πλυ-ται*. √ *dhey-* 'move violently, shake, take hold' Skr. *du-dhāv-a* *du-dhuv-ē* opt. mid. *du-dhuv-ē-ta*, Gr. *τέ-θυ-ται*. √ *bhey-* 'become, be'. Avest. *ba-vāv-a* 3rd pl. *bā-bv-ar'* Skr. 3rd pl. *ba-bhāv-úr* opt. *ba-bhū-yā-t* partic. *ba-bhū-vās-* (*-āv-* instead of *-u-* as in *ā-bhūv-am* § 497 p. 56 f., with *ba-bhāv-a* *ba-bhū-tha* compare *ā-bhū-t*

Gr. ἐ-φθ, loc. cut., and fut. Avest. *bū-šyē-itī* Gr. *qē-σιν* § 748 p. 271), Gr. *πε-φύ-ασι* *πε-φν-ώς* (O.Ir. 3rd sing. *ro bōi*, Lith. *bū-vēs* O.C.Sl. *by-vŭ*). *✓ derk-* 'see': Skr. *da-dārś-a* *da-dṛś-úr* *da-dṛś-ē*, Gr. *δέ-δορξ-ε* (O Ir *ad-con-darce*) *✓ uerg-* 'work' Avest. 3rd sing mid. *vā-ver^o-z-ōi*, Gr. *ἐ-οργ-ε*. *✓ merd-* 'crush'. Skr. *ma-mard-a* *ma-mṛd-u* *ma-mṛd-ē*, Lat. *me-mord-i* *memord-i-mus* *momord-i* *momordimus*. *✓ ters-* 'be dry, athirst' Skr. *tā-trś-úr* part. mid *tu-trś-ānā-s* (Goth. *ga-þars* *-þaurs-un* opt 1st pl *-þaurs-ei-ma*) *✓ dhers-* 'be bold'. Skr. *da-dhārś-a* *dā-dhṛś-ur* conj. *da-dhārś-a-t* (Goth. *ga-dars* *-dairś-un*) *✓ mert-* 'turn, give a certain direction or inclination to'. Skr. *a-vārt-a* *va-vṛt-úr* *va-ṛt-ē* *vā-vārt-u* *vā-ṛt-úr* *vā-vṛt-ē* (Goth. *vairþ* *vairþ-un*) *kl-ep-* 'to steal' (§ 797 Rem p. 334). Gr. *λέ-κλορ-ε* part Messen *κί-κλεβ-ής* mid. *λέ-κλεπ-ται* (Goth. *hlaf*). *✓ bhendh-* 'bind': Skr. *ba-bāudh-a* *ba-bundh-ur* (Goth. *band* *bund-un*). *✓ deik-* 'show' Skr. *di-dēś-a* *di-diś-ē*, Umbr. *de-rsic-ust* for **de-dic-* (I § 369 p. 279) fut. perf 'dixerit' (Goth. *ga-tāih* *-tāih-un*) *✓ bheid-* 'split'. Skr. *bi-bhēd-a* *bi-bhūd-úr* *bi-bhūd-ē* (Goth. *bait* *bit-un*) *✓ leq-* 'leave' Skr. *ri-ī-ēc-a* *ri-ric-ē* opt *ri-ric-yā-t*, (ir *λέ-λοιπ-ε* *λέ-λειπ-ται*) (Goth. *laihþ* *laihþ-un* O.H.G. *lēh* *hw-un*) *✓ seq-* 'pour out, strain, filter'. Skr. *si-šēc-a* *si-sic-ē* Ved *si-sic-ur* *si-sic-ē* § 475 p. 20 (O.H.G. *sēh* *sig-un*) *✓ gey-* 'taste, try, enjoy'. Skr. *ju-jōś-a* *ju-juś-ur* *ju-juś-ē*, (ir *γέ-γευ-μαι*. O Ir 3rd sing. *do-i oigu* (Goth. *kāus* *kus-un* O.H.G. *kōs* *kur-un* opt. 2nd pl. *kun-ī-t*). *✓ bheydh-* 'wake. observe'. Skr. *bu-bōdh-a* *bu-budh-ē* conj *bu-bōdh-a-s*, Gr. *πέ-πυσται* (Goth. *ana-bāup* *-bud-un*). *✓ bheug-* 'to bend'. Skr. *bu-bhōj-a* (gramm.), Gr. *πέ-φενγ-α* *πε-φνγ-μένο-ς* (Goth. *bāug* *bug-un*). *✓ jeyg-* 'iungere' Skr. *yu-yōj-u* *yu-yuj-ma* *yu-yuj-ē*, Gr. *ἐ-ζευκ-ται*. *✓ reud-* 'weep, lament'. Skr. *ru-rōd-a* *ru-rud-ur* (O.H.G. *rōg* *rugg-un*). *✓ srep-* 'sleep': Skr. *su-śvāp-a* *su-śup-ur* (O.Icel. *soaf*). *✓ uegh-* 'vehere'. Skr. *u-vāh-a* *ūh-ur* (Goth. *ga-vag*, Lith. *vēš-ēs* O.C.Sl. *vez-ŭ*). *✓ pet-* 'fly, shoot through the air, fall': Skr. *pa-pāt-a* *pa-pt-úr* (*pēt-ur*) part. *papt-i-vās-*, Gr. *πεντώς* doubtless for **πε-πτω-φώς*. *✓ sed-* 'sit'. Skr. *sa-sād-a* *sēd-ur*

for **sa-zd-*, Lat. *sēd-ī* for **se-zd-*? (Goth. *sat*) ✓ *dhē-* 'set, place, lay' Skr. *da-dhāu da-dhā-tha du-dhi-mā da-dh-ūr da-dh-ē*, Gr. *τέ-θε-ται*, Lat. *crēdidī* (I § 507 Rem p. 372), (fall *de-de* 'dedit' or 'posuit' (O Sax. *de-du-n* opt *de-d-i*? § 886) ✓ *sē-* 'send forth, throw, sow' Gr. *εἴ-ται* for **ḡ-ε-ται* Dor. *ἀφ-έω-ται* with *ω* from the active (*ἀφ-έωκα*), Goth. *saī-sō saī-sō-un* ✓ *dō-* 'give' Skr. *da-dāu da-di-mā dud-ē*, Gr. 3rd pl Boeot. *ἀπο-δέδοσαντι* midl. *δέ-δο-ται*, Lat. *de-d-i* ✓ *pō-* 'drink' Skr. *pa-pāu pa-pi-mā pa-p-ē*, Gr. *πί-πο-ται* (act. *πέ-πωκα*), Lat. *bibi* instead of **pe-p-i* (following *bi-bō*). ✓ *stā-* 'stand' Skr. *ta-sthāu ta-sthu-mā ta-sth-ē*, Gr. *ἑ-στα-μεν καθ-ίσταται*, Lat. *ste-t-i ste-ti-mus* ✓ *skhai-* *skhai-* 'emdere' (§ 521 p. 85) Skr. *ci-chéd-a ci-chid-ē*, Lat. *sci-cul-i*, Goth. *skai-skáip skai-skánd-un* ✓ (*s*)*tayd-* 'knock' Skr. *tu-tōd-a tu-tud-ūr*, Lat. *tu-tud-i tu-tūd-i*, Goth. *stai-stánt stai-stánt-un* Ital. Kelt *kan-* 'sing' Lat. *ce-cin-i* for **ce-can-i*, O Ir. 1st sing. *ce-chan*. ✓ *duy-* 'burn' Skr. *du-dāi-a* (gramm.), Gr. *δέ-δη(F)-ε* (*η* = pr. Gr. *α*) *δε-δαν-ιένο-ε*. Skr. *śad-* Gr. *αδ-* 'to distinguish oneself'. Skr. *śā-śad-ūr* midl. 1st pl *śā-śad-mohē*, Gr. *τε-καθ-μένο-ε* (Pindar), Hom. *κένασσαι κενάσμεθα* ✓ *pāḥ-* *pāḡ-* 'make firm' Gr. Dor. *πέ-παγ-ε*, Lat. *pe-pig-i* for **pe-pag-i*. ✓ *plāq-* *plāg-* 'strike' Gr. Dor. *πέ-πληγ-ε*, Goth. *fai-flōh* Skr. *ja-hlād-ē* (gramm.) from *hlād-* 'to refresh, give life to', (Gr. Dor. *τε-χλād-ε* 'swells, becomes luxuriant')

Skr. *ān-āśa* 'he desired', *ān-aś-ma ān-aś-ūr ān-aś-ē*. opt. *ān-aś-yā-t*. O Ir. *t-ān-aic* 'he came' 1st sing. *t-ān-ac* (-c = -nc-, I § 212 p. 178, § 513 p. 375), cp. aor. Gr. *ἐν-εγν-εῖν*, § 470 p. 15. Variant Skr. *anāś-a* (Gr. *κατήνοκα κατηνήνογε* (cp. *ποδ-ήνεκ-ής* 'reaching to the feet') On Skr. *āś-a* see § 851; on Gr. *ἐν-ήνοχ-ε ἐν-ήνεγν-ται*, § 858

§ 847. Perfect forms from Extended Roots

Root + suffix -ā-, -ē-, -ō- (§§ 578 ff. pp. 118 ff.). Skr. *ju-jyāu*, Gr. Ion. *βε-βίη-ται* (*βε-βίηκε*) from **g(i)h-ā-*, ✓ *ge-* 'compel, subdue'. Skr. *ma-mnāu* (gramm.), Gr. Dor. *μέ-μνā-ται* from *mn-ā-* ✓ *men-* 'think, mean'. Skr. *ju-glāu*, Gr. *βέ-βλη-ται* (*βέ-βληκε*) from *gl-ē-* ✓ *gel-* 'fall' (cp. § 587 p. 127). Skr. *va-vāu*,

Goth. *vaí-vð* from *u-ē* ✓ *au-* 'blow'. Skr. *ja-jñāú*, Gr. *ε-γινω-σ-ται* with *σ* added later (*ε-γινωκε*), O.Ir. *ad-gēn* (§ 877) from *gn-ō* ✓ *gen-* 'know'. On the Sanskrit conjugation of these perfects, see § 850

Root + *s*-suffix (§§ 655 ff pp 189 ff.). *ten-s-* 'pull, draw' Skr 3rd pl. mid. *ta-tas-rē* (Goth. *at-þuns -þuns-un*) *τηει-s-* 'shake' Skr *ti-tviš-ē*, Gr *σέ-σεισ-ται*

Root + *dh*-suffix (§§ 688 ff. pp 218 ff.) *rē-dh-* Skr. *ra-rādh-a* *ra-rādh úr* (pres *rādh-no-ti* 'finishes successfully, makes all right'), Goth *ga-rai-rōþ -rai-rōdun* (pres *ga-rēda* 'I consider, busy myself')

In the same way the present *sk*-suffix is seen in Skr *pa-piach-a* *pa-piach-un* and Lat *po pose-t* for **poporesc-t* from ✓ *piek-* 'ask', beside these we have Umbr *pepuikurent* 'rogaverunt' Mid Ir mid *im-chom-arc-air*, Goth *trah* (§ 670 p 203) Probably perfect forms with *sk* are not so old as the parent language

§ 848 (B) Unreduplicated Perfect

(1) First comes a group in which the vowel gradation was the same as in the Reduplicated Perfect. No perfect of this kind can now be recognised in particular forms of Italic, Celtic, or Balto-Slavonic and in Germanic, only with those roots which do not belong to the *e*-series

Skr. *véd-a* *vid-má* Avest (Gath *væd-ā*, Gr *οἶδ-ε ἰδ-μεν* from ✓ *ueid-* 'know' 1) Skr. *īś-ē* (and *īś-tē*) Avest *is-ē* 'has got something into one's power, has power over', Goth *aih* 'has' pl *aiq-un* (cp § 888) Skr *sar-pa* 'he crept' (*upa-sarpa*) beside *sa-sarpa*, *iś-i-vás-* beside *vi-vēś-a* *vi-viś-ē* from *viś-* 'to enter', *ni-śidhur* beside *ni-śiśēdha* 'he warded off, forbade' *-śiśidhur*. Gr Lesb Ion *οἶκ-ε* 'is like' *οἶκ-α-μεν* beside *οἶκ-ι* for *~Fε-Fom-ε*, Hom. *ἀμυι-(f)αγνῖα* beside *ἰάχιο* 'I cry out' for **f1-faxio* (§ 552 p 107)

1) Skr. *vrēda* 'he found out' does not ask for consideration here, although it comes from the same root. It probably first arose when the root had become differentiated into two — *vid-* 'know' and *vid-* 'find' (pres. *vindd-ti viddē*).

(2) Next these I place a number of forms which perhaps had *e* for the root vowel in the parent language itself Gr. Hom. ἐρχ-αται ἐρχ-ατο from (F)ἐργω 'I shut up, shut off' ¹⁾ (Gort κατα-Φελέμενος 'collected' ²⁾ from *Fελ-νω Lesb. ἀπ-έλλω etc., see § 611 p. 150; parallel reduplicated stem Hom. ἐέλεμεθα, Pind. plpf ἐόλει ἐπ-τενυκται ἐν ἐπιτυχία ἐστί (Vs ἐστο) Hesych beside ἐπι-τυγχάνω, but redupl τέ-τευχ-ε. Hom. δέχ-αται from δέχουμι 'I receive', but redupl δε-δεν-ται Compare further Curtius, Verb II² 163 ff (i Mever, Gr. Gr² pp 480 f Skr. *yam-ur yam-átur* beside *ya-yām-a yēm-úr* from *yam-* 'cohibere' *darś-i-vas-* beside *da-dárś-a da-dṛś-úr da-dṛś-i-vas-* from *darś-* 'to see' *dh-i-vás-* beside *u-vōc-a ūc-úr* from *uc-* (V *euq-*) 'to take pleasure in' *skambh-ur skambh-áthur* beside *ca-skambh-a ca-skabh-āná-ṣ* from *skambh-* 'to support' *śas-ur śas-irē* beside *śa-śas-a śa-śas-iu* (instead of **śa-śas-ur*) from *śas-* (*kens-*) 'to prophesy, praise' *takṣ-ur takṣ-atur* beside *tu-tákṣ-a ta-takṣ-úr* from *takṣ-* 'to fashion' *sah-vás-* (Rig-V, Pada text) beside *sa-sāh-a sēh-i-mu sa-sah-ē* from *sah-* 'to subdue' (cp. *sah-vás-* under 3) In forms like *darś-i-vas-*, the strong grade in the root may be explained as due to the analogy of the sing indic active, as in reduplicated forms like *śa-śas-ur*. But an argument for the formation of the whole group from a stem which is not really perfect to begin with is found in the partic *vi-jān-úṣ-as* Rig-V x 271, which must be derived from *jñā-* 'to know' and was modelled upon the present *jānā-ti* (§ 598 p 141 f), and in the perfects belonging to reduplicated present stems, such as *sīd-atur* (from *sīd-a-ti*), *vivak-vás-* (from *vī-vak-ti*), *didās-i-tha* (from *dī-dāsa-ti*), *nónāv-a* (from *nō-nav-i-ti*), see § 850, compare *viś-i-vás-*, cited under (1), beside pres. *viś-á-ti* and *dhi-ṣē dhivē* beside aor *i-dhi-ta*, also Gr ἄγ-ναι 'way, road' (sc. ὁδός) beside ἡχα ἡχμαι and pres. ἄγω.

1) Whether ἐρχατο is augmented or reduplicated is doubtful.

2) Wrongly read -Fηλέμενος by Baunack

Remark 1. Skr. *sa-sāh-ē* (beside *sāh-*) may have been formed from the stem seen in *sāh-vās-*, just as *sa-sāh-ē* was from that of *sāh-vās-* (see below). Again, there is no need to ascribe the re-formation *śa-śās-u* instead of **śa-śas-ur* to the influence of the singular alone (*śa-śās-a*), cp § 852 For Greek, too, we should have one more point in favour of the explanation of the secondary vocalism of the root in forms like *ῥ-εῖ-ναι* (instead of **ῥε-ῥν-ναι*), cp § 859

(3) Forms with *ē* in the root-syllable from roots of the *e*-series ending in a single consonant, the connexion with present stems having similar vocalism is obvious (§ 480 Rem p 28 f, § 494 p. 28) O Ir mid *ro mād-ar* 'indicavi', Goth pl *mēt-un* opt 1st pl *mēt-ei-ma* from *✓med-* 'measure', cp Gk pres *μῑδ-ε-ναι* Goth pl *sēt-un* Lith partic *séd-ēs* from *✓sed-* 'sit' (cp § 494 p 34, § 859 on Gk *ἵσ-τω*, whose initial is perhaps to be explained by supposing that **sēd-* was represented in Greek), cp. Lith pres *séd-mi* Skr. *sāh-vās-* from *✓segh-* 'to subdue', cp. *sāh-śva sāh-a-ti sādhd-s* (- **segh-tō*), *dās-vās- dās-i-vās-* from *✓deh-* 'honour, prize' (*duśas-yā-ti* Lat *der-us*), cp *dās-ti* (Gk *δαῖ-ναισσι*, *δηρ-αισσι*) (§ 621 p. 158, § 639 p 178) I regard *sa-sāh-ē da-dās-i-ma* as new forms in place of **sāh-ē *dās-i-ma*

Since Latin *sēd-* in *sēd-ī sēd-i-mus* can be regularly derived from **se-zd-* (cp. *sīdō* for **si-zd-ō* I § 594 p 450), it is reasonable to assume that *lēg-ī vēr-ī* are simply cast in the same mould by analogy just as in Sanskrit *pēt-ūr sēc-ē* and others must really be looked upon as coined on the analogy of *sēd- yēm-* (§ 852) On the other hand, *sēd-ī* can also be connected with Goth. *sēt-un* Lith *séd-ēs*, and *vēr-ī* with Goth. *qēm-un*; and this theory has the advantage that it becomes unnecessary to suppose that all *ē*-perfect forms from roots of the *e*-series with initial consonant are due to the analogy of the single form *sēd-ī*.¹⁾ However compare § 841 Rem., p 378.

1) After what has been said on Umbr *ander-sistu* in § 553 p 107, the question would be at once decided if one such *ē*-perfect could be found in Umbrian or Samnitio For Umbr-Oso *sēd-* is probably not derived from *sezd-*.

Furthermore, Idg. perfect forms of roots beginning with *e* and ending in a single consonant may also be brought under this *ē*-type. Cf. *ēd-ηδ-ως* instead of **h̥d-ως* (§ 858), Lat *ēl-ī ēd-i-mus*, Goth. *fr-ēt -ēl-un*, Lith *él-ēs* (OCSl. *ěd-ŭ jad-ŭ* Skr. *ād-a ād-ur* from *√ed-* 'eat' (1r 2nd sing *h̥o-ṭa* (came) to be used for the imperf., see § 858), Skr. *ās-a ās-ūr* from *√es-* 'be' Lith *ēj-ēs* from *ēj-us-i* from *√ej-* 'go' That *ē* is due to a contraction of *e-e* cannot be made probable.

(4) Roots with initial *a*-vowel, and ending in a single consonant, seem to have made this perfect in all forms with *ā* in the parent language **āg-e egi* from *√ag-* Skr. *āj-a* (gramm), Cf. *h̥χ-ε ηγ-uar* (*η* for *ā*), (Icel *ök* 3rd pl *ök-o -u*, **ān-e* from *√an-* 'breathe' Skt *ān-a* (Goth *ōn ōn-un*, Goth. *ōg* 'I fear' beside *agis* (in *νρος* (Lat *ēg-i co-ēpi* — Skr. *āp-a āp-ūr* — are Italic re-formates as much as *cēpi*, see § 870) Similarly with *ō-* the perf. **ōd-e* from *√od-* 'smell' (1r *ōd-ωδ-ε* instead of **ōd-ε* (§ 858), Lith *ū d-ēs āg- ōd-* from *āg- od-* seem to be formed on the same principle as *ēd-* from *ed-*, and if there is no reduplication in *ēd-*, there was none in *āg-* or *ōd-*. Then again, some forms which never had reduplication are no doubt to be found amongst the perfects of Germanic and Latin from roots with initial consonant, as (Goth *skōf skōb-un* Lat *scāb-ī scāb-i-mus* (*skōb-un . sēt-un* = *ōn-un fr-ēt-un*)

Remark 2 In II § 136 p. 438 I have offered a conjecture on the origin of the originally unduplicated perfect, namely, that the participle with the suffix *-ues* never had any reduplication. When these *ues*-participles became associated with the Perfect system in the parent language, two results followed (1) either the participle itself was reduplicated, or (2) the finite verb with which it went sometimes lost its own reduplication. That the perfect participle once stood independent of the reduplicated perfect type, such as Gr *γρ-γρ-α γρ-γρ-ουσ*, can be argued on the strength of the root-vocalism in Gr *εἰδώς ἐγγυεῖα* beside *οἶδς ἐγγυε* etc. (II p. 439)¹ Sanskrit shows *sāh-* and *daś-* as perfect stems only in *sāh-ōds-* and *dāś-ōds-*. Again, it may be mentioned that in Balto-Slavonic, which only shows participles of the above type with the sole exception of indie Slav

1) The Conjunctive with similar root-vocalism (*εἰδ-ο-ουσ* Skr. *tā-dān-a-i*, § 843 p. 384), also did not belong originally to the proper perfect forms, being thematic.

vēd-ē, all these are unreduplicated; and they include the large group exemplified by Lith. *sėd-ęs vėd-ęs* O.C.Sl. *vez-ŭ*. Lastly, it must be added that it is easy to explain the wide diffusion by analogy of stems like *sēd-* and *skāp-* in roots with initial consonant, displacing the older reduplicated forms, by supposing that they were taken up in order to get rid of a number of awkward and unnatural sound-groups which had developed amongst the weak forms in (plural and dual indie, etc.).⁴

Aryan

§ 849. We begin with a few additional examples (cp. §§ 846—848)

✓ *ger-* 'make' Skr. *ca-kār-a ca-kr-mā ca-kr-un* mid. *ca-kr-é ca-kr-šē* opt (prec) *ca-kr-iyā-s* part *ca-kr-vās- ca-kr-úš-*, Avest. 3rd pl act. *ca-xr-arē*, (O Pers. 3rd sing. opt *ca-xr-iyā*.
✓ *dher-* 'hold fast' Skr. *dhā-dhār-u dhā-dhār-a dhā-dhr-ē*, Avest. *da-dār-a dhā-dr-ē* ✓ *uen-* 'win' Skr. *vā-vān-a va-van-mā* (cp. *han-mas* § 498 p. 58) *va-vn-ī* conj. *vā-vān-a-s* part. *va-van-vās-*, Avest. (Gath. *vaon-arē* opt *vaon-yā-ē* part *va-van-vā vaon-uš-* ✓ *ei-* 'go' Skr. *iy-āy-a iy-ē-tha iy-ūr*. ✓ *bhā-* 'fear' Skr. *bi-bhāy-a bi-bhy-un* part *bi-bhī-vās- bi-bhy-úš-*, Avest. part *bi-wi-vā* ✓ *hē-* 'hear' Avest. *su-sru-ma su-sruyē* i e *su-sru-ē* (Bartholomae, Handb. § 90 p. 40), Skr. *śu-śrāv-a* etc., see § 846 p. 388 ✓ *te-* 'be strong' Skr. *tū-tāv-a*, Avest. *tū-tav-a* 3rd sing. opt (prec) *tū-tu-yā* Ar. *sarē-* 'to let go'. Skr. *sa-saṅ-a sa-sṅ-ē sa-sṅ-māhē* part. mid. *sa-sṅ-āna-s*, Avest. part mid. *harher-z-āna-*. Skr. *vardh-* 'to grow' *va-vārdh-a vā-vrdh-ūr vā-vrdh-ē* Skr. *kṣip-* 'to throw' *ci-kṣep-a ci-kṣip-ur* Skr. *vyadh-* 'to pierce' *vi-vyādh-a vi-vadh-ur vi-vyadh-ur vi-vadh-vās-* ✓ *le-* 'shme' Skr. *ru-rōc-a ru-ruc-ūr ru-ruk-vās-*. Avest. *rud-* 'to grow' (Skr. *rudh-*) 1st sing. **rū-ruoā-a* part **rū-ruā-uš-*. Skr. *yam-* 'combere' *ya-yām-a ya-yan-tha yēm-i-mā yēm-ūr yēm-ē*; *yēm-* for **īa-ym-* ✓ *īg-* 'offer' Skr. *i-yāj-a yēj-ē* and *īj-ē*, *yēj-* for **īa-ij-* ✓ *ue-* 'speak' (pr Ar. weak stem *ya-uk- ya-uc-*) Skr. *va-vāc-a* and *u-vāc-a u-vah-tha ūc-ūr ūc-ē*, Avest. 3rd sing. *va-vac-a* Gath. *vaoc-mā* mid 3rd sing. *vaoc-ē* part. *vaoc-uš-*.

✓ *uegh-* 'vehere' (pr Ar. weak stem **ya-uzh-*) Skr. *va-vāh-u* and *u-vāh-u ūh-úr ūh-ē*, Avest. 3rd pl. mid. injunct (used as plpf.) *vaos-i-rem*. ✓ *teq-* 'run, fall headlong' Skr. *ta-tāh-a* (gramm.). Avest. part. *ta-ḥk-uš-* cp. O Ir *ro tāich* 'fugit' pl. *ro tāch-atir*. ✓ *sed-* 'sit'. Skr. *sa-sād-a sa-sāt-itha sēd-i-ma sēd-úr* (*sēd-* for **sa-zd-*, I § 591 p. 447). Avest. opt *ha-zd-yā-ḥ*. ✓ *seq-* 'be with follow' Skr. *sa-śc-i-ma sa-śc-ur*. ✓ *dhē-* 'place' *dō-* 'give' Avest. 3rd sing. *da-ḍa* Gath. *da-dā-ḥā* mid. *daiḍē*, Skr. *da-dhāu da-dūu* etc., see § 846 p. 390

✓ *es-* 'be'. Skr. *ās-a ās-úr*, Avest. *āh-a āh-ur*¹ cp. Gr. ἴσ-θαι, § 848 p. 394

§ 850 Perfect Forms derived from an Extended Root, or from a Present Stem with some characteristic attacht (Suffix or Determinative). Compare § 847

From Roots + *-ā-*, *-ē-* or *-ō-*, only in Sanskrit. These Skr. perfects, of which *ja-jyāu ma-mnāu ja-glāu va-vāu ja-jñāu* are represented in the European languages (see *loc. cit.*), have the *ā* only in the strong stem: being in this unlike the Present, where *ā* runs through all the persons (e. g. *dr-ā-ti dr-ā-ni* §§ 578 ff. pp. 118 ff.) The reason why in their weak forms they followed Perfects with root gradation was that so many of the perfect endings began in a sonant. As we have *ja-jñ-ē* (beside *ja-jñāu*), *ya-y-ā ya-y-ur* (beside *ya-yāu ya-yā-tha*, *y-ā-* 'to go'), *da-d-ur* (*dr-ā-* 'to run'), *ta-tr-ē* (*tr-ā-* 'to protect'), so also *ja-jñ-i-vās-* instead of **ja-jñā-vās-*, *ya-y-i-vās-* instead of **ya-yā-rās-*, *pa-p-i-vās-* instead of **pa-prā-vās-* (beside *pa-prā pa-prāu pa-prā-tha*, *pr-ā-* 'to fill') *ja-jñivās-* and *papivās-* belonged properly to the Indicatives **ja-jān-a* and *pa-pār-a* (gramm.); and it is possible that there has been contamination of the extended root (*ḡn-ē ḡn-ō-*, *pl-ē-*) and the unextended (*ḡen-*, *pel-*);¹ compare Gr. *τε-τλα-μεν* and

1) Parallel to *paprāu*: *papāra* we have *papyē* (pres. *pyā-ya-tē*) and *pīpāya* (pres. *pāy-a-tē*), so that it is naturally doubtful with which of the two perfects Ved. *pipyē* is to be connected. The *i* in the reduplicator decides nothing, cp. *ji-jyāu*.

τε-ελ-η-ώς τε-ελ-η-κα), πλμ-πλμ-μεν and πλμ-πλ-η-μι (§ 594 p. 135. However, *yayivās-* at any rate is a new form, following some such analogy as *ta-sthi-vās-*.

Root + Nasal Infix or Nasal Suffixes (§§ 596 ff. pp. 136 ff.) Skr. *ta-stámbh-a ta-stabh-úr* (*stabh-* = **stmbh-*) and *ta-stambh-ur* (§ 852) conj. *ta-stúmbh-a-t* beside *stambh-a-tē* 'makes itself firm, supports itself' from √ *stebh-*, *sa-sañj-a* from √ *seg-* 'hang, affix', *da-dámbh-a* beside *da-dábh-a* from *dabh-* 'to hurt, deceive', see § 629 p. 167. *ju-ghūrṇ-a* beside *ghūr-na-ti* 'wavers'. *ji-jinv-a* beside *ji-nva-ti* 'sets in motion, helps on', *pu-pinv-a* beside *pi-nva-ti* 'swells, makes fat'.

Root + s-suffix Skr. *ta-ta-s-ī ē ti-tvi-ś-ē* see § 847 p. 391. Ar. *du-š-* 'to hate' (§ 656 p. 190): Skr. *di-dvṣ-ū di-dviś-ē* (gramm.), Avest. *dī-dvaēš-n di-dviś-ma* Skr. *ba-bhāś-a* (gramm.) beside *bhāśati* 'barks' for Idg. **bhel-se-ti* (the *ū* betrays this as a later re-formate). ep. O.H.G. *bal(l) hallun* (§ 657 p. 191) *da-dakś-ē* beside *dakś-ū-tē* 'is able, is of value, is brave' (§ 659 p. 194) *mu-mukś-ē* from √ *meṣk-* 'muc' (§ 669 p. 200).

With *sk*-suffix. Skr. *pa-prach-ū* see p. 391. *mu-mūrch-ū* beside *mūrcha-ti* 'curdles, congeals'. *ju-hūrch-a* (gramm.) beside *hūrcha-ti* 'slips, falls' Compare too the thematic *ān-archa-t* beside *ḡ-chā-ti ar-cha-ti* 'hits, attains', like *ān-arṣ-a-t* § 854.

With *t*-suffix (§§ 679 ff. pp. 211 ff.) Skr. *ci-t-* 'to notice, recognise' (§ 680 p. 212) Skr. *ci-kēt-a ci-kiṭ-ur ci-kiṭ-ē ci-kiṭ-vās-*, Avest. 3rd pl. Gath. *ci-kvit-er's* (cp. § 852) part. *ci-kiṭ-wā*. Skr. *yu-t-* 'to join on to, strive' (§ 681 p. 213), weak stem **ḡa-ṣt-*. Skr. *yēt-ē*, Avest. *ya-yat-ū yaēp-ma* (Gath. *yōiṣ-mā*) part. *yaēṭ-uš-*. Skr. *na-nart-a na-nṛt-ur* beside *nṛt-t-ya-ti* 'dances'. *pu-sphōṭ-a* beside *sphuṭa-ti* 'bursts, splits' (beside *phāl-ū-ti*, § 680 p. 211). *ci-cēṣt-a* beside *cēṣ-tu-ti* 'is in motion'.

With *dh*-suffix. Skr. *ra-rādḥ-a* see p. 391. *yu-yōdh-ū* *yu-yudh-ē* beside *yō-dha-ti* 'gets in motion' (§ 689 p. 219).

Skr. *ju-jī-va ju-jīv-ē* beside *jī-vu-ti* 'lives' (§ 487 p. 41).

From a reduplicated Present is often formed a Perfect having no further reduplication besides what the present had *sīd-atur* (beside *sa-sād-a sēd-úr*) from *sīd-a-ti* Idg. **si-zd-e-ti* from *✓sed-* 'sit'. *nind-i-ma* from *nī-nīd-a-ti* 'abuses, reviles', see § 550 p. 106 *vivak-cās-* from *vī-vak-ti* 'speaks' *dīdās-i-tha* from *dī-dāsa-ti* desid. or *dā-dā-ti* 'gives'. *nōnāv-a nōnāv-ur* from *nō-nōv-ī-ti* *nō-nu-mas* intens. of *nāu-ti* 'praises'. *dauidhāv-a* beside part. *dāvi-dhī-at-* intens. of *dhū-nō-ti* 'shakes'.) We may also if we choose place here *jāgār-a* (cp. Gr. ἐγείρωμαι) beside *jū-gar-ti* 'wakes, watches', since the present may be regarded as an intensive (§ 560 p. 109). *a* instead of *ā* in the reduplicating syllable is found elsewhere in Aryan too, and we have noticed in § 472 p. 17 that the spread of this *ā* in the reduplication is certainly not unconnected with the similarity in meaning of the Perfect-present and the Intensive. In later times another perfect *ja-jāgār-a* was made from *jāgar-ti*. That a perfect *bi-bhikṣ-ē* was formed for *bhikṣa-tē* (desid. of *bhāḡ-a-ti* 'divides, distributes, assigns', § 667 p. 200), and for *saḡḡa-tē* 'hangs on to' (for **saz-ḡ-a-*, § 562 p. 110) a perfect *sa-saḡḡ-ur* Mahābh. (beside *sa-saḡ-sḡ-ur* and *sa-saḡḡ-a* p. 397), is not surprising in view of the complete obscuration of the reduplication in the present.

As regards the above named perfects without special perfect reduplication, compare § 848 p. 392.

Lastly, two more Skr. perfects shall be cited, which have arisen from a root which has been completely fused into unity with a prefix *pi-pīd-ē* beside *pīd-aya-ti* 'presses' for **pi-zd-* (lit. 'to sit upon'), see § 795 p. 331, cp. Gr. πένισται from π-ένζω. *ni-niyōḡ-a* (Ait Brāhm) from *ni-yuy-* 'to fasten on'. So Gr. ἡμφίσται from ἀμφι-(F)ίσ- 'to clothe, draw on'. The same principle is exemplified in the Augment, see § 477 p. 25.

1) We should expect *dauidhāv-a* by § 467 p. 13. The *a* seems to me to be more simply explained by supposing that the perfect is a comparatively late analogical form from *dāvidhī-* than by adopting Wackernagel's conjecture, *Dehnungsgesetz der gr. Compp.* p. 18.

§ 851. The syllable of reduplication had originally *a* = Idg. *e* with Roots beginning in a Consonant; the variant *ā* = Idg. *ē* is also found (cp. § 850, p. 398).

This was changed in Aryan where a root had *i*- or *u*-vocalism

(1) Of Roots with internal or final *i*- or *u*-vowel only three retained the *a* in the reduplicator Skr. *ba-bhūv-a* Avest *ba-rāu-a*, Skr. *sa-sūv-a* (beside *su-sūv-a*), part mid. *śa-śay-ānā-s* (beside indie *śi-śy-e*). In all others, *i* and *u* had taken the place of *a* in protothmic Aryan, as Skr. *dī-dvīṣ-a* *dī-dvīṣ-ē* Avest *dī-dvaṣ-a* *dī-dvīṣ-ma*, Skr. *vi-vyādh-a* *vi-vadh-ur*, Skr. *ru-rōc-a* *ru-ruc-ū* Avest **rū-raod-a* **rū-ruđ-uš*. Skr. *su-śāp-v-a* *su-śap-ū* This tendency affected even roots with initial diphthong hence Skr. *iy-āy-a* *īy-ūr* i. e. **i-iy-ur* instead of pr. Ar 3rd sing **ā₁-a* 3rd pl **ā₁-r* (cp. Lith. part fem *ėj-us-i*) beside *ė-ti* goes'. Skr. *uv-ur* i. e. **u-uv-ur* beside *u-tā-s* woven' *ō-tu-m*, Skr. *u-vōc-a* *ūc-ūr* beside *uc-ya-ti* takes pleasure in' *ōhas-* pleasure, satisfaction' (cp. the archaic adjectival participle without reduplication *ōk-i-vās-* § 848 p. 392).

One important factor in this development we may conjecture to have been the influence of reduplicated presents with *i* and *u* in the reduplicator. If the stems of Skr. *dī-dhay-a* *dī-dhi-ma*, *dī-dāy-a* *dī-di-vās-*, *pī-pē-tha* *pī-pi-vās-*, *bī-bhāy-a* are really and truly the same which are contained in the present forms *dī-dhay-ē* *ā-dī-dhē-t*, *dī-dy-ati* *dī-di-hi* *ā-dī-dē-t*, *pī-pi-hi* *pī-pāy-a-t*, *bī-bhay-a-t* (§ 537 pp 97 f.) — compare *jā-gūr-a* : *jā-gar-ti*, *nō-nāv-u* : *nō-nuv-ī-ti* § 850 p. 398. — then we shall have to connect e. g. *bī-bhāy-a* *bī-bhy-ur*, *iy-āy-a* *īy-ūr*, *ju-hāv-a* *ju-huv-ur* *ju-hv-ē* directly with *bī-bhē-ti* *bī-bhy-ati*, *iy-ē-ti* (§ 537 p. 97), *ju-hō-ti* *jū-hv-ati*. Beginning then with perfects like these, the reduplication with *i* and *u* could easily spread to other perfects from *i*- and *u*-roots to which there was no corresponding reduplicated present.

(2) Roots beginning with *ṛ-* and *ṛ-*, of the form of Ar *ṛat-* 'join on, strive' and *ṛak- ṛac-* 'speak', still had *ṛa-* and *ṛa-* for reduplication right through the Perfect in proethnic Aryan. Skr. *yēt-ē* Avest. *ya-yut-a yaeḥ-ma*, Skr. *ya-yām-a yēm-úr*. Skr. *yēj-ē*, Skr. *va-vāc-a* Avest. *va-vac-a vaax-mā*, Skr. *va-vah-a* Avest. *vaaz-i-rem*, Skr. *va-vām-a*, with the weak stems compare pres. Skr. *yēśa-ti* = **ṛi-śa-ti* and Aor. *ái-vōca-t* Avest. *vaoca-ḥ* = **va-uc-a-* § 562 p. 110. These forms stood on the same level as those like Skr. *va-vart-a va-vrt-ur vi-vēś-a vi-viś-úr* and with *ṛi-śi-ṛi* (§ 848 p. 392) *ε-οργ-ε* (§ 846 p. 389) *ε-οιγ-ε* (§ 848 p. 392) and Goth. *vaí-vald*. Next, in Sanskrit, those verbs which had amongst their non-perfect forms some in which the root, being of the weak grade, began with *ṛ-* or *ṛ-*, substituted *ṛ-* and *ṛ-* for *ṛa-* and *va-* as the reduplicator: and thus we get *ṛ-yāj-a ṛj-úr* (i. e. **i-ij-ur*) beside *ij-yá-te iś-tá-s* etc., *ṛ-vāṇ-a ṛc-úr* (i. e. **u-uc-ur*) beside *uc-yá-tē uk-tá-s* etc., on the analogy of *ij-āy-a iy-úr* beside *iy-ē i-tás* etc., *vi-vyādh-a vi-vudh-ur* beside *vidh-ya-ti viddha-s* etc., *su-śvāp-a su-śup-úr* beside *sup-ya-tē sup-tá-s* etc.¹⁾ On the other hand, *ya-yām-a yēm-úr* *va-vas-ē* (from *vas-* 'to clothe'), and other such remained simply because none of their forms had such beginnings as *im-* or *uś-*. Only here and there did *u-* transgress these prescribed limits as in *u-vām-a* (Satap.-Brāhin) instead of *va-vam-a* from *vam-* 'voimere'.

With this Sanskrit development compare Lat. *sci-cul-t* from *sciūdō* as contrasted with *ce-cul-t* from *cadō*, § 868

Remark. The reason why we have in Sanskrit *vav-úr* and not **vōr-úr*, and *vav-uś-* nor **vōuś-* (cp. Avest. *vaonuś-*), as might have been expected from *maghōn-*, the weak form of the stem *maghavan-* 'giver, offerer', was the analogical influence of forms whose ending began with a consonant, such as *va-vj-mā* and *va-van-mā* *va-van-vās-*, perhaps also that of byc-forms with a weak-grade root syllable which still remained

1) I hold accordingly that the favourite theory which sees pr. Idg. reduplications *ṛ- u-* or *ṛ- u-* in *ṛ-yāj-a u-vāc-a* is incorrect. Observe further, that the evidence offered by *ṛ-yāj-a ṛj-ē* and the like for the view that the *ṛ-yaj-* began in Idg. with *ṛ-* and not with the spirant *j* is only indirect (I § 598 p. 453)

a syllable by itself (cp. *ta-tan-ē* i. e. **tān-a* beside *ta-tu-ē*, *ti-stir-ē* i. e. **stīr-a*). Thus *va-vn-* in this way depended upon *va-van-*; and, by a contrary application of the principle, *yēm-i-mā* *yēm-i-vas-* instead of **ya-yan-ma* **ya-yan-vas-* (cp. *ja-gan-ma* *ja-gan-vas-* from *gam-* 'to go') depended upon *yēm-ur* *yēm-uš-* (cp. *jaqm-i-vas-* instead of *jayan-vas-* following *jagm-uš-*).

Whilst Roots beginning with an *a*-vowel had in Aryan *ā-* through all forms of the Perfect, if they ended in a single consonant, as Skr. *ās-a* Avest *ānāh-a* (§ 848 p. 394, § 949 p. 396), they have *ān-* (or *an-*) for the reduplicating syllable if the root ends in a double consonant. Of these forms, the following were inherited from the parent language: Skr. *ān-āś-a* with the weak stem *ān-aś-* (*-aś-* = *-āś-*) in *ānāś-ūr* *ānāś-yā-t* (pres. *aś-nō-ti* 'attains'). O.Ir. *t-ān-aic*, see § 846 p. 390, parallel Skr. *ānāś-a* Avest Gath plpf. *ēnāxštā* for **anāś-ta*, which are similar to Gr. *κατ-ήνοxa* (see loc. cit.), and Skr. *āś-a* *āś-atur*, which was formed for *aś-nō-ti* aor. *aś-yā-t* *aś-ē-ma* on the analogy of *ās-a* *ād-a*. Also *ān-añj-a* *ān-aj-ē* opt. Ved. *an-aj-yā-t* from *añj-* 'to anoint, smear' seems to have formed part of the parent stock.

Hence afterwards arose *ān-arc-a* *ān-yc-ūr* from *arc-* 'to shine, praise', *ān-ydh-ūr* from *ardh-* 'to thrive', *ān-yh-ūr* from *arh-* 'to earn'.

§ 852. Form of the Root Syllable.

The pr. Aryan distinction between Skr. 1st sing. *ja-jān-a* with *ā*, and 3rd sing. *ja-jān-a* with *a* (§ 843 p. 384), was lost. Thus we have in later Sanskrit the 3rd sing. form used for the 1st as well as 3rd (still, *ja jāna* was not dropt altogether), and in Avestic the 1st singular form was used for both (e. g. *va-vac-a* beside the regular *hi-šay-a*).¹⁾

In imitation of such forms as *sa-sād-a* : *sēd-ūr* (for **sa-ēd-ur*) and *ya-yām-a* : *yēm-ūr* (for **ja-ym-ur*), arose the Skr. forms *sēh-ur* (*sah-* 'to subdue'), *sēj-ur* (*saj-* 'to hang, fasten'), *pēc-ūr* (*pac-* 'to cook'), *sēc-ē* (*sac-* 'to be with, accompany'), but also *sa-šc-ē*, *pēt-ūr* (*pat-* 'to fly, fall', but also

1) The Avestic change was natural enough because *tataša* (Skr. *tatāḥśa*) had got in amongst roots with single final consonant.

pa-pt-úr), *nēm-ur* (*nam-* 'to bow, bend'), *tēn-ē* (*tan-* 'to stretch', but also *ta-tē-ē*) This type recommended itself because it avoided certain awkward sounds which had developed in some roots, as was the case in Germanic with the type *qēm-* (§ 893) *mēthur* beside *ma-mānth-a* (*manth-* 'to shake, knead'), and *bēdh-úr* beside *ba-bāndh-a* (*bandh-* 'to bind'), arose because the weak roots *math-* and *badh-* in *mātha-ti* *badh-nā-ti* etc. (*-a* = *-y-*) were conceived as being parallel to roots like *sad-* or *yaj-*, which also explains *mamāth-a* beside *mamanth-a*, *mathiśya-ti* beside *manthiśya-ti* and the like. That a Perfect stem such as *sēd-* or *yēm-* was to the consciousness of the speaker nothing more than an ablaut-form of the unreduplicate root is shown by forms with initial media aspirata like *bhēj-ur* (beside *ba-bhāj-a* from *bhāj-* 'to distribute'), and those which begin with a double consonant as *trēs-ur* *trēs-ur* (beside *ta-trās-a* from *tras-* 'to tremble')

The strong singular stem seems often to have invaded forms proper to the weak stem. Skr. *tastambhur* (but also *tastabhūr*) following *tastāmbha*, cp. § 850 p. 397. *babandhur* following *babāndha*. *yuyōpimā* following *yuyōpa* from *yup-* 'to obstruct'. *vivēšur* (but also *vivēšē*) following *vivēša* from *viś-* 'to enter'. *bibhēdur* (but *bibhudur* also) following *bibhēda* from *bhid-* 'to split'. *vavāhatur* (but *ūhatur*) following *vavāha* from *vah-* 'where'. *nanāmu ē* (but *nēm-ur*) following *nānāma*. *śaśāsaur* following *śaśāsa* (cp. aor. *ś-śiś-a-t*) from *śās-* 'to order' cp. pres. 3rd pl *śās-at* beside opt. *śiś-ya-t* *dadāvās-* (but *dadvās-dadvās-*) following *dadāu* from *dā-* 'to give'. Avest. 3rd pl *cikōiter's* (but *cikōpivā*) following **cikōita* from *cit-* 'to observe' (§ 850 p. 397). 2nd pl *harəhāna* following 3rd sing. **harəhāna* from *han-* 'to give, earn'. But we may see, from what has been said in § 848 pp. 392 f. on *sa-sali-ē* *śa-śas-ur* and *sa-sah-ē* *da-dāś-i-ma*, that it is possible to hold that the germ of these consists of unreduplicated forms with a strong root (such as Skr. **stambh-ur*) which received reduplication in Aryan.

In Skr. 1st and 3rd sing. *ta-sihūi* *da-dhāu* *pa-prāu* etc., the origin of *-au* is obscure. Now and then we meet with variants

3rd sing. *pa-prā* and Avest. 3rd sing. *da-dā*.¹⁾ Some regard *-u* as a particle affixed to the perfect with final *-ā*, as *pa-prā* + *u* = *pa-prāu*; and others compare *ta-sthāu* with *sthāv-ira-sthāv-arā- sthū-rā-*, or *pa-prāu* with Lat. *plēv-i*, *ja-jñāu* with Lat. *nōv-ī*. All these are thoroughly uncertain conjectures.

§ 853. As regards the *-i-* which precedes the personal ending in *-i-tha -i-ma -i-va -i-šē -i-mahē -i-vahē*, which is much commoner in the later language than it is in the Veda, the most essential facts have been pointed out in § 844, pages 385 f.

The same *i* is seen in the unreduplicated *īš-ē* (§ 848 p 391). *īš-i-šē* (beside *īk-šē*) *īš-i-dhvē* like *ja-jñ-i-šē ja-jñ-i-dhvē*. After what was said in § 574 p 115, it is not strange that beside *īš-ē* we find *īš-i-tē*. Compare however the pres. *šy-nv-i-šē* beside *šy-nv-i-rē* (like *īš-i-rē ja-jñ-i-rē*)

§ 854. The so-called Pluperfect, and Thematic Forms of the Perfect Stem (cp. § 555 p 108, § 845 p. 387 f).

Un-Thematic Pluperfect Skr. 2nd and 3rd sing. *á-ja-gan* 3rd pl. *á-ja-gan-ta* (with strong stem like *gan-tá* beside *ga-tá*, § 498 p 58) 3rd pl. mid. *á-ja-gm-iran* beside *ja-gám-a*. 1st sing. *ca-kar-am* beside *ca-kár-a* Avest. 3rd pl. mid. *vaoz-irem* beside Skr. *va-vāh-a* (§ 849 p. 396). Gath. 2nd pl. mid. *vōiz-dūm* (with strong stem instead of weak) beside *vōistā* = Skr. *vēttha*. Compare Gr. *ἰ-πέ-μιθ-μεν* beside *πέ-ποιθ-ε*, § 865. We find in Sanskrit also the 2nd and 3rd sing. with *-ī-*, an *á-ja-grabh-ī-t* beside 1st sing. *á-ja-grabh-am*, see § 577 p. 118.

Thematic Pluperfect Skr. *á-ca-kr-a-t* beside *ca-kár-a* *á-da-dṛh-a-nta* beside *da-darh-a* (gramm.) from *darh-* 'to make firm'. *ān-arṣ-a-t* from *arṣ-* 'to stream', an analogous form is *ān-archa-t* (beside perf. *ār-a* *ār-ur*) from pres. *ṛ-chá-ti ar-cha-ti* 'hits, attains, seizes' (cp. § 850 p. 397). Avest. *ja-ym-a-p* beside Skr. *ja-gám-a* *ta-taš-a-p* beside 1st sing. *ta-taš-a* =

1) On the assumed Avest. *dado* = Skr. *dadhāu*, see Bartholomae, *Bezz. Beitr.* ix 301.

Skr. *ta-tákš-a* from *takš-* 'to shape, form'. Compare Gr. *ἐ-μέ-μην-ο-ν* § 865

The Thematic Imperative, as Skr. 2nd dual *mu-mōc-a-tam* 2nd pl. *mu-mōc-a-ta* (*muc-* 'to loose') 2nd sing mid. *vā-vṛdh-ā-sva* (*vardh-* 'to grow'), stood beside the Unthematic *mu-muk-tam mu-mug-dhi*, as in Greek e g. *κε-κοῦγ-ε-τε κε-χῆν-ε-τε* beside *κέ-κοῦχ-θι*; and they were related to the Thematic Conjunctive Skr. *mu-mōc-a-t(i)* Gr *ἰδ-ο-μεν* as, in the s-aorist, Skr. 2nd sing. imper. *nē-ś-a* to the conj. *nē-ś-a-ti*, Gr. 2nd pl. imper. *ἄξ-ε-τε* to conj. (fut.) *ἄξ-ε-τε* (§ 833 p. 370).

The forms Skr. *tš-a-tē* Avest. *is-a-itē* beside *tš-ē is-ē* 'has brought into his power' doubtless first arose because the latter had ceased to be looked upon as belonging to the Perfect. Thus they are classed along with Presents like Skr. *han-a-ti* Avest. *janaiti* beside *hán-ti jamti* (§ 498 p. 58). Compare § 888 on Goth. *áihan áihands*

Armenian.

§ 855. The old Perfect inflexion seems to be wholly lost. *gitem* 'I know' may have been transformed from **μοιδ-α* in the same way as Lesb. *οἶδημι* from *οἶδα*; but it may also be regarded as a present of Class II A (§ 517 Rem. p. 82). For another even more uncertain trace of the Perfect in Armenian, see Meillet, *Mém. Soc. Lang.* vii 164

Greek.

§ 856. We begin with a few examples in addition to those given in § 846.

ἐ-σπαρ-ται from *σπείρω* 'I sow'. *ἐ-ολ-ε ἐ-ελ-ται* from *εἶλω* 'I press' ✓ *Feλ-* (§ 848 p. 392). *ἐ-στολ-ε* (gramm.) *ἐ-σταλ-ται* from *στέλλω* 'I place, ordain'. *δέ-δρομ-ε* beside *ἐ-δραμ-ο-ν* 'I ran'. Hom. *δεῖδω* i. e. **δέδFω* 'I fear' for **δε-δFωλ-α*, *δεῖδια* i. e. **δέ-δFι-α*, *δεῖδιμεν* i. e. **δέ-δFι-μεν*, *δεῖδιότ-ες* i. e. **δέ-δFι-ότ-ες* (I § 166 p. 147), Att. *δέ-δι-μεν* *δέ-δι-θι* *δε-δι-ώς* *δε-δι-ένοι*.

κέ-κρι-ται from κρίνω 'I separate, choose, decide' (§ 611 p. 150). πέ-πορδ-ε from πέρδομαι 'pedo'. πέ-φασ-ται from φράζω 'I give to understand, show', *✓gherd*: Lith. part. *isz-giřd-ęs* from *isz-girstù* 'I perceive' (§ 707 p. 236, § 686 pp. 216 f.). τέ-τροφ-ε τέ-τραφ-ε τέ-τραπ-ται from τρέπω 'I turn'. ε-ολπ-ε from έλπομαι 'I hope', *φελπ*- πέ-πονθ-ε πεπαθ-νῖα beside fut. πείσομαι for *πενθ+σ-, pres. πύσχω 'I suffer' (§ 673 p. 205). έ-οα-ε is like' ε-ικ-τον ἦ-ικ-το έ-οιγ-μεν έ-οίν-α-μεν εἰκ-ώς έ-οι-ν-ώς, *✓φικ*-. πέ-ποιθ-ε έ-πέ-πιθ-μεν πεποιθ-α-μεν πέ-πεισται from πείθω 'I persuade'. τε-τευχ-ώς τέ-τυν-ται τε-τεύχ-αται from τεύχω 'I prepare'. γέ-χρδ-ε from χέζω 'caco'. τέ-τολ-ε beside ε-τεν-ο-ν 'I begat, bore'. έ-ρρωγ-ε έ-ρρηγ-νῖα from ρήγ-νῖ-μι 'I break', *φρηγ*-. λέ-ληγ-ε λε-ληγ-ώς (-η- for -α-) λε-λαν-νῖα beside ε-λαλ-ο-ν 'I spoke'. με-μηκ-ώς (-η- for -α-) με-μαλ-νῖα beside μυκών 'bleating, crying'. λέ-λαμπ-ε from λάμπω 'I shine'

δέ-δε-ται from δέδη-μι 'I bind'. The root-vowel *ε*, like that of τέ-θε-ται ἔ-ται (for *έ-ε-ται) and that of δέ-δο-ται, is instead of *α* = Idg. *ə*. Compare § 493 p. 53 on έ-θε-μεν ἔ-δο-μεν, and § 542 p. 102 on τί-θε-μεν ἴ-ε-μεν δι-θέν-των δι-δο-μεν.

Forms with so-called Attic Reduplication. Hom. εἰλήλουθα εἰλήλουθαμεν Att. ἐλήλυθα ἐληλύθαμεν beside ἐλεύσομαι 'I will come' aor. ἤλυθον, ἐλευθ-. Ion. ἀρηρη-ε ἀρηρηώς ἀρ-αρ-νῖα beside ἦρ-αρ-δ-ν 'I joined'.

§ 857. Numerous Perfect forms based upon Roots extended in some way, and upon Presents of all sorts and kinds. Compare § 847 pp. 391 f.

(1) δέ-δρᾱ-ται from δρ-ᾱ- 'to do'. κέ-κρᾱ-ται from ρρ-ᾱ- 'to mix'. τε-τλή-ώς from τλ-ᾱ- 'to bear'. κε-κμη-ώς from κμ-ᾱ- 'to weary'. τέ-τμη-ται from τμ-ᾱ- 'to cut'. τέ-τρη-ται from τρ-η- 'to wear away, pierce'. κέ-κλη-ται from κλ-η- 'to call'. κέ-χρη-ται from χρ-η- 'to lend, borrow'. τε-τιη-ώς τε-τίη-ται from τιη- 'to be still, overawed' Idg. *gih-ē*, see § 590 p. 132. κε-χαρη-ώς νι-χάρη-ται from χαιρώ 'I rejoice'. κε-καφη-ώς 'breathing hard'. δε-δέη-ται from δέω Hom. Aeol. δεύ-ω 'I need'. νε-νέμη-ται

from νέμω 'I distribute'. βί-βούληται from βούλομαι 'I wish' for *βόλομαι. τε-τύπτεται from τύπτω 'I strike'. Compare § 750. 1 p. 271. § 756. 4 pp 275 f., § 822. 5 p. 360.

(2) Along with these go Perfects from later denominatives, as Hom. ἴε-ιστη-ώς, Boeot. gen pl ἴε-ἴικονομειόντων (Att. ὠκο-νουηρότων. cp § 866), τε-τίετηται (-η- = -ā-), πε-φίληται, με-υιάσθηται. γε-γόνηται, δε-δάριότῃσι (compare § 756. 5 p 276. § 773 pp. 290 f., § 813 p. 351, § 822. 6 p. 360.

(3) δε-δίδαχε δε-δίδθηται δε-δίδαγμαι beside δι-δάσκει 'I teach' (§ 678 p. 210), cp. αοι ἐ-δίδαξο

(4) πέ-φην-ε (Dor. πέ-φῆν-ε) πεί-φανται from φαίνω 'I make appear, show' for *φα-νι-ω ἴε-ἴην-ε (Dor γέ-γῆν-ε) from χαίνω 'I gape' for *χα-νι-ω. ε-ξανται εξαμμαι from ξαίνω 'I scratch, comb'. On the forms πέφασμαι εξαμμαι (= εξαμμαι), see § 862. προ-βέβουλε beside βούλομαι (see under 1). Compare § 822. 2 p. 359.

(5) Nasal Infix ἴε-ἴλαγγ-ε, also γέ-ἴληγγ-ε, beside κλαγγάνω and κλάζω (for *κλαγγ-ιω) 'I make a sound, cry out'. The verb χανδάνω 'I have room for' (√ghed-, § 631 p. 168) perhaps had both γέ-χανδ-ε and ἴε-χονδ-ε (like λέλογχε from λαγχάνω) for its perfect; see Mekler, Beitr zur Bildung des griech. Verbums, 60 f.; Wackernagel, Berl Phil. Wochenschr 1891, col. 1475 f. Aeol. part. πε-φύγγων (Att πε-φενγ-ώς) from φυγγάνω 'I flee' ἐ-σφιγκται 1st sing. ἐσφιγμαι (-γμ- for -σgμ-, I § 492 p 363) from σφίγω 'I tie'. Compare § 822 3 p. 359.

(6) ἐ-σπα-σ-ται, γέ-νλα-σ-ται, κε-νέρασ-ται, ἐ-σκήδασ-ται, ἐ-σβ-εσ-ται, γε-κόρεσ-ται, ε-ξυ-σ-ται, εἴρυσ-ται See § 661 p 196 § 842 pp 380 f

(7) Syrac. πέποσχε instead of πέπονθε from πάσχω (§ 673 p. 205). Compare Skr. papracha Lat. poposcē from √preh-.

(8) κατα-πέπνυθα καταπερύηκα Hesych., beside πύθω 'I make to rot'. βέ-βρεθ-ε from βρέθω 'I weigh down'. Compare § 694 p 223. πέ-φλοιδ-ε beside ἐ-φλιδ-εν διέρρεεν. δια-κεχλωδώς and δια-κεχλωδώς beside χλῖω 'I am weakly'. 3rd pl. ἐ-ρράδ-αται from ραίνω 'I sprinkle' for *σρ-ανιω (§ 621 p. 159). Compare § 695 p. 224.

(9) Hom. *πεφυσότες* from *φύζω for *φυσ-ιω (§ 707 p. 236).

(10) Perfects of later Denominatives whose verbal stem ended in a Consonant. *κηρύσσει* *κηρύσσεται* *κηρύσσομαι* from *κηρύσσω* 'I announce, proclaim' for *κηρύ-ιω. *φύλασσει* *φύλασσεται* *φύλασσομαι* from *φύλασσω* 'I watch' for *φύλακ-ιω. *ἐλπίζει* *ἐλπίζεται* *ἐλπίσσομαι* from *ἐλπίζω* 'I hope' for *ἐλπιω-ιω. *λήρσσει* *λήρσεται* *λήρσομαι* from *λήρσω* 'I get booty' for *λᾱφω-ιω. *τετέλεσται* from *τελέω* 'I finish' for *τελεσ-ιω. *ἡγγέλται* from *ἡγγέλλω* 'I announce'. *λυνάσσει* *λυνάσσεται* *λυνάσσομαι* 'I treat shamefully, insult, torture'. Compare § 756. 3 p. 275. § 757 p. 276 f. § 768 p. 282 f., § 822 4 p. 359 f.

§ 858 The Reduplication with *ε* in roots with initial consonant has been more faithfully kept in Greek than in any other language. The vitality of this type can be best seen in its use with denominative forms like *πεφύλαγται* *δεδυστήρηται*, *τεταλασσομένη*, Boeot. *φεφεσσομένη*.

Remark On the analogy of compounds like *ἐν-πεποίηται* were made others such as *ἐν-δεδήμηται* *ἀπο-δεδήμηται* instead of *ἐνδῆμηται *ἀποδῆμηται from *ἐν-δημο-ς* *ἀπο-δημο-ς*. The group was further enlarged by *θεο-πεποίηται* *ἐνθεο-πεποίηται* *ἐνθεο-τετεσσομένη* and many other like them.

On the treatment of the initial consonant or consonants of the reduplicator, see §§ 475 f pp. 20 ff.

Verbs with initial vowel were treated in two ways, as in Sanskrit:

(1) By lengthening the initial vowel. 2nd sing. *ἦσθα* from *✓es-* 'to be' (cp. Skr. *ās-i-tha*), which form came afterwards to be used as imperfect because *ἦα* *ἦμεν* *ἦστε* *ἦστων* belonged to both; *ἦραι* from *ἐριζω* 'I strive'. *ἦχ-ε* *ἦγ-μαι* (*η* = *α*) from *άγω* 'I lead'. Skr. *āj-a* O.Icel. *ðk-* (here comes *áv-αγ-ε* from *áv-άγω* according to Danielsson, Nord. tidskr. f. filol., ny række, vii 138 ff.); *ἦσκη-ται* from *άσκέω* 'I practice'; *ἦρχ-ε* *ἦρχ-μαι* from *άρχω* 'I begin', *ἱμφίεσ-ται* from *άμφι-έσ-σαι* 'to draw on, clothe'. *άγγω-ται* from *όγκέω* 'I grow big, swell up'. This perfect formation has been treated in

§ 848 p. 393 f.; it is very doubtful whether it ever had any reduplication.

(2) By the "Attic Reduplication", which corresponds to the structure of Skr. *ān-āś-a* (§ 851 p. 401). This flourished considerably at the expense of the last named (1). *ἐδ-ηδώς* Skr. *ād-a*; *ὄρ-ορ-ε* Skr. *ār-a*, *οδ-ωδ-ε* Lith. *ūd-ēs* Att *ὀμ-ώμο-ται* (and *ὀμ-ώμο-σ-ται*) from *ὀμ-νῦ-μι* 'I swear' Hesiod has *ἐρ-ήρισται* from *ἐρίζω* 'I strive', but *ἤρινε* above Perhaps Hom. *ἐρσθα* 'eras' and *ἔην ἤην*, as contrasted with *ἦσθαι ἦεν ἦν* (§ 502 p. 65 f.), was based upon a form **ἔσ-ησ-*; cp. § 583 p. 124, and the Author, Gr Gr ² p 164, Bartholomae, Stud. z. idg. Spr. II 118 f. Ion *ἀν-αρ-αίρη-ται* and *ἀν-αιρ-έρη-ται* from *ἀν-αιρέω* 'I raise up on high', but *ἀν-ήρη-ται*. Hom. *ὄρ-ωρέχ-αται* from *ὀρέγω* 'I stretch out', but *ὄρεγ-μαι*, from *✓reg-* (O.Ir perf. *re-raiḡ* 'porrexit') On the analogy of *ἔλ-ήλυθ-ε* *ἐλυθεῖν*, the form *ἐν-εγγ-εῖν* 'to bring', which already had the Attic reduplication (cp Skr. *ān-āś-a*), formed a perfect *ἐν-ήνεγγ-ται*, which next called into being the act. *ἐν-ήνοχε* beside *νατ-ήνοκε* (§ 846 p 390), *ἐν-* in *ἐν-ήνεγγ-ται* and *ἐν-ήνοχε* must then be the preposition *ἐν*, which I see in the aorist *ἔν-εικα* (§ 504 p 68), if so, *ἐν-ήνεγγ-ται* must be compared directly with Skr *ān-āś-a* Ion. *ορ-ώρηκ-ε* (Herodas) beside *ἐόρᾱκε* *ἐώρᾱκε* from *ὀράω* 'I see' for **Forā-*, late Attic *ἐλ-ηλιγ-μένο-ς* beside *ἐἴλιγ-ται* from *ἐλίσσω* 'I wind' for **Fελιν-*.

§ 859. The original differences of root-gradation in the group of Perfect forms transmitted from the parent language were very largely wiped out by analogy

First, the vowel-grade of the indie active invaded other forms; as *γεγόν-α-μεν* *γεγον-ώς*, *ἔφθόρ-α-μεν* *ἐφθορ-ώς*, *πεπόνθ-α-μεν*, *τετρώφ-α-μεν*, *ἔοιγ-μεν* *εοίκ-α-μεν*, *πεποιθ-α-μεν* conj. Hom *πεποιθ-ο-μεν* Att *πεποιθ-ω-μεν*, *εἰλήλουθ-μεν* *εἰληλουθ-ώς*, *ἐρρώγ-α-μεν*, *ἀφ-έω-ται*

Next, the weak form sometimes became the type; as *δέδι-α*, *τέτραφ-α*, *ἐλήλυθ-α*.

Thirdly, *ε* is often found where it originally was not, as

πέφην-ε πεφένγ-α-μεν, πέ-πλεχ-ε, λέ-λεγ-ε; particularly often in the Middle, as πέπλεχ-ται πέπεισ-ται. The original place of this ablaut-grade was in the perfect Conjunctive, sometimes in the Participle active (II § 136 p. 438 f), and also, according to the hypothesis of De Saussure and Osthoff, the 1st sing Indic. active (§ 843 Rem. p. 384). Again, ἔ-ιλ-ται and like forms may be based upon the unreduplicated (κατα-)φελμένο-ς; see § 848. 2 with Rem 1, pages 392 and 393. Lastly, non-perfect verbal forms with ε may have had a hand in it; thus φεύγω may have influenced πέφηνε, or πείθωμαι πέπεισται.

Sometimes the change which took place was that weak perfect forms with α from roots of the ε-series caused the production of other forms on the analogy of α-roots. Thus μέμηλε (Dor μεμᾶλε) took the place of *μέμολε (from μέλει 'it is a care to'), because forms with με-ιαλ- (cp Skr *ti-stir-* from *√ster-* 'sternere') were associated with such others as τε-θαλ-νῖα beside τέθηλε (Dor. τέθᾶλε). Similar considerations account for μέμηνε (*√μεν-* 'think') and δέδηγώς, δέδηγμα (*√denh-* 'bite') by analogy with με-μαν- = *me-myn- and δε-δακ- = *de-dḡk- (cp. Skr *dadaś-vás-* beside *dadaś-a*). But undoubtedly with both these perfects other non-perfect forms, such as μαινομαι ἐυάνην and δάκνω ἐδανον, helped to change them over to the new vowel-series.

The ε-grade seen in O.Ir. *mīd-ar* Goth. *sēt-um* Lith. *séd-ēs* etc. (§ 848. 3 p. 393), has been conjectured for Gr. ἦνται 'sits', whose aspirate is odd as contrasted with Skr *ās-tē*. It is quite possible that, in Greek, middle forms of *sēd- were confused with the verb *ēs-. Compare pres. Lith *séd-mi* § 494 p. 54.

§ 860. On the -α- of τέτροφ-α-ς -α-μεν -α-τε, on Dor. γέγον-αν and part. πεπτός, see § 844 pp. 385 f.

The 3rd pl. ἐστᾶσι 'they stand' is contracted for *ἐ-στά-σσι, which had taken the place of a previous *ἔστασι. So also Ep. γεγάσι μεμῶσσι βεβῶσσι Att. βεβᾶσι. See § 1021. 4.

§ 861 Aspirated Perfects like δέδειχε (*√δεικ-*) πέ-πλεχε (*πλεκ-*) κηκήρῃχε (*κηγῡκ-*) τέτροφε τετράφαται (*τροφ-*) νέκλοφε

(κλεπ-) ἤχε (ἀγ-) λέλιχε (λεγ-) ὀρωρέχεται (ὀρεγ-) τέτριψε τετρίφεται (τριβ-) have borrowed the aspirate, and put it in place of media or tenuis, from perfect stems which properly ended in an aspirate, such as γέγραψε γεγράφηται and τετεύχεται. The cause of this change was that in some perfect forms and in forms outside the perfect, these phonetic differences disappeared, and the aspirate was no longer distinguished from the tenuis or media. Thus τίτραμιμα τέτραναι etc. and ἐτρεψα τρέψω looked exactly like γέγραμιμα γέγραναι etc. and ἔγραψα γράψω, hence the analogy of γεγράφαμεν gives rise to τετράφαμεν instead of *τετραπαιεν. Compare Osthoff, Perf. 284 ff., 614 ff., Curtius, Zur Kritik der neuesten Sprachforschung, 58 ff.

§ 862. Perfects from verbal stems in *s* generally show in the middle the endings -σμαι -μεθα -μενος, as ἐξέσμαι ἔξωσμαι ἤκοισμαι ὀρεσέσμαι εἰσβέσμαι τετέλεσμαι ἔσπασμαι κενέρασμαι, thus traversing the law laid down in vol I 565 § p. 422, by which we should expect forms without *σ*, and with a lengthening of the preceding vowel when this was short. There are some of these regular forms, as ἐξώσμαι (✓ ἰός-) γέγευσμαι (✓ ḡeys-) ἐγ-ευνέμενος (✓ eys-). But the other set are a re-formation on the model of those with -στ-, as ἐξέσμαι instead of *ἐξείμαι following ἔξωσται, ἔξωσμαι following ἔξωσται. On the contrary, ἔξωμαι and γέγευσμαι suggested ἔξωται instead of ἔξωσται, ἐγγέεντο instead of *ἐγγε(νσ)-ατο.

Similarly, in the Middle Voice of Perfects from Verbal-stems in *θ* and *δ* the *σ* of -σται spread into the forms in -μαι -μεθα -μενος, as λίλασμαι following λίλασται (act. λίληθε), πίπυσμαι following πίπυσται (pres. πείθωμαι) πέπεισμαι following πέπεισται (pres. πείθω), γενάσμεθα following γενάσται (γανδ-), πέφρασμαι following πέφρασται (vor. πέφραδον). Forms like Hom. λεκρονθιμένος πεφραδμένος Pind. γεναδμένος are regular. Similarly, Att. ἴσμεν (Hom. ιδ-μεν) may be regarded as a re-formate following ἴσται; but it may also follow the pret. ἦσμεν i. e. ἡ-φιτ-σ-μεν just as ἴσσι follows ἴσαν ἦσαν (§ 863 p. 411).

The agreement of forms like *σείσω ἔσεισα* (for **σεισ-σω* **ἔ-σεισ-σα*) *ῥείσω ἥρεισα* (for **ῥειδ+σω* **ἥρειδ+σα*) with such forms as *τεί-σω ἔ-τει-σα* (✓*τει-*) had this result, that the endings *-σται -σμαι* etc. spread from *σέσασται -σμαι ἐρήρεισται -σμαι* to the Perfect of verbal stems which ended in a vowel: *τέτει-σται -σμαι*, *κέκλιν-σται* instead of *νέκλινται*, *ἔγνω-σται*, *κεκέλευ-σται*. The same cause gave rise to *ἀπο-τειστέος ἐτίσθην*, *κλαυστό-ς* instead of *κλαυτός*, *ἐγνώσθην* etc. Or the *σ* of these forms from verb stems with final vowel may have originated from the 2nd sing. mid. in *-σ-θης*, as *ἐγνώσθης* (= *ἰγνώσθης*) *ἐμνήσθης* (Wackernagel, Kuhn's Zeitschr. xxx 312, Henry, Précis de gramm. comp.³ § 102); cp. § 589 p. 129 f., § 820 p. 357, § 836 p. 373, § 840 p. 377.

Lastly, we must place here forms from *ν*-stems such as *πέφασμαι* beside *πέφαν-ται* (*φαίνω* 'I show'), *σεσήμασμαι* beside *σεσήμαν-ται* (*σημαίνω* 'I make a signal'); but we also find *ἐξαμμαι* for **ἔ-ξαν-μαι* (*ξαίνω* 'I scratch, comb'), *ῥσχυνμαι* for **ῥσχυν-μαι* (*ωίσχύνω* 'I disgrace'), and others. We may conjecture that first **πεφαν-σθε* **σεσᾶμαν-σθε* became regularly **πεφασθε* **σεσᾶμασθε*, and then, since these looked like *ἐσπασθε* *κεκέρασθε*, the forms *πέφασμαι* *σεσήμασμαι* were made to match *ἐσπασμαι* *νεκέρασμαι*; on the other hand, *πέφανται* produced the form *πέφανθε*.

§ 863. The 3rd pl of *οἶδε ἴδμεν* was in Homer *ἴσασσι* (Att. *ἴσασσι* Dor. *ἴσαντι* by vol. I § 563. 2 p. 419), an ad-formate of the *s*-aorist **ἴσαν ἴσαν*, augmented *ἦσαν* (§ 812 p. 349, § 821 p. 358). The formation of *ἴσασσι* was due to *ἴστε ἴστον* beside *ἦστε ἦστον*. Compare § 862, on Att. *ἴσμεν*.

ἴσαντι, associated with *ἴσαντι* 'they place', caused the Doric dialect to make the further forms *ἴσῃσι ἴσαμεν ἰσάμεναι* etc. following *ἴσταμι* and the rest.

In Heracleian, this *σ* went on to the middle of the perfect: *γεγράψαται*. Then, on the strength of the relation of *γεγράψαται* to *ἐγράψαντο*, we get **μεμισθώσονται* beside *ἐμισθώσαντο* — the conj. *μεμισθώσονται* is found.

§ 864. There can be no doubt that the κ -perfect, as *ἔστηκε*, existed in all its important features as early as proethnic Greek, although it only became a large group in Greek itself. As to the origin of the formation very diverse theories have been set forth, they are collected and criticised by Johansson, *Beitr. zur gr. Sprachkunde*. pp. 36 ff. (compare Per Persson, *Wurzelerw.*, 209 f.)

Remark The explanation which has most in its favour is the following. ν is called a Root-Determinative, which came from the parent language into Greek in a few verbs, and then it became a fertile perfect suffix in pr. Greek just as s became a fertile aorist suffix in the original language. It was not confined to the perfect any more than s was confined to the aorist: we have for instance aor. *ἔθρυκε* as well as perf. *τέθρυκα*, aor. *ἔδωκα δόκω* as well as perf. *ἔδωκα δόκω*, *ἔδωκα δόκω* as well as *ἔδωκα δόκω*, *ἔδωκα δόκω* for **ἔδωκα δόκω* as well as *ἔδωκα δόκω*.

The favourite sphere of the ν -formation lay from the proethnic period of (Greek in stems with e -, o - and a -vowels, as *τέθρυκε* *ἔθρυκε* *δέδωκε* *ἔδωκε* *ἔσπευκε* *ἔσπευκε* *ἔσπευκε* *ἔσπευκε* *ἔσπευκε* *ἔσπευκε*. Forms like **τέθρυκε* **ἔθρυκε* (Avest. *da-dā*) without $-α$ and $-ε$ in the 1st and 3rd sing. may have seemed too unnatural and unlike the rest of the system, this may have brought in some ν -form, which afterwards spread rapidly by analogy.

Beside the above named perfect forms with the root-suffixes $-α$ - and $-ε$ - $-ο$ -, were formed others, such as *κεχάρηκε* *γεγάμηκε* *ἠγάμηκε* *δεδείπνηκε* *μεμίσθωκε* *τετίμακε* *δεδάλρωκε*. Compare *εξαγορεύς* *νεοστρώς* *νεύνηται* *περίληται* etc., § 857. 1 and 2, p. 405 f.

Again, the relation of *ἔστηκε* to *στήκει* *ἔστηκε*, of *δέδωκε* to *δράσω* *ἔδωκε*, produced perfects like *πέπεινα* beside *πέπω* *ἔπεινα* (*πέπω* 'I advise'), *πέφραγα* beside *φράσω* *ἔφραγα* (*φράζω* 'I give to understand, show' for **φραδ-ω*), *γεγύμνακα* beside *γυμνάσω* *ἔγυμνακα* (*γυμνάζω* 'I exercise'), *ἤρμοκα* beside *ἀρμόσω* *ἤρμοκα* (*ἀρμόζω* 'I fit, join'), *ἔσπεινα* beside *σπείσω* *ἔσπεινα* for **σπευτ-σ-* (*σπένδω* 'I pour'), *ἔσπαρα* beside *σπάσω* *ἔσπαρα* (*σπάω* 'I pull' for **σπα-σ-ω*).

By analogy of the perfect middle (cp. *δέδραται* : *δέδρακα*) arose e. g. Phoc. *τέθεικα* (instead of *τέθηκα*) following *τέθειται*,

Att. *εἶκα* (**εἶερα*) following *εἶται* (**εἶται*), *δέδερα* following *δέδετο*, *ἔφθαρα* following *ἔφθαρται*, *κέκλικα* following *κέκλιται*, *ἤγγελα* following *ἤγγελται*. Vice versa, mid Dor. *ἀφ-έωται* follows *ἔωκα* (§ 859 p 408).

Following *εἶκα εἶται*, the forms *τέθηκα τέθεμαι* were changed in late Attic to *τέθεικα τέθειται*.

Following *ἔστανκα : ἔσταμεν* we get *γέγακα* (Pind.) beside *γέγαμεν* (**gē-gē-*); vice versa *ἡρίσταμεν* (Comedy) beside *ἡρίστηκα* (*ἄριστώ* 'I breakfast').

§ 865. For the Pluperfect Greek, like Sanskrit, at first had two formations, thematic and unthematic (cp. § 555 p. 108, § 845 p 387, § 854 p 403)

(1) The Unthematic type is found in the Active only for Plural and Dual, e g. *ἰ-πέ-πιθ-μεν γε-γά-την ἔ-στα-μεν*; the 3rd pl. ends in *-σαν*, e g. *ἔ-στα-σαν μέ-μα-σαν ἔδειδισαν* i. e. **ἔ-δέ-δφι-σαν* (§ 1021. 2) Far oftener, and found in all three numbers, this occurs in the Middle, as *τε-τύγ-μην ἔ-τέ-τακ-το βε-βλή-ατο λε-χόλω-σο*. Compare Skr 1st and 3rd sing. *á-ja-gan*.

(2) Thematic Forms are e. g. *ἔ-μέ-μηκ-ο-ν* (but *με-μηκ-ώς*), *ἔ-πέ-πληγ-ο-ν* (but *πέ-πληγ-α*), *ἀν-ωγ-ο-ν* (but *ἀν-ωγα*), *δείδει* i. e. **δέ-δφι-ε* (but perf. *δέ-δι-μεν*), with *κ*, *ἔ-πέ-φῶκ-ο-ν* (but *πέ-φῶ-κα*). Compare Skr. *á-ca-kr-a-t* Sometimes it is doubtful whether a form comes here or in the VIth Present Class (§ 563 p. 111); as *λε-λα-ο-ντο* (cp. *λέληκα λελακνῆ* and *ἔ-λακ-ο-ν*).

(3) To these formations are added all which are based upon an original s-aorist (a) On the one hand, the forms *ἦδεν* and *ἴσαν ἦσαν* (*ἦσμεν ἦστε*), (b) on the other, those in which the Aorist ending was affixed to the Perfect stem, as *πε-ποίη-εν πε-ποίη-ιν ἰ-πε-ποίη-εν* beside *πέ-ποιθ-α*, and *ἔ-στήκ-ειν* beside *ἔ-στηκ-α*. See § 821 p. 357 f., § 836 pp. 372 ff.

§ 866 Like the thematic pluperfect *ἔ-μέ-μηκ-ο-ν* etc., mentioned in § 865. 2, the thematic imperative *κε-κράγ-ε-τε* and so forth belong to the parent speech; cp. Skr. *mu-móc-a-ta*, § 844 p 404

But thematic forms occur more or less in all other formations of the Greek perfect system. Indicative Hom.

μέ-μβλ-ε-ται 'it is dear' beside μέλ-ει (which may also belong to Present Class VI, § 563 p. 111), ὀρ-ώρ-ε-ται 'is aroused' beside ὀρ-ώρ-α, ἀν-ώγω beside ἄν-ωγα, Syrac. ὀλαλ-ω beside Att. ὀλ-ωλ-α. And again, ἦκω 'I am here' may have taken the place of a perfect *ἦλα; the last essay to explain the etymology of this verb is by Johansson, Beitr. gr. Sprachk., 62 f., who would connect it with a root *h₂e-* 'to go'. Conj. Hom. ἀρ-ήρ-η Att. βε-βλή-η beside Hom. εἶδ-ο-μεν. Opt. Att. βε-βλήκ-ο-ι beside ἐ-στα-ῖ-μεν. Inf. Rhod. γηγόνειν, in Pindar κεκλάδειν. Part. Lesb. πεπληρωκων, Hom. (Aeol.) κεκλήγοντες, Boeot. *ἑφευχορομειόντων*.

Italic.

§ 867. The "Perfect" of Latin and Umbro-Samnitic is a mixture of elements very widely different. Ten distinct types contribute to make it up.

(1) Genuine Reduplicated Perfects like Lat. *tu-tud-ī* = Skr. *tu-tud-ē*, *de-d-ī* = Skr. *da-d-ē* (§ 1044). In § 846 we have compared with perfect forms of other Idg. languages these others: *peperī*, *tetulī*, *meminī* *mementō*, *tetinī*, *memordī* *momordī*, *credidī*, *bibī*, *stetī*, *scicidī*, *cecini*, *pepigī*; to which add Umbr. *dersicust*.

(2) Probable Unreduplicated Perfect forms. First *lēg-ī* *vēn-ī* and the like, with possibly *ed-ī*, cp. § 848.3 p. 393. Next *scand-ī*, *vort-ī* *vert-ī* Umbr. *co-vortus* 'converterit', *scāb-ī*, *ōd-ī*, cp. § 848.1, 2 and 4, pp. 391, 392, 394.

(3) Forms of the s-Aorist, both thematic and non-thematic, as *dīx-ī* *dīx-i-t* *dīx-i-mus*, cp. Gr. ἐ-δεξ-α Skr. *á-dikṣ-a-t*. See § 823 p. 360 f.

(4) Forms of the non-thematic is-Aorist, as *vīdis-tis* (*vīdis-tā*) *vīder-ō* *vīder-i-m*, cp. Skr. *á-vēdiṣ-am* Gr. ἤδεα. See § 841 pp. 378 ff.

(5) Thematic Aorists of Class II. Lat. *fu-i-t* *fu-i-mus*, Osc. *fuid* 'fuerit': Skr. *á-bhuv-a-t*. Lat. *scid-i-t*: Skr. *á-chid-a-t*. *fīd-i-t*: Skr. *á-bhid-a-t*. *ex-uit* for **uq-e-t* (Class II B) or

**-ex-e-t* (Class II A). Osc. *dic-ust* 'dixerit' beside **dic-e-d* 'dixit': Skr. imperf. *á-diṣ-a-t*. Osc. *kúm-bēned* 'convēnit' *ce-bnust* 'huc venerit'¹⁾: Skr. *á-gam-a-t* Avest. *ym-a-p*, *√gem-*. From Osc. *pert-emust* 'peremerit' the ind. **ēme-d* is to be inferred. Osc. *ana-saked* or *ana-zaked* 'consecravit' (Bréal and Duvau, *Mém Soc. ling.*, vi 51, 227) beside Lat. *sanciō*. Pelign. *afāed* 'abit' for **af-ē-d* (Thurneysen, *Rhem. Mus.* XLIII 348), cp. Gr. opt. *ī-o-i*. So also Lat. *vort-i-t vort-i-mus* (cp. 2) may be connected with Skr. *á-vrt-a-t*. See § 483 p. 32, § 523 pp. 86 ff., § 528 p. 91.

(6) Possibly amongst forms like *lēg-i-t lēg-i-mus* (*√leg-*) were some like Gr. *ἰ-μῆδ-ε-ρο* (*√med-*) Skr. *á-sāh-u-t* (*√segh-*). See § 841 Rem. p. 378

(7) Probably reduplicated thematic aorists of Class VI. *te-tig-i-t te-tig-i-mus*: Gr. *τε-ταγ-ών* *pe-pig-i-t*. Gr. *πε-παγ-ο-τήν* beside *πέ-πηγ-α* *ce-cid-i-t* *ε-καθ-εῖν* 'to hurt, despoil' *κ-ε-ράδ-ο-ν* beside *ἐ-κρήδει* *ὑπεκεχωρήει* (pres. *κρήδω*) *pe-pul-i-t*. *πε-παλ-ών*. *pe-per-i-t* for **pe-par-e-t* *πε-πορ-εῖν* *δοῦναι* beside *ε-πορ-ο-ν* 'I gave, brought', cp. 1st sing *pe-per-i* and *πέ-πω-ται* § 846 p. 388. *de-d-i-t* Osc. *de-d-e-d* Umbr. *ře-ř-e* pr Ital **de-d-e-t*.²⁾ Skr. imperf. *á-da-d-a-t* (§ 562 p. 110 f.). Compare § 564 p. 111

To these must be added (8) the Latin perfect in *-vī* and *-uī*, (9) the Umbr.-Samn. perfect with *f*, and (10) the *t*-perfect of Oscan, Pelignian, and Volscian, see §§ 873 ff

This fusion of the forms of Aorist and Perfect implies that the Idg. Perfect had become a historic tense as early as protoethnic Italic

1) Conway (*Amer Journ Phil.* XI 308) defends the old view of *cebnust* as a reduplicated form

2) The Umbr.-Osc. ending *-e-d* is odd as compared with forms like *rust*, where the short vowel of the last syllable is synoepated (I § 633 p. 474) Whether the law of synoepation allowed certain exceptions in the case of a final dental (say, depending on what the preceding syllable was, or the accent), or whether *-e-* in this *-e-d* is due to some analogy, I do not here discuss.

Of the endings of the perfect indicative, these belonged to the perfect in Idg. Lat. *-ī* in the 1st sing. = Skr. *-ē*, *-tī* which fused with the aorist element *-is-* made the 2nd sing. (Skr. *-tha* § 988. 3), and *-imus* in *tutud-imus vēn-imus* may be equated with Skr. *-i-ma*, Avest. *-ama* Gr. *-αυεν* Goth. *-um* (*ste-ti-mus* = Gr. *ἔ-στα-μεν* Skr. *ta-sthi-mā*?). To the *is*-aorist belongs Lat. 2nd pl *-is-tis*, also *-is-tī* in 2nd sing. (see above), and possibly *-ērunt* in the 3rd plural. To the thematic aorist belong Lat. 3rd sing. *-i-t*, earlier *-e-d* (*vhevhaked*), whose agreement with Umbr.-Samn. *-e-d* is most important (the *-e* of the 3rd sing. perf. Idg. must doubtless have given place to *-e-d* = Idg. *-e-t* completely in pr. Italic), and partly *-i-mus* in the 1st plural. The 3rd pl. Umbr.-Samn. *-ens* and Lat. *-ērunt* are ambiguous.

The precise way by which this fusion of different endings came about is not clear, nor will it be made clear so long as the 3rd singular and 3rd plural are the only endings we know in Umbro-Samnitic dialects (as to Osc. *manafum*, see § 874). Thus much only seems certain, that as early as proethnic Italic some thematic forms had joined on to the old perfect system, ep. Lat. *de-d-i-t* Osc. *de-d-e-d* beside Lat. *de-d-ī*, *pe-pig-i-t* beside *pe-pig-ī*.

Beside *-e-d* = Idg. *-e-t*, Latin has also *-īd* *-īt*, on inscriptions *-eūt*, as *fueūt redieūt*. Since *interieistī* also occurs on inscriptions, the simplest explanation is that the *ī* came from the 1st sing. which had *-ī*.

Remark Bartholomae (Stud. idg. Spr., II 195) derives *fuit* from Idg. **bhrey-i-t* or **bhrey-ek-t*, which seems to me very far-fetched. I identify *fuit* with Skr. *ā-bhū-a-t* (Osc. conj. *fuid* for **bhrey-ē-t* § 872), and I regard *fūn* (Ennius has *fūimus*) as a re-formate like *plūn* (cp. Osthoff, Perf. 254 f.).

§ 868. The Idg. *e* of the reduplicating syllable seems to have been kept without change in proethnic Italic. Compare O.Lat. *vhe-vhaked* 'fecit' Osc. *fe-facūd* 'fecerit', Lat. *de-dī* Osc. *de-ded* Umbr. *re-re*, Lat. *me-mordī* *pe-pugī* *ste-tī*, Umbr. *de-rsacust* 'dixerit' *pe-purkurent* 'poposcerint, rogaverint'.

But Latin, if the vowel of the syllable which followed the reduplicator was the same as that of its present stem, assimilated this *e* to it; as *mo-mordī* : *mordeō*, *cu-currī* : *currō*, *pu-pugī* : *pungō*, *sci-cidī* : *scindō*, *di-dicī* : *discō*, *sti-tī* : *sistō*; whilst in Old Latin we still find the regular forms *me-mordī* *pe-pugī* etc. (see above). Compare Skr. *u-vāc-a* instead of *va-vāc-a* following *uc-yā-te* *uktā-s* and the like, § 851 p. 400. However, *e* remained if the vowel of the next syllable, and the present vowel, were of the *e*-kind; as *pendī* : *pendō* *pendeō*, *pe-pēdī* : *pēdō*; and the same if it differed from the present vowel, as *ce-cinī* . *canō*, *ce-cidī* *cadō*, *pepulī* : *pellō*, *pe-perī* : *pariō*, *ste-tī* . *stō* *stās* etc.

In compounds four syllables long (in the 1st and 3rd singular), the reduplicator underwent syncope in proethnic Latin, as a consequence of the accentuation then given to the first member; as *reppulī* *rettulī* *reccidī* for **ré-pepulī* **ré-tetulī* **ré-cecidī*, *dēcidī* *attigī* *incurrī* for **dē-cecidī* **át-tetigī* **in-cecurrī* (I § 633 p. 474).

That both reduplicated and unreduplicated forms occurred in pr Italic within the perfect system of the same verb is shewn by O Lat. *vhe-vhaked* Osc *fe-facust* as compared with Lat. *fēcī* Umbr. *fakust*. Compare further Lat. *sci-cidī* and *scidī*, *te-tulī* and *tulī*, Umbr. *de-rsicust* and Osc. *dicust*, Lat. *ce-cinī* and Umbr. *pro-canurent*. Thus we have no right to assume that Lat. *tulī* was abstracted from compounds in which the reduplicator had suffered syncope, as in *rettulī* *attulī*. When a form has only survived in compounds, as *-culī* (*per-culī*), it is impossible to say whether it never was reduplicated or whether syncope has hidden the reduplication.

This loss of reduplication in Latin compounds helped to link reduplicated and unreduplicated forms all the closer

Beside Lat *abs-condidī* (from *abs-condō*) the form *abs-condī* sprang up on the analogy of *scandī* : *scandō*, since *condō* in this word joined with *abs* had ceased to be regarded as a compound; cp. *absconsum* beside *absconditum*. On the contrary, *condidī* :

condō, *crēdidī* : *crēdō* and the like gave rise to perf. *dēscendidī* beside *dēscendī*.

As regards verbs with initial vowel, such forms as Skr. *an-āś-a* (§ 851 p. 401) and Gr *ἀν-ωρ-α* (§ 858 p. 408) were foreign to Italic. Lat. *ēd-ī ēm-ī* (from *ed-ō em-ō*), as well as *sēd-ī vēn-ī*, *ēg-ī co-ēpī coepī* (from *ag-ō ap-iō*), as well as *cēp-ī pēg-ī*, *ōd-ī (od-iō)*, as well as *fōd-ī*, may be regarded as forms which never had any reduplication at all. See § 848 p. 393 f. § 870.

§ 869. Of the old Ablaut in the Root Syllable of the Perfect little trace is left.

The reason for the variants *tutūdī* and *tutudī* is doubtless a difference of ablaut, such as we see in Skr. *tu-tōd-a tu-tud-ūr* (cp. also Goth. *stai-stāut*), then *tu-tūd-* will come from **tū-taud-*, as *in-clūdō* for **in-claudō*

The o-grade of the sing. indic. appears in *spopondī totondī*, which had run into one verbal system with the *éjo*-present, *spondeō tondeō* (§ 802 p. 338) *spopond-imus* instead of **spond-* like Gr. *πεπόνθ-αμεν* instead of *πε-παθ-* (part. *πεπαθῶν*) *momord-* in *momordī momordimus* (pres. *mordeō* like *spondeō*) may be both Idg. **me-mord-* and **me-mṛd-* (Skr. *ma-mard-a ma-mṛd-ur*) Similarly, we have *cu-currī* from *curreō* for **corsō *kṛsō* (§ 662 p. 197) Umbr. *pepurkurent* from *✓pṛēk-* may like *de-rsic-ust* contain the weak stem (**pe-pṛk-*), although persklum persnīnu, which have changed the position of *r* (§ 674 p. 207), suggest some doubt.

Strong and Weak forms may be found, again, in *meminī tetinī pepulī tetulī* (*memin-i-mus tetul-i-mus*. Gr *μῆμα-μεν τίτλα-μεν*, as Skr. *jagm-i-ma jagan-ma* Gr *βέβα-μεν*, and as Skr. *jagm-i-vās jagan-vās*), only the weak form in *pepigī* for **pepagī* (but (Gr *πέπηγε*) *tetigī ceculī*). But it is doubtful how far we are to look for the origin of these perfects in old reduplicated aorists (§ 867 7 p. 415).

Doubtless it is the weak stem in Osc. *fefacust* beside Lat. *fēcī* from *✓dhē-*. The *a* of Lat. *vēvhakēd* is difficult

Remark. If it is short, this seems to prove that at the time of the Manios inscription (attributed to the 6th century B. O.) the weakening of **pépagi* to **pépiḡ* and the like (I § 680 p. 547) had not yet been completed. But hear what Bücheler says (Rhein. Mus. XLII 317): "After the second *h* the carver first put *i*, which he afterwards erased, though not so completely but that the intent is clear". Again, p. 318 "The quantity of the *a* is not known. What we know of the reduplicated perfects which are preserved in Latin, makes it likely that the *a* was short. Possibly this is the reason of the *i* which was first engraved (*cano cecini, in facetus inficetus*)" If this *i* is rightly so explained, and if the *a* put in on second thoughts was short, it must be a reversion to the old type on the analogy of *faciō* etc. (as with *in-facētus*); but such a reversion in the perfect is hardly credible. If *ā* was meant, it must be assumed that **fefāk-* was made in connexion with **fefak-* **fefk-* on the analogy of some such form as **pepāy-* (beside weak **pepāg-* **pepiḡ-*) — We may now refer to Buck, Der Vocalismus der osk. Spr., 28 f

The weak stem (regular) in Lat. *de-d-ī* = Skr. *da-d-ē* (cp. *tu-tud-ī* = Skr. *tu-tud-ē*) and in Umbr. *te-ř-ust* 'dederit' = Skr. *da-d-úš-* (cp. *de-rsic-ust* = Skr. *di-diš-úš-*), also Lat. *ste-t-ī* = Skr. *ta-sth-ē*. The form **de-d-e-d*, common to all Italic dialects, and Lat. *ste-t-i-t*, correspond exactly to the present forms Vestin *di-d-e-t* 'dat' Lat. *si-st-ō* Umbr. *sestu* § 543 p. 103, § 553 p. 107. Uncertain it is whether Lat. *sistimus* is **si-sta-mos* answering to Gr. ἴ-στα-μεν, and it is equally uncertain whether *ste-ti-mus de-di-mus* are **ste-ta-mos* **de-da-mos* precisely like Skr. *ta-sth-má* Gr. ἴ-στα-μεν Skr. *da-di-má*.

§ 870. A word of explanation is needed on those reduplicated perfects which have *ē* where the present has an *a*-sound. Lat. *fēcī* (beside *vhevhaked*). *faciō*, *capī* : *capiō* (cp. Goth. *hōf*), *jēcī* . *jaciō*, *pēḡī* (beside *pepiḡī* (Gr. Dor. πίνᾱγε) : *pangō*, *frēḡī* . *frangō*; Osc. conj. *hipud* 'habuerit' fut. perf. *hipust* 'habuerit' *hapiest* 'habebit', *sipus* 'sciens': Lat. *sapiō* (cp. O.H.G. *int-suab*). With initial vowel Lat. *ēḡī* *agō* (cp. O.Icel. *ōk*), *co-ēpī* *coepī* . *capnō*. *ē* is certainly original in *fēcī*,¹⁾ compare Gr. ἐῖηαι (§ 864 Rem. p. 412), and doubtless

1) Bronisch sees *fēk-* in Umbr. *feitu fetu feetu fetu* 'facto' = **fēke-tōd*. Another explanation, but less probable, is offered by Conway, Amer. Journ. Phil. XI 307, Class. Rev. v 300.

in *frēgi*, compare Goth. *brēkun* from $\sqrt{bhreg-}$ (on *frangō* see § 632 p. 168), and perhaps *jēcī* (Johansson, Beitr. gr. Spr. 61). Beginning with these forms, *ē* spread to those which originally had *a*; in the causing of which not only the present with *a*, but also the *to*-participle had some effect, *captu-s* for example being like *factu-s*; the reason why *scabī* (= Goth. *skōf*) remained, from *scabō*, whilst **cēpī* (= Goth. *hōf*) changed to *cēpī*, was perhaps the lack of any participle **scaptu-s*. It was natural, too, to make *pēgi* like *frēgi*, simply because the verbs had opposite meanings.

§ 671. Perfect from Present stems with stem-characteristic. Compare § 847 p. 390 f.

Lat. *po-poscī* from *poscō* for **por(c)-scō*, cp. Skr. *papracha*. *fe-fellī* for **fe-fallī* from *fallō* for **fal-nō* (§ 608 p. 149). *tetendī* from *tendō*, $\sqrt{ten-}$ (§ 564 p. 111, § 696 p. 225).

Lat. *pre-hendī* from *-hendō* from $\sqrt{ghed-}$, *lambī* from *lambō* beside O.H.G. *laffu*, *pandī* from *pandō* beside *pateō* (§ 632 p. 168 f.). *cūdī* from *cū-dō* (§ 696 p. 225). Osc. *com-parascuster* 'consultus erit' beside Lat. *-pescō* for **perc-scō* or **parc-scō* (§ 674 p. 207). Umbr. *eiscurent* 'poposcerint, arcesierint' beside pres. Skr. *ichá-ti* etc (§ 670 p. 203). If Bugge's explanation of the Osc. fut. perf. *fifikus* as 'feceris' is right (Altital. Stud. 31), we must allow Oscan a present stem **fi-fēk(o-)*, showing the same reduplication as Gr. *τί-θη-μι*, and to be compared with Vestin. *di-d-e-t* 'dat' Lat. *si-stō* etc. (§ 553 p. 107); cp. Skr. part. *vivak-vás-* from pres. *vī-vak-ti* (§ 850 p. 398).

minuī sternuī (pres. *mi-nuō ster-nuō* § 649 p. 185) keep the present stem in the perfect; this being due to imitation of *ex-uī*: *ex-uō*, *pluī*: *pluō* and the like. The same is true of perf. *statuī* from the denominative *statuō*.

§ 672. The Moods of the Idg. perfect, and its preterite the Pluperfect, died out in Latin owing to the influx of sigmatic aorist forms into the perfect system. Still, *mementō* = Gr. *μηνάτω* remains, because *meminī* was used as a perfect present.

Umbro-Samnitic has an *ē*-conjunctive (§ 926 c). Osc. *fefacid* 'fecerit' *hipid* 'habuerit' *fuid* 'fuerit', Umbr. *stitti-steteiens* 'stiterint'. From the *f*-Perfect Oso. *sakrafir* 'sacrauerint', Umbr. *pihafei* = **pihāfēr* 'pauerint', from the *t*-Perfect, Osc. *tribarakattins* 'aedificauerint'. This Conjunctive may be derived from either conj. of the Idg. perfect (cp. Gr. *πρόνθ-η* Skr. *pap̄rc-ā-si*) or conj. of the thematic aorist (Osc. *fuid* = Skr. *bhuv-ā-t*).

In the same area, the Idg. *ues*-participle held its own. Osc. *sipus* 'sapiens' probably like nom. sing. Skr. *vidūš* Avest. *vidūš* (II § 136 p. 439 f, III § 193 p. 73). From this form was built up the future perfect (cp. W. Schulze, Kuhn's Zeitschr. xxviii 272 f, the Author, Ber. sachs. Ges. Wiss., 1890, pp. 223 ff.), by combining it with injunctives, used for future, of the stem *s-o-* (from *es-* 'esse'). 2nd sing. *-us* = **-us-ses*, 3rd sing. *-ust* = **-us-set* (**-us-sed*). Umbr. *kuvurtus* 'converteris' *dersicust* 'dixerit', Osc. *fefacust* 'fecerit'. Osc. *fust* 'fuerit' (beside *fust* 'crit') for **fu-ust* from conj. *fuid*. If this **fu-ust* **fast* existed in Umbrian too, this explains the form *amprefuus* 'circumieris' (beside *apr-etū* 'circumito')¹), which will be due to analogy of it. On the analogy of the 1st future, where *-zent* is the ending of the 3rd pl, — as Osc. *censazet* 'censebunt' Umbr. *furent* 'erunt', — arose the plurals Osc. *tribarākattuset* 'aedificauerint' Umbr. *pepurkurent* 'poposcerint'. But we also find Umbr. *covortuso* 'conversum erit, converterint' for **covortus so()*, *benuso* 'ventum erit, venerint' for **benus so(r)*.

§ 873. The *us*-formation mentioned in the last section was used with other preterite participles besides those described.

1) The *u* is doubtless long in Oso. *tribarakattuset* too; if it had been short, we should expect **tribarakattiuset* (I § 49 p. 41). I assume the same analogy here. — G. Bronisch, in his new work on the Oso. *i-* and *e*-vowels, regards the nominative ending *-us* as earlier **-ūs* for **-uōs*, and supports his view by *amprefuus* and *tribarakattuset*.

Umbr. *en-telust* 'intenderit' a-pelust 'impenderit' derived from **tend-lo-* **pend-lo-* (Lat. *pendulu-s* 'hanging'). Compare the Slavonic part. pret. act. with *-lo-*, as *nes-lŭ* from *nes-ti* 'to carry' (II § 76 p 212).

Umbr. *sesust* 'sederit' from **sessō-s* 'seated, sitting' (Skr. *satti-s*). So too the Osc. *t*-preterite, which we must follow Danielsson in connecting with the *to*-participles, is derived from the fut perf. in *-t-us-*. First arose forms like *tribarakattuset* from partic *tribarakato-*. On the analogy of **aamanafust* to ind. *aamanaffed* etc arose such Indicatives as *prufatted* 'probavit' and Conjunctions like *tribarakattins*. The same new formation is seen in Pelign *coisatens* 'curaverunt' and in Volsk *sistiatiens* 'statuerunt' = **sistatens*. The frequent spelling with double *t* in Oscan is the same in principle as *ff* in the *f*-perfect; it is possible that it is entirely due to the analogy of the *f*-perfect, which was the model for the whole *t*-perfect system (§ 874).

Remark In Umbr.-Oscan, as we shall see in § 874, the *ā*-denominatives can make a strong perfect. It may therefore be held that as the perfect *pruffed* was made for the present stem *profā-* 'probare', so the perfect *prufatted* was made for **profātā-* '*probatare'. But I prefer the explanation given above, so long as no forms are found from a stem **profātā* or anything like it.

An origin similar to that of these future perfects must be postulated for Umbr. *combifiansiust* beside *combifiatu* 'nuntiatio', *purdinsust* 'porrexerit' beside *pur-ditom* 'porrectum', which presuppose noun-stems **combifiankio-* **purdinkio-* (see Johansson, Beitr. z. gr. Sprachk., 84 ff., 147 ff.).

§ 874. We pause a moment here to explain the origin of the *f*-perfect in this Umbro-Samnitic. Examples are indic. Osc. *aamanaffed* 'mandavit' *aikdafed* '*aequidavit', Osc. *manafum*, which may be 1st sing ('mandavi') or 1st pl. ('mandavimus'), it is uncertain which; conj. Umbr. *pihafei(r)* 'piaverint' Osc. *sakrafir* 'sacrauerint', fut. perf. Umbr. *ateřafust* *andirsafust* 'circumtulert' *ambrefurent* 'circumerint'.

This formation belongs to the Italic imperfect compounded with **bhy-a-m* 'I was' (Lat. *amā-bam* Osc. *fu-fans* 'erant') and

the Latin future compounded with **bhū-ō* 'I shall be' (*amā-bō*). found also in Keltic (§ 899); the Umbr.-Samn. *-fed* is indic. aor. = Idg. **bhū-e-t* (Avest. *bva-ē*), cp. Lat. *fuit* Osc. conj. *fund*, to be connected with Skr. *á-bhuv-a-t* (§ 867.5 p. 414). If Osc. *mana-fum* is 1st sing., its second part must be = Idg. **bhū-o-m*. In the *ff* of Oscan, as *aamanaffed*, we should perhaps recognise another effect of the *u* which once followed *f*. But it is possible to explain the sharpening of the consonant if we take as our starting point *f* (for *fu*); see Danielsson, Paul's Altit. Stud. iv 139 ff. For the Umbr.-Samn. conjunctive stem *-fē-* = **fu-ē-* may be equated with OCSl. *bē* (§ 578 p. 119, § 587 p. 128).

The attraction of these forms into the Perfect called up a future perfect with *-us-* Umbr. *ampr-e-fuus* shows that the *u* was long, and this may be explained as due to the analogy of the fut. perf **fūst* = Osc. *fust* for **fu-ust* (§ 872 p. 420 f.).

No complete explanation has been given for the forms Umbr. *portust* 'portaverit' beside *portatu* 'portato', Osc. *upsed* 'operatus est' 3rd pl. *uupsens* *ουπενς* beside *úpsannam* 'operandam', *prúffed* 'probavit' *prúftú-set* 'probata sunt' beside *prúfatted* 'probavit', *urust* 'oraverit'. They look as though formed after the fashion of primary *ā*-verbs with strong perfect. Umbro-Samnitic perhaps had, as Latin had, primary *ā*-verbs with strong perfect (cp. *juvāre jūvī* § 583 p. 124), and thus the *ā*-denominatives may have followed their inflexion in some particulars, as in late Latin we meet forms like part. *probitus* or imper. *probuntō* from *probāre* (see Georges, Lex Lat Wortf., 556).

§ 875. We now return to Latin, in order to finish with the perfect in *-vī* and *-uī*, as *ī-vī scī-vī sē-vī plē-vī nō-vī flā-vī finī-vī amā-vī* and *genuī texuī crepuī monuī saluī*

Of the attempts hitherto made to explain these, which are summarised by Stolz, Lat. Gr.² 370 f., and more fully by Per Persson, Wurzelrw. 210 (Ernault, Du Parfait, 63 and 92 f should also be consulted), the simplest and most credible is the

following. The analogy of *mō-tu-s* (Umbr. *comoho-ta* abl. 'commota') *jū-tu-s*. *mōv-ī jūv-ī*, and the like, suggested (1) *plēvī nōvī amāvī* beside *plētū-s nōtū-s amātū-s* etc., to which were added *sēvī tvī* etc., and (2) e.g. **gene-ūt* beside **gene-to-s* (*genitus*), which became *genuī*¹). Between *genuī* and *flāvī*, then, there would be the same relation as between Gr *ὁμώμοκα* and *ὁέδροα*.

The reason why *mōvī jūvī* had this influence, in spite of their present *moveō juvō*, is the specially close connexion between the *to*-participle and the perfect active, *mōtus sum* being the passive of *mōvī*. The Gr *τέθνηκα δέδωνα* etc., it will be remembered, caused the *ν*-type of perfect to spread (as *βέβληκα ἔγνωκα*), in spite of their connexion with the aorist *εἰθνηκα ἔδωκα*, which themselves were not fertile.

Remark We must assume that *nōv-ī* goes along with Skr. *ja-jñāu*, *nāv-ī* with Skr. *snāu-ti*, and *nēv-ī* with Goth *snēv-um*. The old part perf active has also been brought in evidence, and *sēvistis* derived from **sē-ves*, *sēvinus* from **sēves smos* (though **sēves-smos* could regularly only become **sēvēmus*), and others have connected *genuī* with *in-genuo-s*, *sūī* with *de-sūā-e*, and so forth.

The forms in *-vī* and *-uī*, like all perfect forms not based upon the *is*-aorist, were attracted to take the endings of this tense in the other persons *nōvistī nōvistis genuistī genuistis nōverō genuerō nōverim genuerim nōveram genueram nōvissem genuissem*.

A few original *s*-perfects were transformed to match *genuī*. *pēxūī nēxūī* instead of *pēxī nēxī* (§ 823 p. 361) from *pectō nectō* (§ 683 p. 214 f.), *messūī* instead of **messī* from *metō*.

Keltic.

§ 876. Outside of Irish, few survivals remain of the Idg. perfect. Gall. *dede* 'dedit' or 'posuit', Mid.Cymr. *ciglef* 'audiui' = O.Ir. *ro chuala*.

1) Beside *pōnō* for **po-s(ā)nō* stood *po-sivī* and since *po-situ-s* was incorrectly analysed *pos-itu-s*, there arose the other Perfect form *posui*. See Osthoff, *Perf.*, 261 and 611 f.

Of Irish examples, we have already cited, and compared with perfect forms from other Idg. languages in § 846, the following: *do-ro-chair* 'cecidit, perit', *ro gēnar* 'natus sum', *do-mēnar* 'putavi', *ro gegon* 'interfeci', *ro lil* 'adhaesit' 3rd pl. *ro leldar*, *ro chuala* 'audivi', *ro bōi* 'fuit', *ad-con-daice* 'conspexit', *do-roigu* 'elegit', *ro cechan* 'cecini'; in § 847 *im-chom-arc-air* 'interrogavit', in § 849 *ro tāich* 'fugit' 3rd pl. *ro tāchatar*.

To these examples a few more may be added which show the reduplication either retained, or changed only in accordance with the phonetic rules *ro rerang* 'porrexit' for **re-roge*, pres. *rigim*, √ *reg-* cp. O.Icel *rak* *ro memaid* 'he broke' (intr.) 3rd pl. *ro me-mā-atur*, pres. *maidum*. *ro de-dang* 'oppressit' 3rd pl. *ro de-dg-atar*, pres. *for-dengat* 'opprimunt'. *fris-racacha* 'speravi', pres. *ad-chau* 'I see' *ro selang* 'he struck down' i. e. *se-slang*, pres. *slagim*. cp. Goth *slōh* § 888. *ro cechladatar* 'suffoderunt', pres. *-cladar* 'he is buried'. *ro sescaind* 'he sprang', pres. Mid.Ir. *scinnum* Skr. *ca-skānd-a* 'he sprang', on the vocalism of this root see § 520 p. 84 *ro sescaing* 'he leapt out', pres. Mid. Ir. *scungim* Mid. Ir. *ro leblaing* 'he leapt' instead of **lelaing* beside pres. *lungim* O. Ir. *lengaim* (R. Schmidt, Idg. Forsch. i 48 f.). *ro cechainy* 'he stepped', pres. *cengaim*.

The perfects *fo nenaig* 'he cleansed' and *ro senaich* 'it dropped, trickled' beside pres. *nigim* √ *neg-* and *smigid* √ *sneigh**, may be derived from **-nenouge* **-sesnouge*, as nothing certain is known of the treatment of *oi* in internal syllables. But perhaps they are modelled after perfects like *veraig*, cp. Goth *baþ* from *bidja* § 722 p. 253.

Mid.Ir. *ro-fiu* 'he slept', not from √ *suep-*, but, as Thurneysen holds, from √ *ues-* (Skr. *vas-* 'to pass the night' perf. *u-vās-a*), therefore for **ue-uo(s)-e*, which became first **fi-ui*, 3rd pl. *-feotar* for **ue-uo(s)-atar*; cp. *feiss* 'sleep'. Observe the analogical *e* of the reduplicator, for by I § 66 p. 54 f. **ueuos-* must have become **uouos-*.

§ 877. Perfects based upon presents with stem-characteristic (cp. § 847). *in-roigrann* 'I pursued' beside

in-grennim from *√ ghredh-* (§ 628 p. 165). *do-sefainn* 'pepuh' 3rd pl. *do-sefnatar*, if the present *sennim* § 613 p. 151 is rightly derived from **suen-nō ro nenasc* 'I bound, promised' beside *nascim* from *√ nedh-* (§ 675 p. 208)

ad-gēn 'cognovi' 3rd sing. *-geun* 1st pl. *-gēnammar* 3rd pl. *-gēnatar* comes from the Idg. perfect **gē-ḡn-ō-* (Skr. *jajñāsi* (tr. *εἵματα εἵματα*, also perhaps Goth. **kai-knō*, see p. 128 footnote 1), from *√ gēn-*. The plural may be derived at once from this ground-form. The 1st and 3rd sing., which point to **ge-ḡn-a* and **ge-ḡn-e*, are later re-formates. Compare in Sanskrit the forms *jajñumā jajñvās-* beside *jajñāsi* etc. (§ 850 p. 396).

§ 878. The syllable of reduplication usually has the vowel *e* quite clear; *e g ro ge-gon ge-gun* like Gr. *πέ-φαται*, *ro ce-chan ce-chuin* like Lat. *ce-cinī*

By dissimilation, the initial consonant of the unaccented reduplicating syllable was dropt after *ro*, after which the *e*-vowel of this syllable was contracted with *ro* into the genuine diphthong *oi* (I p. 483 footnote 1). Of the examples already given *do-roigu* for **ró-gegu*, and *in-roigrann*, come in here. Others are *for-roichan* beside *ro cechan*, *fo-roiblang* beside *ro leblang*, *arob-roinasc* beside *ro nenasc*, *fo-roichlad* beside *ro cechladatar*.

By a process of re-formation which cannot now be traced exactly we have *u* in the reduplicator of *ro chuala*, for **cu-clou-a*; the Mid.Cymr. *ci-glef* (3rd sing. *ci-glen*) gives no help in determining the age of Ir. *cu-*, because its *ci-* admits of more than one explanation. In Irish, *i* seems also to have been used in reduplicating *i*-roots *ro lil* 'adhaesit' pres. *lenim* *√ lei-*, *ro giuil* 'adhaesit' pres. *glenim* *√ glei-*, *do-rad-chuar* 'redemit' 1st sing. *-chēr* pres. *crenim* *√ grei-* (§ 598 p. 142, § 604 p. 145). The last attempts to deal with this difficult group of perfect forms are those of Thurneysen, Kuhn's *Zeitschr.* xxxi 89, and R. Schmidt, *Idg. Forsch.* i 62 f.¹) The forms which must be

1) Thurneysen informs me that he does not back his explanation against R. Schmidt's, which he recognises as being right in all essentials.

postulated as those which just preceded these show the personal ending affixed immediately to the root-final consonant: 3rd sing. **li-le* **gi-gl-e* **ki-kr-e*, 1st sing. **ki-kr-a* (-*chēr*) 3rd pl. **li-l-ontor* (*leldar*). And again the perfect of *renim* 'I sell' (for **pr-na-mi* from $\sqrt{\text{per-}}$, § 598 p. 141) shows this perfect formation, 3rd sing. *ro rir* = **pi-pr-e* (this first becomes **ir*, instead of which we get *rir* by § 476 p. 23), whilst what one would expect is **reur* = **pe-pr-e* (with strong stem **pe-por-e*). R. Schmidt conjectures that this **pe-pr-e* and **li-lo(i)-e* etc., the present formation being the same for both, became **pi-pre* and **li-le* by mutual analogy. Is it not better to suppose that -*rir* is based upon a reduplicated preterite **pi-pr-e-t*, in Class IV? In Thurneysen's opinion the Conjunctive of this present class is represented in futures like *do-bēr* (§ 565 p. 112), and we shall see anon (in § 879) that some of the Keltic perfects probably come from a thematic preterite (aorist or imperfect). -*cuir* too may be derived from **qi-gr-e-t*, as the "root" *grex*, it may be conjectured, is possibly an extension of *ger-* 'make'.¹) If this be the origin of -*rir* (and -*cuir*), the difficulty of -*lil* and the rest at once vanishes.

t-ānac 'I came' 3rd sing *t-ānac* beside Skr. *anāśa*, also to be compared with Gr. *ἐν-ήνευρ-ται*, if *ἐν-* is the preposition and not a reduplicator. See § 846 p. 390, § 858 p. 408.

§ 879. Beside the reduplicated forms appear unreduplicated not a few. To those already cited, *do-ro-chair*, *ro bōi*, *ad-con-dāirc*, *im-~~chom~~-arc-air*, *ro tāich*, we may add 3rd sing. *ro scāich* beside *scuchim* 'I yield', *ro gāid* beside *gudim* 'I beg', 1st sing. *fo-ro-damar* for -*dāmar* beside *fo-dam* 'patitur', 3rd sing. *du-fu-tharcair* 'wishes'.

There is no proof that these forms have lost a reduplicating syllable in Keltic itself. Like *ro-mādar* (§ 848. 3 p. 393), they

¹) See Per Persson, *Wurzelerweiterung* p. 108 (where Ir. *tasd-chur* 'redemptio' must be struck out; as I learn from Thurneysen, the word rather means 'return').

are forms which never had reduplication; *-daurc* may be compared with Skr. *darś-i-vas-* (§ 848. 2 p. 392).

Unfortunately there is nothing to decide whether in the plural of the Irish perfect, in such forms as *ro cechnammar cechnaid cechnatar*, the vowel preceding the personal ending was the thematic vowel, or Idg *a* (= pr. Kelt. *a*); in the 1st plural another question offers, whether *a* does not come from the initial sonant of the personal ending (*-nm-*) If, as is most probable, these are thematic, there may have been thematic preterites amongst the above unreduplicated forms, and *-daurc*, for instance, may be identical with Gr *ἔδραξε*, *bōi* with Skr. *ābhavat*, *do-cer* 'cecidi' too, beside *do-ro-chair*, gives the impression of such a preterite. Compare the aorist forms which have obtained a footing in the Latin Perfect, e. g. *scidi* = Skr. *āchīdat* (§ 867.5 p. 414). In § 878 p. 427. I conjectured that *-rir* was a reduplicated thematic aorist. In the 3rd singular, the original endings **-e* (perf.) and **-e-t* (thematic pret) must have run together in Irish; so in the 1st plural with *-am-* (Skr. *-i-ma*), *-nm-* (Goth. *-um*), and *-o-m-*; and this may have brought about the commingling of the different tenses.

§ 880 Of the Idg. vowel gradation in the Root Syllable little now remains. Within the indic. active, the differences of gradation between singular and plural were all levelled away in Old Irish; e. g. 3rd sing. *ro gegun* 'vulneravit, trucidavit' for **yegon-e* (Skr. *yaghān-a*) 2nd pl. *ro gegnaid* for **yegon-* (Skr. *yaghñ-ā*). But the original middle shows in some forms the weak stem proper to it, e. g. *ro gēnar* 'natus sum' for **ge-gn-*, like Skr. *ja-jñ-ē*.

The vocalism of some forms is exceptional: *ro tāich* beside *techim* 'I flee', *ro rāth* beside *rethim* 'I run', cp. *ro scāich* beside *scuchim*, *ro gāid* beside *gudim*. Except *ro mīdar*, all unreduplicated preterites with roots having a single initial consonant show *-ā-*.

§ 881. One thing yet remains to say of the personal endings. The 1st and 3rd plural have a deponent formation (-*ammar* and -*atar*).

Germanic.

§ 882. I first give once again the forms cited in § 846, and compared with perfects from other languages. Goth. *ga-tar* 'he tore up, destroyed' -*tērun*, O.H.G. *zar zārūn*. Goth. *man* 'remembers, wishes' *munun*, O.Icel *man muno*. Goth. *gam* 'came' *gēmūn*, O.H.G. *quam quāmun*. Goth. *ga-þars* 'dried up' -*þaūrsun*. Goth. *ga-dars* 'dares' -*daūrsun*, O.H.G. *gi-tar-turrun*. Goth. *varþ* 'became' *vaūrþun*, O.H.G. *ward wurtun*. Goth. *hlaf* 'stole' *hlēfun*. Goth. *band* 'bound' *bundun*, O.H.G. *bant buntun*. Goth. *gatah* 'showed, recounted' -*tathun*, O.H.G. *zēh zīgūn*. Goth. *bāt* 'bit' *bitun*, O.H.G. *bez biggūn*. Goth. *laih* 'lent' *laihvun*, O.H.G. *lēh liwun*. O.H.G. *sēh* 'strained, filtered' *sigun*. Goth. *kāus* 'tried, chose' *kusun*, O.H.G. *kōs kurun*. Goth. *ana-báuþ* 'bade, commanded' -*budun*, O.H.G. *bōt butun*. Goth. *bāug* 'bent' *bugun*, O.H.G. *boug bugun*. O.H.G. *rōz* 'wept' *ruzzun*. O.Icel. *svaf* 'slept' *svǫfo*. Goth. *gavag* 'moved' -*vēgun*, O.H.G. *wag wāgun*. Goth. *sat* 'sat' *sētun*, O.H.G. *saꝥ sāgun*. Goth. *saī-sō* 'sowed' *saī-sōun*. Goth. *skat-skárþ* 'separated, parted' *skat-skārdun*. Goth. *stai-staut* 'pushed, knocked' *stai-stautun*.

The Idg. difference in accent of singular and plural (cf. Skr. *vēda* : *vidmā*, *cakāra* : *cakrāmā*) has left its traces in the final consonants of the root in O.H.G. *ward* . *wurtun*, *zēh* : *zīgūn*, *kōs* : *kurun* and the like (I § 530 p. 386 f., § 580 p. 434).

Whether the ending of the 1st pl. indic. -*um* represents Idg. -*ṃme*, or is due to the analogy of 3rd pl. -*un* and was originally Idg. -*me* or -*a-me*, is doubtful; see § 844 p. 385 f.

Besides the indic. perf., the Optative is seen in Germanic; e. g. 1st pl. Goth. *vit-ei-ma* O.H.G. *wizz-ī-mēs*, Goth. *skatskaid-*

-ei-ma. Then there is one isolated Conjunctive form, used as an imperative, Goth. *ōgs* 'fear thou' (beside indic. *ōg* he fears), and a few substantives based upon the Participle, as Goth. *bēr-us-jōs* 'parents' and A.S. *ēzesa* *ēzsa* O.Sax. *ēcso* 'owner' (II § 136 p. 445, Johansson Beitr. zur griech. Sprachkunde, 134).

The Germanic Perfect falls into two divisions, (I) Reduplicated and (II) Unreduplicated

§ 883. (I) The reduplicating syllable of the Idg. reduplicated perfect is kept clear and true in Gothic; but this only by roots which as far as Germanic is concerned do not belong to the *e*-series.¹⁾

All Gothic reduplicating syllables have *ai*, which is regular for *i* = Idg. *e* before *h* and *r*, e. g. *hai-hait* *rai-rōþ* (I § 67 p. 58). Beginning with those cases where it was regular, *ai* spread to the rest by analogy, hence *skai-skaiþ*; which regularly would be **ski-skaiþ*. As regards Johansson's view that Goth. *ai* is to be read as a long vowel, see Addendum to page 17.

The fact that the analogy of *ai* really did so act is clear from the new forms *ai-duk* (= O.Icel. *jök* § 885) beside *duka* 'I increase', and *af-aiðik* beside *af-ðika* 'I deny, refuse' (§ 473 p. 19).

The root syllable of these reduplicated forms is always the same in the plural as in the singular; the strong grade of the singular has become general. *skai-skaiþ* *skai-skaidun* Skr. *ci-chēda* *ci-chidur*, *√ skhayt- skhayd-* *stai-stánt* *stai-stautun*: Skr. *tu-tōda* *tu-tudur*, *√ (s)taud-* *fai-flōk* 'he lamented' *fai-flōkun*. Gr. Dor. *πέ-πλāys*, pres. *flōka* Class II *A* in contrast with Lth. *plakū* Class II *B*, *√ plaq-* *plāg-* (§ 534 p. 96). *sai-sō* 'sowed' *sai-sōun*: Gr. Dor. *ἀφείωνα*, pres. *saia* for **sē-χō*, cp. Gr. *ῖ-η-μι*, *√ sē-* *sə-*; *saisōun*, like *lailōun* 'they abused',

1) "As far as Germanic is concerned", because the analogy of these attracted into the same group some others which in the parent language did have *e*-vocalism, for instance, Goth. *vaivald* beside *valda* 'I rule' for **valdhō* from *√ vel-*.

also shows itself not to be in its original form by the ending *-un*, taken over from the stems which had initial consonant. *lai-lōt* 'let' *lai-lōtun*, pres. *lēta*, *√lēd-* (§ 521 p. 85).

§ 884 This Gothic reduplicated Perfect was also formed from extended roots, or from presents with some stem-characteristic (cp. §§ 847, 889, 891).

vai-vō 'blew' Skr *va-vāu* from *u-ē-* 'to blow', pres. *vava* = *uē-χō* (§ 587 p. 128, § 735 p. 262).

fai-fāh 'grasped' *fai-fāhun* (cp. O.H.G. *fiang fiangun* § 885) beside pres. *fāha* (O.H.G. *fāhu*) for **fawχō*, probably a nasal present from *√pāh-* (§ 632 p. 168, § 634 p. 171).

fai-falþ 'folded' *fai-falþun* beside pres. *falþa* ground-form **pľ-tō* (§ 680 p. 213); *hai-hald* 'tended, pastured' beside pres. *halda* ground-form **hľ-tō* (§ 585 p. 215). *vai-vald* 'he ruled' *vai-valdun* beside pres. *valda* ground-form **uľ-dhō* (§ 689 p. 219), *ga-rairōþ* 'considered' *-rairōdun* beside pres. *ga-rēda* ground-form **rē-dhō* (§ 689 p. 220). *sai-salt* 'he salted' beside pres. *sal-ta* = Lat. *sallō* for **sal-dō* (§ 690 p. 221).

§ 885 In West Germanic and Norse there are only a few distinct traces of the reduplicated type. The most important forms for our purpose are the following.

First some Anglo-Saxon forms, as *reo-rd* = Goth. *vai-rōþ*, (*leo-rt* = *lai-lōt*), *leo-le* 'he leapt' = *lai-lāuk* with long vowel lost in the final syllable, as it is in *hwylc* 'which?' *swylc* 'such' = Goth. *hwileiks* *swaleiks*.

More uncertain are some forms which Bopp regarded as reduplicated. O.H.G. Alemann 3rd pl. ind. *pleruzzun* 3rd sing. opt. *ca-pleruzzi* beside pres. *bluozu* 'I offer', 3rd sing. ind. *ki-skrerot* beside pres. *scrōtu* 'I cut' (= Goth. **skránda*), 3rd sing. ind. *steroz* beside pres. *stōzu* 'I knock, push'. According to Holz (Urgermanisches geschlossenes ē, p. 28) **ske-skrōd-* became **skre-skrōd-* **skre-rōd-*, **be-blōt-* became **ble-blōt-* **ble-lōt-* **blerōt-*, thus, he says, produced a perfect type with *r*, whence **sterōt-* instead of **ste-stōt-*. A different view is taken by Zarncke, P.-B. Beitr. xv. 350 ff., but his is more dubious even than that of Holz.

O. Icel *sera* 'I sowed' for **se-zō-* = Goth. *sai-sō*; *sera* is inflected as a weak preterite in the singular (as is Goth. 2nd sing. *saisōst* perhaps from **saisōs*); in the plural, *serom*. O. Icel *jōk* 'I increased' (pl *jōkom*) for **earuka* = Goth. *ai-duk* (§ 883 p. 430).

In these dialects we usually find, parallel to the Gothic reduplicated perfect, forms whose structure is apparently different; on which works have been brought out of late by Ljungstedt, Ottmann and Holz, whose titles are given in the footnote to page 383.¹⁾ The facts about O.H.G. are as follows:

(1) Verbs with *ou* or *ō* = Goth. *du* in the present, and verbs with present *uo* = Goth. *ō*, have, instead of the Gothic dissyllabic reduplicated stem, a monosyllabic stem with *eo*, whence *io ia ie* *leof hof haf hef* 'I ran' *leofun hofun* from pres. *loufu*: Goth. *hai-hlāup hai-hlāupun*. *stioz* 'I pushed, knocked' *stiozun* from pres *stōzu*. Goth. *stai-stātun*. (*h*)*riof* 'I called' (*h*)*riofun* from *hruofu*.

(2) The others, instead of the Gothic dissyllabic reduplicated stem, show a monosyllabic stem with *ē*, which becomes *ea ia ie* (I § 75 Rem 2 p 65):

(a) *hiaz* 'I was called' *hiazun* from pres. *heizu*: Goth. *hai-hait hai-haitun*. *sciad* 'separated' from *sceidu*: Goth. *skai-skāip*.

(b) *fiald* 'folded' *fialdun* from pres *faldu*: Goth. *fai-falþ fai-falþun*. *halt* 'held' from *haltu*: Goth. *hai-hald*. *wialt* 'rules' from *waltu*. Goth. *vai-vald*. *sialz* 'salted' from *salzu*: Goth. *sai-salt*. *fiang* 'seized' *fiangun* from *fāhu*: Goth. *fai-fāh fai-fāhun*; the difference between the Gothic and Old High German, *h* . *g*, is explained by remembering that in accordance with the old difference in accent, the singular came to have *h* and the plural *g* (cp. § 882 p. 429). *fial* 'fell' from *fallu* for **fal-nō*, *wial* 'bubbled, boiled'

1) On Holz' attempt, see Holthausen, *Anzeig deutsch. Altert.*, 1891, p 187; and Sievers, *Paul-Braune-Sievers Beitr.*, xvi 252 ff. Ljungstedt's work is not accessible to me; his views are only known to me by reviews and citations.

wialun from *wallu* for **wal-nō*, see § 614 p. 151; *l* for *ll* because a long vowel precedes. *spian* 'I stretched' *spianun* from *spa-nnu*, see § 654 p. 188; *n* for *nn* has the same reason. *iar* 'ploughed' *iarun* (part. *gi-aran*) from *er-iu* 'I plough' (the perf. of Goth. *arja* is not found), see § 723 p. 253.

(c) *liaz* 'I let' *liazun* from *lāzu*: Goth. *lat-lōt lat-lōtun*. *riat* 'I advised' from *rātu*: Goth. *rai-rōþ*. *sliaf* 'slept' from *slāfu* contrasted with Goth. *sai-zlēp sai-slēp* pres. *slēpa*.

Remark *sāu* 'I sow' passed over to the weak conjugation, hence pret. *sāta* (part. *gr-sāit*), not like Goth *sai-sō* See Braune, Ahd. Gr. ² § 351 Anm 3 p 249, § 359 Anm 3 p 254

There can hardly be a shadow of doubt that some at least of these perfect formations, which are repeated to a great extent in the other West Germanic dialects and in Norse, have come from reduplicated forms such as we see in Gothic. But how this happened has not yet been clearly made out. The eo-preterite has been best explained, if explained by the word. It is probable that the type of this group arose from verbs which began with *au-* 1st sing. **é-auka* (Goth. *aiđuk*) became **ēoka* **eoka* (O. Icel. *þök*), then on the analogy of **eoka* beside pres. **aukō* was formed beside **hlaupō* the perf. **hleopa* 'I run' (O.H.G. *leof* O. Icel. *hljōp*), and so forth.

Ljungstedt regards this whole perfect class as being composed partly of Idg. reduplicated perfects, and partly of aorists and imperfects; for instance, he calls O. Icel. *kom* 'I came' (beside *kvam* Goth. *gam*) an original aorist

§ 886. Perhaps the West-Germ. preterite of *√ dhē-* 'to place, do' is a reduplicated perfect. O H G indic. 1st and 3rd sing. *teta* (2nd sing. *tāti*) pl *tatum tatut tatun* opt. 1st and 3rd sing. *tati*; O.Sax. 1st and 3rd sing. *deda* 2nd sing. *dedōs* pl. *dedun* and *dadun* opt. *dedi* and *dadi*, A.S. *dyde dydes(t)* etc. like *nerede*, but pl. also *dædon*.

It is not clear whether this preterite is to be connected with the Idg. perfect (Skr. *dadhāu*), or the Idg. imperfect (Skr. *ádadhāt* Gr. *ἐτίθη*, see § 539 p. 99, § 545 p. 103), or both. In any case, however, there can be no comparing of the

1st and 3rd sing. O.H.G. *teta* O. Sax. *deda* and the Skr. middle form *dadhē*

The *y* of A.S. *dyde* is difficult Sievers deduces an opt. **du-d-ī* (Paul-Braune-Sievers' Beitr., xvi 236). This would bring us to a weak preterite from a stem *du-*, as to which consult Wilmanns, Zeitschr. für d. Alt., xxxiii 425.

**dēd-* in the weak forms seems to be connected with *-dēlum* in the Gothic weak preterite To explain how it got there, the following theory is less strained than others We may suppose that Germanic once had a present answering to the Skr. *dā-dh-a-ti* Lith. *de-d-ū* (§ 540 p. 101, § 561 p. 110); then *tatum* was an ad-formate of *gābum* etc The suggestions of Johansson (Kuhn's Ztschr. xxx 550) and Holz (as cited, 44) are unsatisfactory

Remark Collitz (Am Journ Phil ix 51) and Johansson (as cited, p. 549) see in Goth. *iddja* 'I went' a 1st sing. perf. mid. = Skr. **īy-ē* (cp. act. 3rd pl. *īy-ū*). But there never was any pr. Idg. perfect stem *īy-*, which fact alone wrecks the hypothesis, Skr. *īy-ūr* is an Aryan formation; see § 851 p. 399 On *iddja*, see § 478 p. 26, § 587 p. 128, § 592 p. 133

§ 887. (II) We now turn to the Second chief class of Germanic Perfects, those which show no reduplication in any Germanic dialect This class falls into two sections, (A) those which have no vowel variation within their own perfect system, as Goth. *skōf skōbum* opt. 1st pl. *skōbeima*, and (B) those which have, as Goth. *man munun muneima*, *gam gēmun gēmeina*.

A part of these forms, what are called the Preterite-Presents, kept hold of the prothetic function of the perfect to express the present perfect, and did not become a historic tense, as Goth. *ōg* 'I fear' *āuh* 'I have' *vāt* 'I know' *man* 'I think'. In this they are like Lat. *meminī* and *ōdī*. As they were isolated in use, so they were exceptional in form. (1) In the Indicative, roots of the *e*-series, ending in a single consonant, lacked the *ē*-form; cp. Goth. *man munun* or *skal skulun* as contrasted with *gam* 'I came' *gēmun stal* 'I stole' *stēlun*. (2) The present meaning demanded an infinitive and participle The place of these was filled by thematic forms of present Class II, which in verbs that retained ablaut were taken from Class II B, e. g. *āihan āihands*

beside *aih* 'I have', *vitān vitands* beside *vāit*. Of the forms taken from Class II *B*, some few had come down from pre-Germanic times; as *vitān munan skulan ga-daürsan* (§ 532 p. 93 f.). The adj. *un-agands* 'fearless' is related to *ög* 'I fear' as *us-anands* 'exhaling' to *us-ön* 'I exhaled'. (3) A past tense was needed for them. For this the 'Weak Preterite' was used, as Goth. *rissa* O.H.G. *wissa wessa* beside *vāit weiz*, Goth. *ga-daürsta* O.H.G. *gi-torsta* beside *ga-dars gi-tar*. If, as has been assumed, O.H.G. *wiss-um -ut -un* belong to the *s*-aorist, they must be related to *weiz* just as $\eta\sigma\mu\epsilon\nu \eta\sigma\tau\epsilon \eta\sigma\alpha\nu$ *isān* to *oida* (§ 821 p. 358, § 827 p. 365, § 863 p. 411).

With the Preterite-Presents based upon the Idg. Perfect were associated a variety of Present stems.

Three or four *ney*-classes Goth. *kun-nu-m* O.H.G. *un-nu-m* O.Sax. **dur-nu-m*, to which were added, by analogy of the Perfect singular, the forms *kann an darn*; see § 646 p. 183 f.

Then Goth. O.H.G. *mag* 'I can, am able' pl. *magun* is probably a transformation of a present of Class II *B* **mazō* = O.C.Sl. *moga* 'I can' (§ 523 p. 87), it belongs to the root of Gr. $\mu\eta\chi\omicron\varsigma \mu\eta\chi\alpha\nu\acute{\iota}$ Dor. $\mu\acute{\alpha}\chi\alpha\nu\acute{\alpha}$, and must have been an orig. perfect **mōg *mōgun*. Its transformation into a perfect is easily understood from its meaning. Beside *magan magands* were formed *mag magun* following *aih aigun* beside *aihan aihands*, and *ga-mōt -mōtun* beside *-mōtan -mōtands*.¹⁾ The form *muz-*, found in West-Germ. beside *maz-*, e. g. O.H.G. *mugun* beside *magun*, is due to later re-formation, as Osthoff shows (P.-B. Beitr. xv 213 ff.).

Remark. Osthoff (*op cit* pp 217 f) holds *mag* to be a genuine perfect, and assumes that **mōg magun* levelled out the strong stem. This view is contradicted by *ög ögun* (beside *un-agands*) *aih aigun* (beside Skr $\acute{\imath}\acute{\varsigma}$ -) *skōf skōbun* (beside *skaban*) and so forth, which all show levelling in favour of the singular stem

1) Similarly, in the Rhine-Frankish dialect of Mod.H.G. the identity of inflexion in *ich brauch(e)* *wir biauche(n)* inf. *brauche(n)* pret. *braucht(e)* and *ich muss* *von misse(n)* inf. *musse(n)* pret. *musst(e)* led to the coming of a 3rd sing. *er brauch*, instead of *er braucht*, parallel to *er muss*.

§ 888. Group II A. The unreduplicated perfects which had no gradation, with the single exception of *mag* (for which see above), show *ai* or *ō* in the root

ai only in Goth. *áiħ* 'has' pl *áigun* (by levelling also *áig* and *áihun*) O.H.G. pl. *eigun* (from the participial stem **aiǵ-us-* comes A.S. *ēgesa* *ēgsa* O.Sax. *ērso*, see § 882 p. 430): Skr. mid *īś-ē*, see § 848 p. 391. As this Sanskrit form shews, Germanic has levelled in favour of the singular vocalism, *áigun* instead of **iǵun* or **igun*. That *áiħ* has no reduplication (as *af-atárk stai-skáip* etc. have, §§ 883 ff.) shows that this was lacking in pre-Germanic times, and makes the immediate connexion with the Aryan verb certain. Inf. *áihan* part *áihands* are Germanic re-formates (cp the thematic Skr. *īś-a-tē* Avest. *is-a-itē*, § 854 p. 404).

All other examples have *ō*, which is the vowel of the singular. These perfects, if we look at Germanic alone, all belong to roots of an *a-* or *o-*series. Goth. *skōf* 'scraped' *skōbun* O.H.G. *scuob* *scuobun* O.Icel. *skōf* *skōfo* from pres. *skaba* *scabu* *skef*: Lat. *scābī* from *scābō* Goth. *hōf* 'raised' *hōfun* (instead of **hōbun*) O.H.G. *huob* (instead of **huof*) *huobun* from pres. *hafja* *heff(i)u*. Lat. *capiō*. O.H.G. *int-suab* 'I marked' -*suabun* from pres. *int-seff(i)u*: Lat. *sapīō*. Goth. *skōþ* 'I hurt' *skōþun* from pres. *skafja*. cp. Gr. *ἀ-σκηθής* 'scatheless' (*η* = *ā*). Goth. *us-ōn* 'exhaled' -*ōnun* from pres. *us-ana*: Skr. *āna*, cp. Gr. *ἀνιμο-ς* 'wind' *ἡνεμόεις* 'windy' (*η* for *ā*). O.Icel. *ōk* 'drove' *ōko* beside pres. *ek*. Gr. *ἦχε* *ἦγμαι* (*η* for *ā*) Skr. *āja*. O.H.G. *buoh* 'baked' *buohhun* from pres. *bahhu* (Class II B) beside *bachu* (for **bak-nō* Class XIII § 614 p. 152) Gr. *πέπωγμαi* pres. *πώγω* (Class II A). Pret-pres. Goth. *ōg* 'fears' *ōgun* (2nd sing. conj. *ōgs* § 882 p. 430) beside *un-agands* 'fearless'. O.Ir. *-agur* 'fear' may also have been originally perfect.

A certain number of perfects of this group come from roots of the *e-*series. Goth. *fōr* 'drove' *fōrun* O.H.G. *fuor* *fuorun* from *fara faru*, √ *per-* Gr. *περάω* 'I pass through'. Goth. *mōl* 'I ground' O.H.G. *muol* from *mala malu*, √ *mel-* O.Ir. *melum*

O.C.Sl. *melja* beside Armen. *malem* Lat. *molō* Cymr. *malaf* (§ 523 p. 86). Goth. *grōf* 'dug' O.H.G. *gruob* from *graba grabu*, $\sqrt{\text{ghrebh-}}$ O.C.Sl. *grebaq*. Goth. *slōh* 'struck' *slōhun* (instead of **slōgun*) O.H.G. *sluoh* (also *sluog*) *sluogun* from *slaha slahu*, $\sqrt{\text{slek- sleg-}}$ O.Ir. *sligim*. O.H.G. *gi-wuog* 'mentioned' from *gi-wahann(i)u* (§ 623 p. 161), $\sqrt{\text{ueq-}}$ Gr. $\rho\omicron\varsigma$ 'word'. In most, if not all, of the Verbs of this sort, the first step must have been for the present to get an *a*, and the next to form a perfect with *ō* on the analogy of *skōf skōbun* from *shaba*. See § 509, page 75. There is no need to suppose that *fōr* and *mōl* were formed thus in connexion with some present, if we suppose that they date from a period when this whole class of perfects still had the weak stem in the plural of the indicative, and so forth. At such a period, **far-* and **mal-* = **p̥f-* and **m̥l-* may have been the weak perfect stem. If so, then the sing. *fōr* and *mōl* were formed beside them just as in Greek $\mu\acute{\epsilon}\mu\alpha\lambda\epsilon$ took the place of $\mu\epsilon\mu\omicron\lambda\epsilon$ on the analogy of forms with $\mu\epsilon\text{-}\mu\alpha\lambda\text{-}$ (§ 859 p. 40), a step further, and we have *fōrun* and *mōlun* following the singular.

§ 889. Some perfects of this class are based upon an extended root or a present stem which already has some characteristic (cp. §§ 847, 884, 891). O.H.G. *spuon* 'I enticed' from *spanu* (§ 614 p. 152), Mod.H.G. *būk* instead of Mid.H.G. *buoch* O.H.G. *buoh* following *backe* O.H.G. *backu* for **bak-nō* (§ 888 p. 436). Goth. *vōhs* O.H.G. *uuohs* 'I grew' from *vah-s-ja wahsu* (§ 657 p. 192) O.H.G. *wuosc* 'I washed' from *wascu* probably for *uat-skō* (§ 676 p. 209). Goth. *stōþ* O.I.L.G. *-stuot stuont* 'stood' from *sta-nda sta-ntu* 'I stand' (§ 634 p. 172, § 685 p. 216). O.H.G. *luod* from *(h)la-du* A.S. *hla-de* 'I load' (§ 689 p. 220).

§ 890. Group II *B*. Perfects which ever since protothnic Germanic have had vowel gradation in their root, but no reduplication, were formed from roots of the *e*-series. We divide them into two classes, (1) those in which the ablaut of the preterite present agrees with that in other tenses, (2) those

in which it does not. Most of the following examples have come down from the parent language, as we have seen above.

(1) Goth. *bait* 'I bit' *bitun* opt. 1st pl. *biteima* O.H.G. *beiz* *bizzun* *bizzem* O.Icel. *beit* *bito* *bitem* Pret-pres. Goth. *vāt* 'I know' *vitun* O.H.G. *weiz* *wizzun* O.Icel. *veit* *vito*. Goth. *-báuþ* 'offered' *-budun* O.H.G. *bōt* *butun* O.Icel. *bauð* *buðo*. Pret-pres. Goth. *dāug* 'valet' O.H.G. *toug* *tugun*.

Goth. *band* 'I bound' *bundun* O.H.G. *bant* *buntun* O.Icel. *batt* *bundo*. Goth. *varþ* 'I became' *vairþun* O.H.G. *ward* *wurtun* O.Icel. *varð* *urðo*'). Pret-pres. Goth. *ga-dars* 'dares' *-dairsun* O.H.G. *gi-tar* *-turrun*

(2 a) Perfects with Preterite meaning. Goth. *bar* 'carried' *bērun* O.H.G. *bar* *bārun* O.Icel. *bar* *bǫro* (*bāru*). Goth. *qam* 'came' *qēmun* O.H.G. *quam* *quāmun* O.Icel. *kvam* *kvǫmo* (*kvāmu*). Goth. *sat* 'I sat' *sētun* O.H.G. *saz* *sāzun* O.Icel. *sat* *sǫto* (*sātu*). Goth. *brak* 'I broke' *brēkun* O.H.G. *brah* *brāhhun*. Goth. *frah* 'asked' *frēhun* O.Icel. *frā* *frǫgo* (*frāgu*). There are reformates following this class, one is Goth. *baþ* 'I bade' *bēdun* O.H.G. *bat* *bātun* from pres. *bidja* *bitt(u)*, √ *bhejdh-* (§ 722 p. 253).

(b) Preterite-presents. Goth. *skal* 'shall' *skulun* O.H.G. *scal* *sculun* O.Icel. *skal* *skolo* Goth. *man* 'thinks' *munun* O.Icel. *man* *muno*. Goth. *ga-nah* 'is enough' **-nauhun* O.H.G. *gi-nah* A.S. pl. *ge-nuzon* (probably akin to O.C.Sl. *nesq* 'I carry', *'nek-*).

§ 891. Numerous perfects of this class are made from roots already extended, or from characterised present stems (cp. §§ 847, 884, 889).

With *n*-suffix (§ 614 p. 151 f.). O.H.G. *spurnun* 'they trod, kicked' (sing. **sparn*) A.S. *spearn* *spurnon* from *spur-nu*. O.Sax. *fragn* 'I asked' *frugnon* A.S. *frægn* *frugnon* (cp. 1st sing. *ga-fregin* in the Prayer of Wessobrunnen) from *frig-nu* *friz-*

1) Of the same sort is Goth. *þrask* 'I threshed' *þruskun* O.H.G. *drask* *druskun*, which probably contains the present suffix *-sko-*. Cp. § 676 p. 209, and § 891.

-ne Goth. *frath-na*. Goth. *skáin* 'appeared' *skinun* O.H.G. *scein* *scinun* from *skei-na* *scē-nu*; so too O.H.G. *swein* 'disappeared' from *swē-nu* etc. O.H.G. *qual(l)* 'welled up' *quullun* from *quillu* for **quel-nō*; so also *hal(l)* 'sounded, rang out' *hullun* from *hullu* for **hel-nō*, and other like forms.

With Nasal Infix (§ 634 pp. 170 ff) Goth *sagg* 'sank' *suggun* O.H.G. *sank* *sunkun* from *sigga* *sinku*, √ *seig-* *seig-*. Goth *staqq* 'struck, knocked' *stuggun* from *stigga*, √ *steig-*. O.H.G. *chlamb* 'climbed' *chlumbun* from *chlimbu*, from *glei-p-*. O.H.G. *sprang* 'sprang' *sprungun* from *springu*, √ *spergh-*. O.H.G. *sciant* 'burst' *sciuntun* from *scintu*, *syei-dh-* — Goth *fanþ* 'found' *funþun* O.H.G. *fand* *funtun* from *finþa* *findu*, as I conjecture from √ *pet-*. — Goth. *vand* 'turned' *vundun* O.H.G. *vant* *wuntun* from *vonda* *wintu*, from *uei-t-*. The Goth *þeiha* O.H.G. *dihu* 'I thrive', for **þerǫð*, which is connected with Lith *tenkù* inf *tėk-ti* (√ *teq-*), had originally a perf. **þarǫ*, **þurǫzun*, which is now represented only by A.S. *ðungon* (cp part *ge-ðungen* O.Sax *gi-thungan*); the regular phonetic change of the present led to the formation of the perf forms Goth *þáuh* O.H.G. *dēh* following *stárg* beside *sterga* etc (I § 67 Rem 2 p 57)

From Present stems in -*nnō* for -*ny-ō* and in -*innō* for -*eny-ō* (§ 654 pp 187 f) Goth. *du-gann* 'began' -*gunnun* O.H.G. *bi-gan* -*gunnun* from *du-gunna* *bi-ginnu* = Skr. *hi-nva-ti*. Goth. *ram* 'ran' *runnun* O.H.G. *ran* *runnun* from *rinna* *rinnu* = Skr. *ri-nvāmi* Idg **ri-ny-ō* or = Idg **r-enyō*. O.H.G. *tran* 'I separated myself' *trunmun* beside *trinnu* = Idg. **dr-enyō*.

Root with s-extension (§ 664 p 197). Goth. *-þans* 'I pulled' -*þunsun* O.H.G. *dans* *dunsun* from *þin-sa* *din-su*, √ *ten-*. O.H.G. *bal(l)* 'barked' *bullun* from *billu* = **bhel-sō*. Goth. *fra-láns* 'I lost' -*lusun* O.H.G. *vir-lōs* -*lurun* from -*liu-sa* -*lu-su* 'I lose'

From the *sk*-Present O.H.G. *ir-lisku* 'I quench', the perf. *ir-lask* **-luskun* (§ 676 p. 208)

Root with *t*-extension (§ 685 p. 215 f.). O.H.G. *flaht*

'planted' *fluhtun* from *flāh-tu*, *fah*t 'fought' *fuktun* from *fih-tu*¹). Goth *ga-vaþ* 'bound' -*vēdun* O.H.G. *wat wātun* from *ga-vida witu*, ground-form doubtless **w-tō* Compare the perf. Goth *vand*, which belongs to a *t*-present with nasal infix, p. 439.

Root with *dh*-extension (§ 698 p 225). O.H.G. *bratt(t)* 'I swung, jerked' *bruttun* A.S. *brægd bruzdon* from *brittu brez-de*. Also with internal nasal O.H.G. *scrant* from *sger-dh-*, p. 439.

Root with *d*-extension (§ 699 p 225 f.) Goth. *gāt* 'poured' *gutun* O.H.G. *gōz quzzun* from *gu-ta giu-zu*. O.H.G. *flōz* 'flowed' *fluzzun* from *flu-zu*. Goth. *svalt* 'was burnt up' *svultun* O.H.G. *swalz swulzun* from *svl-ta swil-zu*.

§ 892. Levelling between perfect singular and plural as we see it in Mod.H.G. *biss* 'I bit' following *bissen*, *quoll* 'welled up' following *quollen*, *banden* following *band* 'I bound', which is also seen here and there in Middle H.G., is comparatively rare in the old Germanic dialects, examples are A.S. *nōm nōmon* contrasted with O.H. (i. *nam nāmun*²), O.Icel. *ōf ōfo* instead of *vaf ōfo* = O.H.G. *wab wābun* (O.Icel. *vefa* O.H.G. *weban* 'to weave').

§ 893. We now have to examine in Group II (A) and (B) those forms which lack the reduplicating syllable

The following perfects were always unreduplicated.

(1) Weak forms like Goth. *sētun mēlun qēmun*; see § 848. 3 p. 393. The reason why they drove out of the field forms of the same type as Skr. *pa-pt-ūr sēdūr* = **sa-zd-ur*, was that in course of phonetic change the unity of the tense-system had been considerably destroyed, thus the reduplicated 3rd pl. of the Goth. *mitan* must needs become **mintun* (sing. *mat*), from Goth. *saihvān* the form must be **sisk(w)un* (sing. *sahv*), from Goth. *qīþan* it must be **qaihtun* (sing. *qaþ*), from O.H.G. *jesan*

1) Mid.H.G. pl. *vlāhten vāhten*, and even in O.H.G. *brāstun*, beside an earlier form *brustun* from *bristu* 'I break' For the change in the perf. plural see Osthoff, Perf. 119

2) *nōmon* is regular, and drew the singular under the influence of *fōr* / *ōron*.

it must be **jīrun* (sing. *jas*), and from O.H.G. *lesen* it would be **lullun* (sing. *las*). Thus the same difficulty had to be met here as was met in Sanskrit by the spread of the type *sēd-yēm-* (§ 852 p. 401).

(2) The pret.-pres. Goth *úh* and probably also *vát* which answers to Skr. *vēda* and Gr *oîde*, see § 848 p. 391, § 888 p. 436.

Further, the following may be regarded as perfect forms originally unreduplicate

(3) Goth *fr-ēt -ētun* O.H.G. *az* O.Icel *át*, and

(4) O.Icel. *ðk ðlo*, Goth. *ōn* and *ōg*, see § 848. 3 and 4, pp 393 f.

As regards the Preterite-Presents in particular, we must remember that the 3rd pl Goth *munun* and *ga-daúr-san* were in all probability injunctive, as we may regard *vitun* (§ 508 p. 74 f.). The two former may not have been associated in one tense with *man* and *ga-dans* until the reduplication was quite lost in the singular

If, again, we remember that among forms like *skōf* (Lat. *scābi*) there may very well be some which were unreduplicate when they became part of the Germanic stock, it cannot seem strange that Germanic has lost its reduplication to such a great extent. Such forms as the perfect of *hātan* or *valdan* were exempted from the change, and kept their reduplication, simply because their present and perfect had the same root-vowels, and without the reduplication there would be no sufficient difference between them.

As in the Italic perfect system we find preterite forms of our Present Class II *B* (e.g. Lat. *fid-i-t*, § 867. 5 p. 414), so we do in West Germanic. From this group we cite the 2nd sing. like O.H.G. *bizzi* A.S. *bite* 'thou didst bite' (Skr. *á-bhid-a-s* Lat. *fid-i-t*), O.H.G. *zigi* A.S. *tize* 'thou didst draw' (Skr. *á-diś-a-s*), see § 532 p. 928, further perhaps those like O.H.G. *māzi* A.S. *mēte* 'thou measuredst' (Gr. *ἐ-μῆδ-ε-ο*), see § 514 p. 81. Such forms as these were at first quite rare. In protoethnic W.Germ. they had become identical with the 2nd sing.

optative, whose ending *-īz became -i, e. g. A.S. *bite* opt. for **bītiz*. And by analogy of these forms, which legitimately had both optative and indicative meanings, a large number of others which originally were optative only and nothing more, took the indicative meaning too. An example is O.H.G. *fiangi* A.S. *fenge*. But in O.H.G. and O.Sax the 2nd sing. opt and indic were differentiated afresh, -i being restricted to the indicative, and in the optative the ending -ī (-īst), used since protothnic Germanic beside *-īz, being made proper ending: O.H.G. indic. *bizzi* opt *bizzis(t)*, but A.S. *bite* opt. and indic. both. The reason why the old forms in -t (-þ) preserved in Gothic and Norse such as Goth *bāist* 'didst bite' *gaft* 'gavest', were driven out of the West Germanic speech, is doubtless chiefly this, — that the stem-final consonant which preceded the personal ending was so often changed, the form thus becoming isolated (cp. Gr. *πέποιθα*, etc with -α, instead of -θα)

This West-Germ 2nd sing pret. seems to belong entirely to unreduplicated present stems. (It seems impossible to prove that any old reduplicated forms like Lat. *te-tig-i-t* Gr. *κκ-κάθ-ο-ντο* are included amongst O.H.G. *fiangi hiaz* and that type.) But since they were absorbed into the Perfect system in West-Germanic, not before, we have no right to assume that they have at all aided in the tendency to drop the reduplicating syllable.

By analogy of the thematic present we have O.H.G. Alemann. *eigamēs. uāramēs* (cp. *piramēs* instead of *pirum*).

Balto-Slavonic

§ 894. The roads into the Idg. Perfect system here took a direction opposite to their course in Keltic and Germanic. The Participle survived, while the Finite Verb disappeared.

One vestige of this has been left in Slavonic; the O.C.Sl. *věd-ě* 'I know', answering to Skr. *vēda* Gr. *oīda* Goth. *vāt*, with the middle ending, which here as in Lat. (*tutud-i*) drove

out the active. This perfect was transformed into a present, giving *věmŭ* 'I know' 3rd sing. *věstŭ*; the 2nd pl. *věste* opt. 1st pl. *vědimŭ* imper. *věždŭ* (which keep *ě* instead of *ŷ* by levelling out all but the strong stem) may be real perfect forms; if so their present inflexion is due to the attraction of the other forms into the present system

The Participial forms are all unreduplicated. Examples are Lith *kir̃t-ęs* (pres. *kertũ* 'I cut, strike'), O.C.Sl. *črītŭ* (pres. *črīta* 'I cut') Skr. *ca-hṛt-vās-*. Lith. *dėg-ęs* (*degũ* 'I burn') O.C.Sl. *žegũ* (*žega* 'I burn') Skr. *dēh-v-vās- dēh-uś-* Lith. *dā-vęs* (*dũ du* 'I give') O.C.Sl. *da-vŭ* (*damŭ*). Skr. *da-di-vās-da-da-vās-*. Pruss. *signā-uns* beside *signā-t* 'to bless', O.C.Sl. *želē-vŭ* beside *želē-ti* 'to wish', which must be compared with Gr. *ῥεσσηνός*. See II § 136 pp 445 f. Along with O.Ir. *mīdar* (toth *sētun* go Lith. 'participles like *sūd-ęs* (from *sėdu* 'I sit, take my place') Again, with Lat *edŭ* Goth. *fr-ēt* goes the part. Lith. *ėd-ęs* (O.C.Sl. *jad-ŭ*, and with Lith. fem. *ėd-us-i* may be compared *čj-us-i* as being the regular descendant of Idg. **ēj-us-i*

How the first-named participles, *kir̃tęs črītũ* and the like, lost their reduplication, cannot be made out, the losses which the Perfect System of this group of languages had undergone before the historical period begins are too great to admit of this being done. But anyhow the reason was not regular phonetic change, any more than it was in Germanic.

The agreement of the initial syllable in Lith. *ėj-ęs kir̃t-ęs* etc. and the connected present stems *ėj-o kir̃t-o* (§ 586 p. 126 f.) caused the coining beside *dė-jo stó-jo* of the part. *dėjęs stójęs*. Just so the agreement between *mīr-ęs gīm-ęs* etc. and *mīr-ė gīm-ė* (§ 593 p. 133) caused the coining beside *ēm-ė* of the partic. *ēm-ęs* instead of **im-ęs* (Pruss. *immus-* O.C.Sl. *imŭ*). Vice versâ, by analogy of participles similar to *sėd-ęs*, as *vėm-ęs* (from *vemiũ* 'I vomit') *gėr-ęs* (from *geriũ* 'I drink') were formed the preterites *vėme gėre* with *e* in the root syllable.

PERIPHRASTIC FORMATIONS

§ 895. We may notice here a number of periphrastic formations which were more or less intimately connected with the Verbal System. Some of them undoubtedly existed in the parent language, though at that time not one had become fused into a single word.

In the historical period, these syntactical groups, which for convenience we shall call phrases, are sometimes found in the shape of single words, as Lat. *ferē-bam* O.C.Sl. *nesě-achŭ*, sometimes they seem to be changing from phrase to word before our very eyes, as Skr. *dātāsmi* instead of *dātā asmi*;¹⁾ sometimes they were still phrases, as Lat. *factus sum*, O.H.G. *ward gnoman*. Where the position of the auxiliary is not fixed as regards the verbal noun, coming either before or after it, the phrase could not fuse into one word.

The use of a Participle for the predicate, particularly the part. pret. middle or passive, with or without the auxiliary *es-* or a synonym of it, is a usage which occurs all over the Indo-Germanic area, examples of this are Skr. *istā devātāh* 'honoured are the gods' *istā devātā āsan* 'honoured were the gods' (see Delbruck, Altind. Synt. 392 ff., Spiegel, Altpers. Keilinschr.² § 68 p. 189). This predicative use of the participle was found in the parent language, especially when it was wished to lay stress on the duration of an action more than could be done by the simple forms of the finite verb. In several languages periphrases of this kind were permanent parts of some tense, where they were combined with simple forms, as Att. *γεγονυ-μῆρον εἰσὶ* instead of *γεγονάφαται*, Lat. *actus est* (ep. Gr. *ἔγγραται*), Goth. *gemēlīp ist* 'ἔγγραται'.

§ 896. Sanskrit.

Beginning with the Brahmanas, we find a periphrastic future, consisting of a nomen agentis with the suffix *-ter-* (as *dātār-*

1) Compare Ital. *cantēd* Fr. *chanteai* for Lat. *cantāre habēō*, Serv. *ubiū* ('I will kill') = O.C.Sl. *ubiti chošŭ*, Pol. *działalem* -*aleś* etc. 'I have built') = *działal jesm.* — *jeś* etc.

'dator') and the verb 'to be', but only in the 1st and 2nd persons. There is a difference in usage between this and the *śiḍ*-future (§ 752 p. 273 f.), the latter being used only for something about to take place at a certain particular point of future time, without any reference to the intention or hope of the speaker. On the analogy of *dātāsmi* instead of *dātā asmi* we have 1st pl. *dātāsmas* instead of *dātārah smas* etc (cp. Lat. *potis sumus*, not **potēs sumus*), a certain token that the phrase has become a word. Middle forms are found as well, e. g. *dātāsmahē*. Compare II § 122 p. 385.

Again, it is not until the historical period that we see a productive type arising out of the Periphrastic Perfect, the union of a case ending in *-ām* with *cahāra*, *āsa*, or *babhāva*, as *vidā cahāra* 'I knew', *gamayā cahāra* 'I caused to go'. The outspread of this type was due to a lack which it supplied, for there was need of a historic preterite to perfects which had a present meaning, as *vēda* 'I know' *bibhāya* 'fears'. Such a preterite was also wanted by Causals and Denominatives, which originally had no simple perfect. Lastly, they were most desirable where present and perfect were not clearly distinguished in form, as in *ās-* 'to sit'. Following *vidām āsām* and the like, forms like *gamayām* and *bibhayām* were derived from the present stem (pres. *gamā-ya-ti bi-bhē-ti*)

Remark. Since in such formations *cahāra* is almost exclusively used in the older language, and *babhāva* never, Delbrück (Altind. Synt. 426 f.) infers that *-ām* is the ending of the acc. sing. of an abstract noun in *-ā* (cp. *bhidā* 'split'). The accusative must have crystallised, much as the infinitive did, before *āsa* and *babhāva* could be used with it. But there is such a striking parallel in Lat. *āre faciō* and *āre fiō* (Deecke, *Facere* und *fiere* in ihrer Composition mit andern Verbis, Strassburg 1873), *ārē-bam*, *fiā-bam*, *amā-bam* and O.C.Sl. *nesē-achū dēla-achū*, that we can hardly separate the *-ām* of Sanskrit from the oases in *-ē* or *-ā* preserved in these forms. *-ē* and *-ā* must surely be instrumental; be it observed that the forms in *-ē* can often be connected with o-stems (cp. III § 275 p. 176), and often with *ē*-stems like Lat. *quis-ē* Gr. *χεῖρ ὀμο-κλή* (§ 578 p. 120), e. g. *plē-* in *plē-bam*. It may be that *vidām* when used with *cahāra* is accusative; but when used with *as-* or *bhū-* it may be instrumental. That *vidām* might be instr. is shewn by O.C.Sl. *raqa* (III § 276 p. 179) and Skr. *prataiām* (Hirt, *Idg. Forsch.* I 20) and the like. Compare too the 3rd sing. imper. mid. *vidām* § 968. 2.

§ 897. Armenian has several periphrastic formations; as the part. aor. (active or passive) in *-eal* coupled with *em* 'I am', e. g. *gereal ē* 'cepit, captus est' *gereal ēr* 'ceperat, captus erat' from *gerel* 'capere, to take prisoner'

§ 898. (Greek. Here we find as far back as we can go variants *γέγραπται* and *γεγραμμένος ἐστί* with little or no difference in meaning; and in Attic, beginning about 400 B. C., the periphrastic form became obligatory, and that in *-υται* and *-ατο* dropt out of use altogether *γεγραμμένοι εἰσὶ* and *ἦσαν*. In the other tenses and moods *-αται* and *-ατο* had dropt in Attic long before, giving place to *-νται* and *-ντο*

A future perfect, to express what will be completed in the future and will have enduring effects, could be formed only in the Middle and only from a few verbs, e. g. *λελειυεται βεβλήσεται* (§ 756 6 p. 276). For the Active, and for such verbs as could not form this tense, a participle + *ἐσται* had to be used; as *κατακονῶς ἐσται* 'he will have killed, he will be a murderer', *τετελεσμένον ἔσται* 'it will be accomplished'.

The periphrasis of the perfect by using *ἔχω* with a participle, as *κρύψας ἔχω* 'I keep hidden' (Lat. *abditum habeo*), gained currency largely because certain verbs were without the simple perfect form, e. g. *ἐρασθεὶς ἔχω* (Plato) from *ἐράω* 'I love', *στήσας ἔχω* (Soph.) from *ἵστημι* 'I place' (because *ἔστηκα* is intransitive).

Desideratives in *-σείω* at first used only the participle active, as *ὀψείων* 'wishing to see'. This form, as Wackernagel makes very probable, comes from *ὄψει ἰών* 'going out for to see' (Kuhn's *Zeitschr.* xxviii 141 ff.), similarly *ξυμβαδίων* 'wishing to make a bargain' from *ξύμβασις*, *ἀπαλλάξεϊων* 'wishing to get rid of' from *ἀπάλλαισις*. When the phrase had become a single word, the Attic added Indicative, Conjunctive, and the other parts of the conjugation. Compare Lat. *eō* with the supine, as *datum eō* (the same in Umbrian, *aservato eest* 'observatum ibit'), from which type of sentences sprang the so-called fut. inf. passive *datum iri* (Kühner, *Ausf. Gr. der lat. Spr.*, II 534 f.).

§ 899. Italic and Keltic. In both we see the present of *bhuy-* 'to become' joined with a preceding infinitival word to express the future. Lat. *arē-bō vidē-bō albē-bō, cubā-bō flā-bō plantā-bō*, (O.Lat.) *scī-bō audī-bō, ī-bō da-bō*, Falisc. *carē-fō pipā-fō*. O.Ir. *no charub* 'I will love' for **bhuy-ā*, elsewhere stem **bhuy-ā-*, as in 3rd sing. *-carfa carfid*; *dolēciub* 'I will relinquish' *-lēicfea lēicfid*.

The Umbr.-Sann Perfects like Osc. *aa-mana-ffed* 'mandavit' contain the Idg thematic aorist **(e)bhuy-e-t*, see § 874 p. 422 f. The pret. of Class X **(e)bhuy-ā-m* (§ 583 p. 123 f.) from the time of pr Ital. made Imperfects, e. g. Lat. *arē-bam vidē-bam albē-bam plē-bam nē-bam dicē-bam* (in O.Lat. also a future like *dicē-bō*), *capē-bam farciē-bam finiē-bam, cubā-bam flā-bam plantā-bam*, (O.Lat.) *scī-bam finī-bam, ī-bam da-bam*, Osc. *fu-fans* 'erant'.

There is unquestionably some connexion between the first word in Latin phrases like *are faciō* and the case-forms in *-ē* and *-ā* (instr. sing.) in the first part of the O.C.Sl. imperfect, *vidē-achū dēla-achū*, there is probably a connexion with such a form as Skr. *vidām* in *vidā carati*. See § 896 Rem., § 903. Following the lead of Lat. *plantā-bō*, we may derive O.Ir. *no charub* from **carā-bō* (*carfid* from **carā-bat(i)*, etc.). But there is no proof that *a* was long; and as the s-aorist *ro-char* comes from **carās-t* (§ 840 p. 377), it is possible that **carā-bō* was the pr Keltic form. Still, that the first member was originally a nomen actionis need not be doubted whichever theory we adhere to.

§ 900. In Italic the Idg. perf mid. passive gave place to a periphrasis with *sum* and the *to*-participle. Lat. *ortus sum, captus sum, plantatus sum, finitus sum*, Umbr. *screhto est* 'scriptum est' *screhtor sent* 'scripti sunt', Osc. *pruftuset* 'probata sunt'. How firmly rooted in the verbal system this periphrasis became is clear from two facts. (Whether the same holds for Umbro-Samnitic we cannot say; there is too great dearth of material.) (1) As the act. *finivit* meant both 'he has

ended and done with', and in narrative 'he put an end to', so *finitum est*, which properly meant 'it is ended and done with', got in addition the meaning 'it was ended'; and *finitum erat* meant not only 'it was' but 'it had been ended'. Beside *praeceptum est* 'it is prescribed' we get *praeceptum fuit* 'it was prescribed'. (2) The other fact is the use of this periphrasis with deponents, where we see e.g. *confessus sum* made the perfect of *confiteor* for all purposes, and taking the same construction (II § 79 p 219)

Just as in Attic the 3rd pl. *γεγράφεται* was driven out by *γεγραμμένοι εἰσι*; so in Latin — perhaps even in proethnic Italic — the old 2nd pl. middle (cp Skr *bhāradhvē* Gr. *φάρεσθε*, § 1063) was superseded by a periphrasis with a participle. **feriminī estis* = Gr. *φερόμενοι ἐστέ*, which in the historical period dropt its copula, and then the participial character of *feriminī* fell out of sight; see II § 71 p 165. We may conjecture that **feriminī erātis*, **feriminī essētis* were also used. By and by this form buried itself in the present system, which it became part of; then its ending *-minī* became recognised for a personal suffix, and lastly we have *ferāminī ferēminī ferrēminī ferēbiminī ferēbāminī* on the analogy of *ferāmur ferēmur* etc. to *ferimur*.

Old Latin had an indeclinable inf fut. in *-tūrum*, as *credō inimicōs meōs dictūrum* (C. Gracchus), which Postgate (Class Review, v 301) neatly explains as compounded of *dictū* and *erum* = Umbr *erom* Osc *ezum* 'esse'. To this crystallised infinitive *esse* was superadded, as *dixerunt omnia . . . prōcessūrum esse*, and then, the apparent analogy of *hoc prōcessūrum* (*esse*) with *hoc factum* (*esse*) caused the form to be inflected as an adjective (*o*-stem), e.g. *hanc rem prōcessūram* (*esse*) etc. Similarly, as beside Gr *ὀψεσθαι* an indie *ὀψήσω* was formed (§ 898 p 446), so beside *mē datūrum* (*esse*) we have e.g. *datūrus sum*.

Remark. The traditional interpretation, that *datūrus* is an extension of *dato* (cp II § 122 p 387), has been recognised for wrong by Kretschmer too (Kuhn's Zeitschr., LXXI 463 f.) He also connects the form with the supines in *-ū* and *-um*, but assumes the suffix to be *-ro-*, comparing Gr *ἐκχύω* from *ἐκχύω-ς*. Postgate's explanation I think the likelier.

In formation, as in meaning, there is no connexion between the verbal adj. in *-tūrus* and the abstract noun in *-tūra*; the latter has nothing future in it, and contains a secondary suffix *-rā-*. As regards Desideratives like *parturiō canturiō*, see § 768 p. 282, § 773.1 p. 301.

Further, Latin has the periphrastic inf. fut. passive, *datum iri*, mentioned above in § 898 p. 446. The complete fusion of these two words is shown by the spelling *-tuiri* instead of *-tum iri* (see Brandt, Arch. Lat. Lexicogr II 349 ff.; Schmalz, Fleckeisen's Jahrb., 1892, pp 79 f.).

In Umbro-Samnitic, we have the part. perf. active (suffix *-ues-*) combined with an injunctive from *es-* 'esse' to make a future perfect, as Umbr. *dersicust* 'dixerit' Osc. *fefacust* 'fecerit'. See § 872 p. 421.

§ 901 Germanic The Idg. perf. passive in its original meaning, that of a present perfect, used to describe what has been completed in the past and is now a finished result, has been superseded all through Germanic by the phrase made up of the part. pret pass + the auxiliary *bin*, e. g. Goth. *gamēliþ ist* 'γέγραπται, it is written', O.H.G. *ginoman ist* 'it is taken'; similarly pret. Goth. *ana þammei sō baúrǵs ize gatmrida was* 'ἐφ' οὗ η πόλις αὐτῶν ὠδοδόμητο, was built, stood builded', O.H.G. *ginoman was* 'it had been taken, was in that condition'. Cp. Lat. *scriptum est* 'it is written' *scriptum erat* 'it was written' § 900 p. 447 f.

The same Idg form in its later function of a historic perfect was superseded by the same participle with the auxiliary *ward* (*wurde*), e. g. Goth. *fralusans was jah biǵitans warþ* 'ἀπολωλώς ἦν καὶ ἠύρεθ', was lost and has been found again', O.H.G. *ginoman ward* 'it was taken'.

Everywhere but in Gothic the present passive too had to be superseded by a periphrasis: O.H.G. *ginoman wirdit* or *ist* 'is being taken' (Goth. *nimada*).

In the Active, the preterite present meaning could no longer be clearly put by the old perfect, Goth. *skatskaiþ* 'parted, divided' *nam* 'took' for example, as this had become a historic tense. Nor could it be put any better by the "weak" Preterite, as

Goth. *raúrhta* 'worked' *nasida* 'saved'. This led to a periphrasis (not found in Gothic) of *bin* and *habe* with the preterite participle, as O.H.G. *queman ist* 'he has come, and is here' pret. *queman was* 'he had come and was here', *funtan habēt* 'he has found and possesses' pret. *funtan habēta* 'he had found and possessed'. The participle with *habēm* was a true passive and belonged predicatively to the accusative object, cp. Lat. *cōgnitam hanc rem habet* and gr. *ἰσχυρόν εἶμι* 'abditum habeo' beside *ἰσχυρῶς, εἶμι* (see Thielmann, Abhandlungen W. v. Christ dargebracht, München 1891, p. 298). The participle with the presents *bin* and *habe* was used later, in Upper and Middle German, as a simple narrative tense without any reference to the present (cp. Lat. *finitum est* 'it was ended' on the analogy of *fīnīvit* 'ended'), whilst with the preterites *war* and *hatte* it had always served to express the pluperfect (cp. Lat. *finitum erat* 'it had been ended').

In Germanic the Idg. s₂o-future was lost, nor did this branch, as others did, use certain conjunctive forms with future meaning only (as Lat. *erō*). For future events were used either perfect Present forms (see Streitberg, P.-B. Beitr. xv 119 ff); or the living conjunctive, i. e. the Idg. optative (as Got. *jah sijánu þō tra du leika samín* 'ἄναι ἔσονται οἱ δύο εἰς ὄψιν μίαν') or thirdly, periphrases with auxiliaries which naturally pointed to the future. But the use of these last with dependent infinitive (Goth. *haban*, *dugunnan*, *skulan*. O.H.G. *solan*, *muozan*, *wellen wollen*) did not lead to any fixed type in the old Germanic dialects, and each auxiliary bore its own proper meaning. Only phrases with *sollen* and *wollen* gained by degrees a simple future sense. Besides these periphrastic turns there was an idiom made up by *werden* (Goth. *vairþan* O.H.G. *werdan*) with the present participle, which is found a few times, in Gothic, as *jūs saúrǵandans vairþiþ* 'ὅπως λυπηθήσεσθε, you shall be grieved'. This idiom in O.H.G. little by little won its way till all others had disappeared, but in Mid H.G. the participle was exchanged for the infinitive.

§ 902. Baltic. In Lithuanian all the old middle forms which were used passively dropt out of use, and the reflexive with *-si* only partially did for the passive, as *teĩp kalba-si* instead of *teĩp kalbamà* 'so it is said'; hence a periphrasis was used for the passive in all tenses. To express habit or duration the pres. part. in *-ama-s* is used, as *taĩ (yrà) sàkoma* 'that is being said, that is usually said', *jis prakéikiams bús nũ visũ* 'he is constantly curst by all'. For completed action the participle in *-ta-s* is used; as *jis (yrà) prakéiktas* 'he is accurst', *dũrys uždarjtos bũvo* 'the door was shut'. But it is usual to avoid passive constructions and so to express the idea as to make the active do for it.

Active Preterites like *vilkaũ* (§ 586 p. 126) and *viriaũ* (§ 593 p. 133) combine the meanings of historic perfect and present perfect, as *isz-ángo* 'he grew up' and 'he is grown up'. If it is needful to make the latter meaning clear beyond a doubt, the part. pres. act. with *esũ* may be used, as *àsz (esũ) iszángēs* 'I am grown up', *àsz (esũ) iszmókēs* 'I have learnt', *jis bũvo pavařgēs* 'he was impoverished'. This participle with *buaũ* also serves for a more exact expression of pluperfect time, cp. O.H.G. *qeman was* 'he had come' § 901 p. 450.

Wish is expressed by the Injunctive forms 1. pl. *-bime* 2. pl. *-bite* from *√bhey-* preceded by the Supine in *-tum*, as *sũktum-bime*. See § 727 p. 257. The 3rd sg. pl. and dual *sũktũ* is without the auxiliary, for the 1st sing. we have *sũkcziau sũkcze*. There are a great many bye-forms of this mood in the dialects (see Schleicher, Lit. Gramm. 228 f.; Kurschat, Gramm. d. litt. Spr. 300 f.; Bezzenberger, Beitr. z. Gesch. d. lit. Spr. 212 ff.; Leskien-Brugmann, Lit. Volksl. u. Mäarch. 315 f., for Lettic, see Bielenstein, Die lett. Spr. II 158 ff.); we cannot here enter into the history of these, which is sometimes very obscure.

§ 903. Slavonic. The Slavonic Imperfect is the imperf. **jachũ* 'eram' for **ēs-o-m* (§ 510 p. 76) added to the Instrumental case of nomina actionis in *-ē* and *-ā*. To the first members of these compounds there are parallels in Italic

and Keltic. and doubtless in Sanskrit. as we have seen in § 896 Rem. p 445, § 899 p 447 O.C.Sl. *vidě-achŭ* 'I saw' like Lat. *vidē-bam*, *oslabě-achŭ* 'I became weak' like *olbē-bom*, *nesě-achŭ* 'I carried' *pečaačŭ* 'I backed' for **pekě-achŭ* (I § 76 p. 65) like *ferě-bam*, *borju-achŭ* 'I fought' for **borjě-achŭ* (see as cited) like *capuž-bam*. *laka-achŭ* like *plantā-bom*

For Present Perfect was used the pres. part in *-lŭ* (II § 76 p. 212) with *jesmŭ*. as *prŭšlŭ jesmŭ* 'I am come, I am here' The same participle and *běarhŭ* or *běchŭ* formed the Pluperfect, if need were to express this point of time exactly. as *posŭldtŭ běaše* 'he had sent'

As in Germanic, when the old *sŭo-* future was lost (cp. § 760 p 278), future time was expressed either by the present of perfect verbs, or by a periphrasis consisting of Auxiliaries + dependent Infinitive. Such auxiliaries were in O.C.Sl. *imamŭ* ('I have'), *choštq* ('I wish'), *načŭnaq* ('I will begin'), all of which with others (Miklosich, Vergl. Gr. iv 862 ff.), including *badaq* ('I will, will be'), occur in other dialects. In some of the modern dialects. one or other of these verbs is used exclusively, just as *werde* with the infinitive in High German.

UNEXPLAINED FORMATIONS.

§ 904. A number of fertile tense types have now, with certain reservations, been compared with those of other languages, or explained as due to some analogy which has been pointed out within the same language, for instance the Greek *α-perfect* (§ 864 Rem p. 412), or the Latin preterite in *-vŭ* and *-uŭ* (§ 875 p. 423) But there are many such types, characteristic enough in their own language, whose origin is still so dark that they cannot be brought in place amongst those already given These may now be mentioned.

§ 905. Aryan. The 3rd sing aor. pass. (also mid.) in *-a*, mostly with *a* in the root-syllable, in Vedic and Avestic, with or without augment like the other augmented tenses (as

usual, the unaugmented forms can have a conjunctive meaning). Examples: Skr. *á-vāc-i vāc-i* Avest. Gath. *a-vāc-i vāc-i* √ *ueq-* 'speak', Skr. *á-dhār-i* O.Pers. *a-dār-iy* √ *dher-* 'hold fast'; Skr. *ájani* √ *ġen-* 'gignere', *ádarš-i* √ *derk-* 'see', *áyōji* √ *jeug-* 'yoke', *á-jñā-yi* stem *ġn-ē ġn-ō-* 'noscere'; Avest. *ġaini* √ *ghen-* 'strike, slay'.

It has often been assumed that *-i* is identical with the ending of the 1st sing. mid *-i* (as in *á-kr-i*), just as *-ē* in the perfect did for both 1st and 3rd singular. The difference of vowel grade in the root syllable is generally compared with that in the 3rd sing. *u-vāc-a* : 1st sing *u-vúc-a* Compare § 1054. 3.

§ 905*. The Armenian verb is permeated with analogical formations, which have largely destroyed the original structure of it. Specially difficult are the Conjunctive, Aorist, and Future forms characterised by *-c-*, such, for instance, as conj pres. *gericem* (for **gerēcem*) aor. *gereci* (for **gereaci*, 3rd sing. *gereac*) fut *gereci* from *gerem* 'capio', where not only does *c* need further explanation (cp § 672 pp. 204 f.), but also the vowels that go with it.

§ 906. In Irish, no explanation has been found for what is called the Secondary Present (indic. and conj impf.),¹⁾ as *no berinn* 2nd sing *no berth* etc. The 3rd sing. *no bered* is perhaps for **bhere-to* = Gr. *πέτε-το*.

§ 907. In Germanic, explanation is still to seek for the much discussed Weak Preterite,²⁾ whose chief mark is a *t*-sound.

1) Windisch, Das ir praes secundarium, Kuhn's Zeitschr. xxvii 156 ff.

2) Begemann, Das schwache Präteritum der german. Sprachen, Berl 1873 *Idem*, Zur Bedeutung des schw Prät. der germ. Spr, Berl 1874. Fr. Carter, On Begemann's Views as to the Weak Preterite of the Germanic Verbs, Transactions of the Am. Phil. Assoc vi (1875) pp 22 ff Wickberg, Über den Ursprung der schwachen Präteritalbildung in den german Sprachen, Lund 1877 Bugge, Das schwache german praeteritum, Kuhn's Zeitschr. xxiii 523 Amelung, Die Perfecta der schwachen Conjugation, Zeitschr deutsch. Altert. xxi 229 ff Paul, Zur Bildung des schwachen Präteritums und Participiums, Paul-Braune's

This is found alongside of the so-called primitive Presents, as often as their part. pref. pass. is formed with the suffix *-to-*, as Goth. *vaúrhta* O.H.G. *worhta* from *caúrka* *wurk(i)u* 'I work' Goth. *pūhta* O.H.G. *dahta* from Goth. *þugka* O.H.G. *dunk(i)u* 'I think', Goth. O.H.G. *brāhta* from *brigga* *bringu* 'I bring'. Next, the Preterite Present has also this preterite as Goth. *ga-daursta* O.H.G. *gi-torsta* from *ga-ilar* *gi-tar* 'I dare', Goth. *skulda* O.H.G. *scolta* from *skal* *scal* 'I shall', Goth. *munda* from *man* 'I think', *kunþa* from *kann* 'I know, learn'. Lastly, it is found with all weak verbs, as Goth. *nasula* O.H.G. *nerita* from *nasja* *neriu* 'I save', Goth. *salbōda* O.H.G. *salbōta* from *salbō* *salbōm* 'I smear, anoint', Goth. *habānda* O.H.G. *hapta* *habēta* from *haba* *habēm* 'I have'.

In the Indicative, the dental was followed by *ē* sometimes and sometimes *ō*, as Goth. 2nd sing. *nasidēs* contrasted with O.H.G. *neritōs* (but also *chi-minnerōdēs* like O Sax. *habdes*); 1st and 3rd sing. Goth. *-da* O.H.G. *-ta*, Norse Run 1st sing. *worahto* 'I made' 3rd sing. *wurte* *urte* 'he made', in the plural O.H.G. *-tum* *-tut* *-tun* (Alemann. *-tōm* *-tōt* *-tōn*), Goth. *-dēdum* *-dēduþ* *-dēdun*. Opt. Goth. *-dēdjan* *-dēdens* etc., O.H.G. *-ti* *-tīs* etc.

The connexion with the *to*-participle is unmistakable, if the treatment of the participial *t* under Verner's Law be borne in mind, e. g. Goth. *kunþa* like partic. *kunþa-*, *munda* like partic. *munda-*.¹⁾ But it does not follow that the dental of the weak preterite was always Idg. *t*. Not so, but forms with Idg. *dh*, *d*, or *th* may be included in this group, and the relation to the participle may be secondary. Indeed, there must be some

Beitr. vii 136 ff. Möller, *Kunþa* und das *t*-Präteritum, *ibid.* vii 457 ff. Sievers, Zur Flexion der schwachen Verba, *ibid.* viii 90 ff. Collitz, Das schwache Präteritum des Germanischen, *Am Journ. Philol.* ix 42 ff. = Bezenberger's Beitr. xvii 227 ff. Johansson, Zur Flexion des schwachen Präteritums im Got., Kuhn's Zeitschr. xxx 547 ff. Other works are cited in those here enumerated.

1) For O.H.G. *forah-tu* 'feared', whose old participle is the adj. *forah-t* Got. *faúhr-t-s* 'timid', the present *t* must be taken into account (*furih(i)u* Got. *faúhtja*). See § 685 p. 216.

such forms in the group; for example, O.Sax. *libda* 'lived' from $\sqrt{\text{leip-}}$ cannot have had Idg. *t* in the ending, and the partic. *ge-libd* must be instead of **-lift* and due to the analogy of the preterite.¹⁾ Just as the Latin Perfect included a variety of quite different tense forms, to which similar use has given the same inflexions, so the Weak Preterite in Germanic may have absorbed alien elements. That Goth *iddja* (pl. *iddjēdun*) is the Sanskrit *á-yā-m* or perhaps its byeform *iyā-m* we have seen in § 478 p. 26, § 587 p. 128 (compare § 886 Rem. p. 434). Preterites of our Present Class I. may be included in the weak preterite, since e.g. Goth *mun-dēs*²⁾ *vil dēs* may be equated with Skr 2nd sing mud. *ma-thās* (*á-ma-thās*) *vr-thās* (*á-vr-thās*), compare (Ir *i-tá-th*)₁₅ = Skr *á-ta-thās* § 503 p. 67. Again, () II (*i* *wissun* as an *s*-aorist may be compared with (Ir. *íor* (§ 827 p. 365). and forms like *salbō-ta* may be compounds of the same kind as Lat *amā-bam* OCSl *děla-achū* (§ 899 p. 447, § 903 p. 451 f). having for the second member the preterite of *dhē-* 'do' **(e-)dhē-m.* or the preterite *a*-injunctive **dh-a-m* (§ 507 p. 74, § 937)

§ 908 In Lithuanian, the growth of the Imperfect of habit in *-davau* is obscure, examples are *piáu-davau* 'I used to cut' 3rd sing *piáu-davo* part. *piáu-davęs* (fem *-davusi*), *sūk-ilavau* 'I used to twist', *matį-davau* 'I used to see' The ending *-avau* recalls *baļtavau* pret. of *baļtāju* 'I gleam white', and recalls *d* in the present endings *-d-mu* and *-d-au*, treated in §§ 700 f. pp. 226 ff

1) Nothing prevents our putting this re-formation of the participle back to protothmo Germano, and so Goth *ga-hugd-s* O.Sax *gi-hugd* 'thought, reason, understanding' beside pret. O.Sax. *hoyda hugda* O.H.G. *hoeta* part. O.Sax. *gi-hugd* O.H.G. *ge-huct* does not weigh against the connexion of Germ *hug-* with Skr *śuc-* (I § 439 p. 327, § 447 p. 332).

2) For Goth. *mun-dēs* = Skr *ma-thās* compare some recent remarks by Streitberg, Zur Germ Sprachgesch., 79.

FORMATION OF THE MOOD STEM.¹⁾INJUNCTIVE²⁾

§ 909. Injunctive (or Spurious Conjunctive) is a name given to forms which look like unaugmented indicative forms belonging to a tense which is properly augmented; thus **bhere-t* = Skr. *bhārat* Gr. *ᾠέρε*, ep imperf *á-bhara-t é-qere*. Injunctive forms therefore have the secondary personal endings.

In the parent language they had a very wide scope: perhaps these are really the oldest forms of the verb finite, which do not yet show in their form either distinction of time, or distinction of the ideas conveyed by the words indicative and conjunctive (wish, futurity). In historical times we find these used in three different ways

1) L Tobler, *Übergang zwischen Tempus und Modus* etc, see p. 33 footnote 1. S. H. A. Herling, *Vergleichende Darstellung der Lehre vom Tempus und Modus*, Hannover 1840. Wullner, *Die Bedeutung der sprachlichen Casus und Modi*, Münster 1827. C. F. Nägelsbach, *De vera modorum origine*, Erlang. 1843. M. L. E. Rusén, *Unde notiones modorum verbi sint repetendae*, Upsala 1855. A. Bergaigne, *De conjunctivi et optativi in Indoeuropaeis linguis informatione et vi antiquissima*, Paris 1877.

R. Kohlmann, *Über die Modi des griech. und des lat. Verbums in ihrem Verhältnis zu einander*, Eisleben 1883.

Scheuerlein, *Über den Charakter des Modus in der griechischen Sprache*, Halle 1842. W. Buttner, *Vom Optativus und Conjunctivus*, I, Schweidnitz 1879.

W. Weissenborn, *De modorum apud Latinos natura et usu*, I, Eisenach 1846. *Idem*, *Bemerkungen über die Bildung des Modus im Lat.*, *Philologus* 1 589 ff. Works on the future perfect and the conjunctive perfect are given in the footnote to page 346.

Jellinek, *Germanische Conjunctive*, in: *Beitr. zur Erklärung der germ. Flexion* (Berl. 1891) pp. 94 ff.

2) The Author, *Der sogen. unechte Conjunct*, *Morph. Unt.* III 1 ff. M. Bloomfield, *On Certain Irregular Vedic Subjunctives or Imperatives*, *Am. Journ. Phil.* v 16 ff. Thurneysen, *Der ir. Imperativ auf -the*, *Idg. Forsch.* I 460 ff.

(1) Indicative Present. Skr. Ved. *cōdaya-t* 'he sets afire' and others (Delbrück, Altind. Syntax 354 f.). Gr. Dor. and Cypr. *φέρε-ς* 'thou bearest', Att. *τιθή-ς* 'thou placest'; cp. also the Author, Gr. Gr.² § 160 Anm p. 185 on the present (timeless) use of the ind. aor., as in *νάτθαν' ὁμῶς ὁ τ' ἀεργὸς ἀνὴρ ὁ τε πολλὰ ἐοργίω*¹⁾ Lat. *vehu-s im-plē-s ī-s s-u-m* (§ 528 p. 91) O.Ir. 2nd sing. *-bir* 'fers' for **bhere-s* 3rd sing. *-beir* for **bhere-t* O Icel *ero eru* 'are' for **iz-ínþ* (§ 507 pp. 73 f., § 508 p. 74) Lith *bij-o-si* 'he fears' for **bhix-ā-t*, *jū'sto* 'he girds' for **jōstā-t*, Pruss *uaitia* 'he speaks' (§ 782. 4 p. 310); O.C.Sl. *beretū* 'fert' 3rd pl *beretū* for **bhere-t* **bhero-nt* with the particle *u* (§§ 999 and 1026).

The only difference between these and the indic forms in *-ti -nti* is that the latter have the particle *i* affixed; and this is apparently just what marked the new forms clearly out as present indicative (§ 973)

(2) Indicative Preterite Skr. Ved. *bhāra-t* 'he bore'. Gr. Hom. *γερε* 'he bore', special mention must be made of the Ionic frequentatives *φεύγεσθον* etc. (§ 673 p. 206), which regularly lack the augment Lat. *-bā-s* Osc. 3rd pl. *-fans*, Lat. *erā-s* (§ 583 p. 124), Osc. *kūm-bened* 'convēnit' (§ 867. 5 p. 415). O Ir. *do bert* 'he brought' for some middle form in *-to* (§ 506 p. 72 f., § 826 p. 364) O.H.G. *bizzi* 'thou didst bite' = Skr. *(ā-)bhīd-a-s* (§ 893 p. 441). Lith. *būvo* 'he was'; O.C.Sl. *tekū* 'I ran' Cp. § 483 p. 31 ff

(3) Conjunctive

(a) Conj = Wish The 2nd pl and 2nd and 3rd dual were firmly rooted among the imperative forms as early as the parent language: Skr. *bhāra-ta* 'ferte' *bhāra-tam bhāra-tām*, Gr. *φέρε-τε φέρε-τον*, Lat. *agi-te*; O.Ir. 2nd pl. *berid*, Goth. 2nd pl. *batiriþ* (2nd dual *batra-ts* with primary ending); beside **es-ti* is Skr. *s-tá s-tám s-tām*, Gr. *ἔσ-τε ἔσ-τον*, Lat. *es-te*,

1) The use of the augmented forms in the same way may be compared with the use of Skr. *aaāt* instead of *gāt* after *mā* in the Mahā-Bharata (Holtzmann, Gramm. aus dem Mahābh., 28).

s-Aorists Skr. *aviṣ-tā-na* (-*na* is a particle, see § 1010) *aviṣ-tām aviṣ-tām* from *āv-a-ti* 'he denies'. Gr. *δείξα-τε δείξα-τορ* from *δείξ-ναι* 'shows'. In the other persons the proethnic imperative has other formations.

But in some of the derived languages these other persons also are found with the sense of Wish: and here and there one of them does duty for some part of the imperative.

Skr. Ved. *prā vṛcam* 'I will praise', *dās* 'give', *juṣatu* 'let him be pleased' 3rd pl. *juṣanta*, and many more. Then we have as part of the Aryan imperative such forms as 3rd sing. Skr. *bhūrat-u* Avest. *barat-u* 'ferito' 3rd pl. Skr. *bhārant-u* Avest. *baran-tu* 'ferunto', Injunctives + particle *u* (§§ 992 2 and 1017).

Gr. 2nd sing. mid. *ῥέοιο ῥέοιο* for **ῥέοιο-σο* (ep. imperf *ἔ-ῥέοιο*), *βαλοῦ* for **βαλέ-σο* (on the accent of this form see § 958), *φάο* from *φη-μι* 'I say', aor. *θέο* *θοῖ* beside *ἔ-θέε-μην* 'I placed for myself', used as regular imperative forms. Rarely also the corresponding 2nd sing. act. as *ἰνέ-σπ-ε-ς* beside *ἔνι-σπ-ε* 'insece', *ἐνί-σχε-ς* beside *ἐνί-σχ-ε* 'stop', *ἄγ-ε-ς* *ἄγε*, *ῥέοι* (Hesych); cp also § 932 on *θέε* *ῖς* *δός*.

Lat. *sequere* = gr *ῖπεν*, as regular imperative.

O.Ir forms of the s-aorist, as *comēir* 'get up' for **-rec-s-s*, *taur* 'let him come' for **-inc-s-t* (§ 826 p. 363). Also the 2nd sing. imper mid in *-the*, as *cluinte* 'exaudi' beside indic. *io-chluinethar*, *aigde* 'fear' beside *-āgur*, *foilsigthe* 'revēla', since *-the* is the Skr. secondary ending *-thās* (§ 1051).

O.H.G. *ni curi* 'noli' for **kuz-i-z* **gus-e-s* beside 2nd pl *ni cur-e-t*; Goth *visa-m vaila* 'ἐνφρανεσθε', O.H.G. *fara-m* (*fara-mēs*) 'transcamus'

Lith. *te ne ei* 'let him not go' for **ei-t*, *tè-suka* 'let him turn' *te-māto* 'let him see',¹⁾ 1st pl. *ei-mė* 1st dual *ei-và* 'let us go' (§ 511 p. 77), O.C.Sl. *bqdq* 'suntō' (also found *bqdqtū* 'erunt'), *veli-te* 'command ye' (also indic *veli-te* 'ye command'), see § 955 Rcm.

1) Since forms like *vāla mātō* were also used for pres. indic, it came about that indicative forms with primary endings, as *ei(1)*, could be used with a "permissive" meaning; e. g. *t'ei(1)*.

(b) Conj. = Future. Skr. Ved. *nēm* (= *ná im*) *agha naśat* 'him no mischief will reach' (cp. Delbrück, *Altind. Syntax* 358). In Lithuanian, some dialects have forms of the s-aorist like *dė-s-me* 'we will lay' *dėste dėsva dėsta* (§§ 828 f. pp. 365 f.).

CONJUNCTIVE.¹⁾

§ 910. It has been pointed out (§ 489 pp. 47 f.) that in all the languages the same formative elements which mark what from its use is called the Conjunctive are also found in the Indicative. In this way we find used both *-e-* and *-o-*, the "Thematic Vowel", and also *-ā-* and *-ē-* (*-ō-*). It follows that these forms had originally a much wider use than they came to have afterwards, and it was only by degrees that some of them were appropriated to the Indicative and others for the Conjunctive. Even in the parent language the rule held good that forms with a thematic vowel were Conjunctive, where the Indicative was distinguished by having none, whilst if the Indicative had a thematic vowel, the Conjunctive had the suffixes *-ā-* or *-ē-* (*-ō-*). If the Indicative itself had *-ā-* or *-ē-* (*-ō-*) (Classes X and XI, §§ 578 ff pp. 118 ff.), then Injunctive forms commonly served for the Conjunctive mood (§ 930).

Remark As stems with *-e-* *-o-* and stems with *-ā-* *-ē-* (*-ō-*) originally did for both Indicative and Conjunctive, we may suppose that

1) Moulton, The Suffix of the Subjunctive, *Amer. Journ. of Philol.* x 285 f

Bartholomae, Indisch *ū* in den Mediausgängen des Conjunctivs, *Kuhn's Zeitschr.* xxvii 210 ff

Joh. Paech, De vetere conjunctivi Graeci formatione Breslau 1861.

H. Stier, Bildung des Conjunctivs bei Homer, *Curtius' Stud.* ii 125 ff. Stolz, Zum Conj des griech sign Aor, *Idg. Forsch.* ii 153 ff

Thurneysen, Der italokeltische Conjunctiv mit *ā*, *Bezzenger's Beitr.* viii 269 ff

Bréal, Un mot sur les subjunctifs latins en *am*, *Mém. Soc. ling.* vi 409 ff L. Job, Le subjunctif latin en *-am*, *ibid.* vi 347 ff. V. Henry Esquisses morphologiques III Le subjunctif latin, Douai 1885. G. Curtius, Der lat Conjunctiv des Imperfects, in his *Stud.* viii 460 ff. Corssen, Die syncopierten Futurformen auf *-s* im Umbr., Osk und Volsk, in: *Beitr. zur ital Sprachk.* 533 ff

tense-stems of other kinds had the same double use. As a matter of fact this was so in the fullest sense wherever these stems had the secondary personal endings, that is, were Injunctive (§ 909). But even some forms with the primary endings and without these conjunctive suffixes are so used. Skr 2nd sing. *iṣ-ṣi* 'thou comest near' and 'come near' (3rd sing *vṣ-ti* 'he comes near'), *āṣ-ṣi* 'thou abidest' and 'abide thou' (3rd sing *āṣ-ti* 'he abides') are two examples out of many (Delbrück, Altind Verb 31 and 34 f), Avest Gath *dōiṣṣ* 'perceive thou', Gr. imper. 2nd sing *λίσσαι* 'lay thyself' for **λίσσ-σ-σαι* (§ 969 2). Compare § 974 Rem. On the use of the Att indic forms *μειδοῖς* *μειδοῖ* for the conjunctive see § 923.

The Conjunctive has a simple Future meaning in addition to that of wish (in which I include deliberative and dubitative). Often these forms drop their other meanings in the separate languages, and have that of Future only, or chiefly. Then they are called future in the grammars, as are for instance Lat. *erō viderō*.

In Armenian the Conjunctive formation appears to be entirely lost.

In Germanic and Balto-Slavonic it is lost all but a few scanty survivals, which will be given below. In both these branches the Optative took its place. First both these groups were used together (as in the Latin conjunctive, *edā-mus agā-mus* true conj. and *edī-mus sī-mus* optative); then the Optative won the day. Examples of Opt forms used as Conj. in these languages are: Goth. *þairhaggjūma* 'διέλθωμεν, let us go through', *ni maúrþrjáts* 'μη γονεΐσῃς', *te-sukē* 'let him turn' (imperative)¹), O.C.Sl. *ne vūvedi nasū vū iskušeniže* 'ne nos inducas in tentationem, μη ἐπειγέγγῃς ἡμῶς' etc.

We now come to details. The Conjunctive formations may be divided into two groups, according as the Indicative stem (I) ended in a consonant, as **es-ti* **ek-ti* **rney-ti*, and contained the thematic vowel, as **bhere-ti*, or (II) ended in a long vowel, as **e-stā-t* **plē-ti*.

1) May also mean 'he may turn, he is to be allowed to turn'.

I. CONJUNCTIVE WHERE THE INDICATIVE STEM ENDS IN A CONSONANT OR HAS A THEMATIC VOWEL.

A. Indicative Stem ends in a Consonant.

§ 911. The Conjunctive from these stems had in the parent language, and continued to have, the Thematic Vowel, as **e₂-e-t(i)* (Skr. *áyati áyat*) beside Indic. **e₂-ti* 'goes'. The stem had its strong form, the ablaut-syllable the 1st strong grade (e-grade in the e- o-series) pres. conj **e₂-e-t(i)* beside indic. *e₂-i-*, **₂-ney-e-t(i)* (Skr. *ṛ-náv-a-t(i)*) beside indic. **₂-ney-* **₂-nu-*, **ste₂-e-t(i)* (Skr. *stáv-a-t(i)*) beside indic. **ste₂-* **stu-* (§ 494 p. 54 f.); s-aor conj **qe₂-s-e-t(i)* (Skr. *cé-ś-a-t(i)* Gr 2nd pl. *τεí-σ-ε-τε*) beside indic. (e-) *qe₂-s-* **(e-)qi-s-* (§ 811 p. 348), perf. conj. **te-ten-e-t(i)* (Skr. *ta-tán-a-ti*) beside indic. **te-ton-* **te-tn-* **te-t₂-* (§ 843 p. 384).

§ 912. Pr. Idg. Conjunctives of this group have been touched upon frequently in our discussion of the Tense Stem. I therefore confine myself here to a few examples

Present Class I (§§ 492 ff.) **és-e-t(i)* beside **és-ti* 'is': Skr. *ásat(i)*, Gr 1st sing. *i-ω* (but *εης* *ῆς* etc. belong to B), Lat. (fut.) *er-i-t* Class III (§§ 536 ff.) Skr. *bi-bhar-a-t* beside *bi-bhar-ti* 'bears', *bī-bhay-a-t* beside *bi-bhē-ti* 'fears'. Class V (§§ 555 ff.) Skr. *ba-bhas-a-t* beside *bá-bhas-ti* 'eats, devours'. Class VII (§§ 567 ff.) Skr. *jan-ghán-a-t* beside *ján-ghan-ti* intens. 'strikes, kills' Class XV (§§ 625 f.) Skr. *ṛnád-a-t* beside *ṛnád-ti* 'lets go, makes empty' Class XVII (§§ 638 ff.) Skr. *ṛ-náv-a-t* beside *ṛ-nó-ti* 'excites, sets in motion'. Class XIX (§§ 656). *dvē-ś-a-t* beside *dvē-ś-ti* 'hates'.

s-Aorist (§§ 810 ff.) Skr. *nē-ś-a-t(i)* beside *á-nā-ś-am* 'I feared', Gr. *τεí-σ-ο-αεν* beside *ῖ-τεí-σ-α* 'I paid', Lat. (fut.) *dūr-ō* beside *dūr-t*, () Ir *for-tias* 'subveniam' beside injunct. *for-tē* 'subveniat' (§§ 826 p. 363 f.). Gr. *εἰδ-έ-ω* *εἰδῶ* (but *εἰδῆς* etc. belong to B) beside *ῖδ-εα* 'I knew' for **ῖ-Fεἰδ-εσ-α*,

Umbr. *eest est* 'ibit' beside Gr. *ἦεν* 'I went' instead of **ēi-es-ye* (§ 836 pp. 372 ff.) Skt. *bōdh-iś-a-t* beside ind. 3rd pl. mid. *ā-bōdh-iś-ata* from *budh-* 'watch, notice', *gā-siś-a-t* beside ind. 3rd pl. *ā-gā-siś-ur* from *gā-* 'to sing', add perhaps (ir. fut. *rotauno* from stem *rotauo-* 'to hang' (§ 840 p. 377). Lat. (fut.) *vid-er-ō* beside ind. 2nd pl. *vid-is-tis* Gr. *ἔρι-σσο-ο-μεν* beside *εἰρ-σσο-α* 'I dragged', Lat. *amā-ss-i-t*.

Perfect (§§ 843 ff) Skt. *ta-tūn-a-t(i)* beside ind. *ta-tām-a* from *√ten-* 'stretch'. Gr. *πενόισθμεν* instead of **πε-πειθ-ο-μεν* beside *πί-ποιθ-ε* 'he trusts', *εἰδ-ο-μεν*¹⁾ *εἰδ-ο-μαι* beside *οἶδ-ε*; but it can be grouped with the pres. **ueṛd-m* Skt. *vēd-mi* (§ 493 p. 52) Goth. *ōgs* 'fear thou' for **agh-e-s* beside *og* 'fears' (§ 882 p. 430)

§ 913. Aryan The Thematic formation is fertile in Vedic, Avestic, and Old Persian. In later Sanskrit nothing remains but the 1st persons, which are now called 1st person Imperative

The personal endings here as in the *ā*-conjunctive (§ 921) were in Sanskrit and Avestic sometimes primary and sometimes secondary; the Middle had the primary almost always (details may be seen in Delbruck, *Altind Verb.* 191 ff; Whitney, *Skt. Gr.* §§ 560 ff., Bartholomae, *Altiran Verb.* 130 f.) The few Old Persian forms which occur all show a primary ending. As to Skt. middle forms like *kṛnāvāmahān* instead of *kṛnāvāmahē*, see § 922.

Further examples (cp § 912). Present. Skt. *kār-a-ti* *kar-a-nti* Avest. 1st sing. *carā-nī* beside ind. Skt. *kār-ṣi* Avest. *cor^o-p* from *√ger-* 'make'; Skt. *āy-a-t(i)* Avest. *ay-a-p* beside ind. *ē-ti* *aē-nti* from *√eṣ-* 'go', Avest. *anah-a-nti* *-a-p* O Pers. *ah-a-try* Skt. *ās-a-t(i)* beside ind. Skt. *ās-ti* etc. from *√es-* 'esse' In Sanskrit this Conjunctive formation is also found beside Indicatives with the suffix *-i-*, as *brāv-a-t(i)* beside *brāv-i-ti* 'speaks' (§ 574 p. 116) Skt. *ju-hav-a-ti* beside *ju-hō-ti* 'offers', Avest. *ci-kay-a-p* 3rd pl. *ikaen* = *ci-kay-en*

1) Compare for this Conj. W. Schulze, *Kuhn's Zeitschr.* XLIX 251

beside Skr. *ci-kē-ti* 'observes, perceives'. Skr. *yunāj-a-tē* beside *yunāk-ti* 'yokes', Avest. 1st pl. mid. *cināp-ā-maiđē* beside *cinas-ti* 'teaches'. Skr. *kṛ-ṇāv-a-t(i)* Avest. 1st sing. *ker^o-nav-ā-ni* beside *kṛ-ṇō-mi* *ker^o-nao-mi* 'I make'. s-Aorist. Skr. *vā-s-a-ti* Avest. *vēaogh-a-utē* from *√uen-* 'win, get, conquer'. Skr. *san-is-a-t* beside *á-sān-is-am* 'won', Avest. 1st sing. *xšnev-šs-a* from *xšnu-* 'join oneself'. Perfect. Skr. *ja-ghán-a-t(i)* beside *ja-ghán-a* from *√ghen-* 'strike, kill', *mu-mōc-a-t* beside *mu-mōc-a* from *muc-* 'let go', Avest. 1st pl *ānāh-ā-ma* beside *ānāh-a* (Skr. *ās-a*) from *√es-* 'esse' (but the form may also be connected with the 3rd sing. *ānāh-ā-p*, under *B*)

Rarely we find a divergence in the Present from the rule of gradation which holds for this Conjunctive formation (§ 911 p. 461), as Skr. 3rd dual *anī-a-tas* beside 3rd pl. *anāj-an* (indic. *anā-k-ti* 'anoints, adorns') formed as though the indic. were **ānā-k-ti*. On the numerous analogical forms in the s-aorist, such as Skr. *dṛk-ṣ-a-sē* *tār-iš-a-t*, see § 815 p. 353 and § 839 p. 375.

For the *ā*-Conjunctive with an unthematic Indicative see § 921

§ 914. Greek The 1st sing. act. in *-ω* is regular in all dialects and periods. With this exception, the Conjunctive with a long vowel proved a formidable rival to the thematic formation. The latter held its ground most tenaciously in the s-aorist.

Very little trace is left in the stem of the prothetic law of gradation (§ 911 p. 461).

Present. This Conjunctive is fertile only in the oldest poetical language. Hom. *ἵομεν* instead of **ῑ(ι)-ο-μεν* and *ῑ-ο-μεν* from *εἰ-μι* 'I will go'; *ῑομεν* is to be compared with Skr *i-mahē* (see § 493 p. 52, § 497 p. 56), or else it is due to the analogy of *θή-ο-μεν* *δύ-ο-μεν* and the like (cp. § 934 on Messen. *ἦνται* Hom *μετ-ήν*). Hom. *φθί-ε-ται* (instead of **φθε(ι)-ε-ται*) beside *φθί-το* 'was destroyed', *άλ-ε-ται* beside *άλ-το* 'he leapt' On the analogy of these were made similar Conjunctives for indic. stems in *-ā* *-ē* or *-ō*, as *στέ-ο-μεν* *θή-ο-μεν* *δύ-ο-μεν* *βλή-ε-ται* (§ 934)

lead of those with long vowels, as ἵωμεν, ἄληται, πεποθωμεν
See § 923.

§ 915. Italic. Only found as a Future (cp. Att. ἔθ-ο-μαι, § 914).

Present. Lat. *erō er-i-s*: Skr. *ás-ā-ni* Gr. ἔ-ω, see § 912 p. 461.

s-Aorist Lat. *dix-ō dix-i-s, fax-ō fax-i-tur, cap-s-ō* and the like, Umbr. Osc. *fust 'erit'*, Umbr. *furent 'erunt'* prupheast 'ante piabit', Osc. *deivast 'iurabit'* (§ 824 p. 362) Umbr. *eest est 'ibit'* ferest 'feret', Osc. *pert-ernest 'perimet'* (§ 837 p. 374). Lat. *vīderō liquerō*, then by analogy *sciderō totonderō dīxerō* etc. (§ 841 pp. 378 f) In the 3rd pl. of these future perfects, the ending **-erunt*, which was also the ending of the 3rd pl. indic. perfect, gave place to the optative ending *-erint* (beside 1st sing. *vīd-erim*), just as we find *vīderimus* instead of *vīderimus*, *vīderitis* instead of *vīderitis*.¹⁾ Lastly, Lat. *amāssō turbāssitur habēssō*, for which infinitives were coined, as *impetrāssere*, on the analogy of *capēssere* to *capessō* (§ 842 p. 381)

In the Conjunctive use (Wish), only the *ā-* and *ē-* forms (B) remained fertile, these also spread into the thematic conjunctive, as Lat. *e-ā-s* beside indic. *ē-s*, *plē-r-ē-s* beside indic. Skr. *á-prā-s-am*.

§ 916 Keltic s-aorist with meaning of Wish and more rarely of the Future, as from *tiagim* 'I step, go' the 1st sing. *-tias*, 3rd sing. *tēs tēs*, see § 826 p. 364.

§ 917. Germanic. Isolated Got. *ōgs* 'fear thou' beside perf. *ōg* 'fears' (§ 822 p. 430, § 912 p. 462).

B. Conjunctive to a Thematic Indicative.

§ 918. These Conjunctives have for the Suffix long vowels, not subject to gradation, *-ā-* or *-ē-* (*-ō-*). These are the same

1) With this contamination compare the use of *sim edim* as conj. On the analogy of the fut. perf. *vīderint* itself we have *erint poterint* instead of *erunt poterunt*.

as in the Indicative, Gr. $\dot{\iota}\text{-}\delta\sigma\text{-}\sigma\text{-}\nu$ Lat $pl\text{-}\bar{e}\text{-}s$, which also have no gradation; this has been pointed out in § 578 p. 119.

\bar{a} - is a Conj. vowel in Italic, Keltic, Slavonic, Germanic (\bar{a}), \bar{e} - in Greek and Italic: \bar{o} - in Greek \bar{e} - and \bar{u} - ($\varphi\acute{\epsilon}\sigma\text{-}\eta\text{-}\tau\text{-}\epsilon$ $\varphi\acute{\epsilon}\sigma\text{-}\omega\text{-}\mu\text{-}\epsilon\nu$) are connected closely (cp Gr. indic. $\zeta\text{-}\bar{\eta}$ and $\zeta\text{-}\acute{\omega}\text{-}\omega$, $\psi\text{-}\bar{\eta}$ and $\psi\text{-}\omega\text{-}\rho\acute{o}\text{-}\varsigma$); but their distribution in the Greek system can hardly be original, through it is the same as \bar{e} - and \bar{o} - in the Indicative. It is likely that they just imitated the Indicative, differing only in length, for symmetry (cp Arc. conj. $\dot{\iota}\text{-}\sigma\tau\bar{\alpha}\text{-}\tau\omega\iota$ beside indic $\dot{\iota}\text{-}\sigma\tau\bar{\alpha}\text{-}\mu\iota$ $\dot{\iota}\text{-}\sigma\tau\bar{\alpha}\text{-}\mu\epsilon\nu$, Mess. conj $\tau\acute{\iota}\text{-}\theta\eta\text{-}\tau\bar{\iota}$ beside indic. $\tau\acute{\iota}\text{-}\theta\eta\text{-}\mu\iota$ $\tau\acute{\iota}\text{-}\theta\epsilon\text{-}\mu\epsilon\nu$ § 934). What was the quality of sound which became Aryan \bar{a} - cannot now be seen. And as long as this remains dark, so long it will be unknown how the \bar{a} - and \bar{e} - (\bar{o} -) formations were distributed in the parent language. No inference can be drawn from the different use in Latin of $aq\text{-}\bar{a}\text{-}s$ and $aq\text{-}\bar{e}\text{-}s$

Remark. From the form of the 1st sing. act Ved $\acute{a}c\bar{a}$ (3rd sing. $\acute{á}c\text{-}\bar{a}\text{-}t\bar{i}$) Avest $per^{\bar{e}}s\text{-}\bar{a}$ (3rd sing $per^{\bar{e}}s\text{-}\bar{a}\text{-}it\bar{i}$) we may perhaps assume some direct connexion with the Greek formation ($\varphi\acute{\epsilon}\sigma\text{-}\omega$ beside 3 sing $\varphi\acute{\epsilon}\sigma\text{-}\eta$), compare Lat $aq\text{-}\bar{a}\text{-}m$ O.Ir $\acute{a}c\text{-}ber$ for $*ber\text{-}\bar{a}\text{-}m$ O.CSl. $ber\bar{a}$ for $*ber\text{-}\bar{a}\text{-}m$. The O.Lat 1st sing $aq\bar{e}$ may be for $*aq\bar{o}$ by qualitative assimilation with $aq\bar{e}s$ etc $*aq\bar{o}$ beside $er\bar{o}$ like Skr $\acute{á}c\bar{a}$ beside $br\acute{a}\bar{a}$

§ 919 Pr.1dg Class II (§§ 513 ff.): Skr. $bh\bar{u}r\text{-}\bar{a}\text{-}t\bar{i}$ Gr. $q\acute{\iota}\sigma\text{-}\omega\text{-}\mu\epsilon\nu$ $q\acute{\epsilon}\sigma\text{-}\eta\text{-}\tau\text{-}\epsilon$, Lat. (conj) $fer\text{-}\bar{a}\text{-}s$ (fut) $fer\text{-}\bar{e}\text{-}s$, O.Ir. $\acute{a}c\text{-}ber$ for $*ber\text{-}\bar{a}\text{-}m$, beside indic. Skr. $bh\bar{á}r\text{-}\bar{a}\text{-}t\bar{i}$ etc. from \sqrt{bher} - 'bear', Skr. $vid\text{-}\bar{a}\text{-}t\bar{i}$ Gr. $\acute{\iota}\delta\text{-}\omega\text{-}\mu\epsilon\nu$ beside indic. Skr. $\acute{a}\text{-}vid\text{-}\bar{a}\text{-}t$ 'found' Gr. $\acute{\epsilon}\lambda\delta\text{-}\epsilon$ $\acute{\iota}\delta\text{-}\epsilon$ 'saw' from $\sqrt{ue\acute{d}}$ -; Skr. $bhuv\text{-}\bar{a}\text{-}m$ Lat. $fu\text{-}\bar{a}\text{-}s$ Osl. $fuid$ 'fuerit' (for $\sim fu\text{-}\bar{e}\text{-}d$) beside indic. Skr. $\acute{a}\text{-}bhuv\text{-}\bar{a}\text{-}t$ Lat. (perf) $fu\text{-}\bar{i}\text{-}t$ from $\sqrt{bhe\acute{u}}$ - 'be, become'. Class IV (§§ 547 ff.): Gr. $\gamma\acute{\iota}\gamma\upsilon\text{-}\eta\text{-}\tau\bar{\alpha}\iota$ Lat. $gi\text{-}gn\text{-}\bar{a}\text{-}s$ $gi\text{-}gn\text{-}\bar{e}\text{-}s$ beside indic. $\gamma\acute{\iota}\gamma\upsilon\text{-}\nu\text{-}\tau\bar{\alpha}\iota$ $gi\text{-}gn\text{-}\bar{u}\text{-}t$, Mid.Ir. $gignid$ 'nascetur' ground-form $*gi\text{-}gen\text{-}\bar{a}\text{-}t\bar{i}$ (§ 544 p. 103) from \sqrt{gen} - 'beget'. Class VI (§§ 561 ff.): Avest $ja\text{-}gn\text{-}\bar{a}\text{-}\bar{p}$ Gr. $\pi\acute{\iota}\text{-}\varphi\upsilon\text{-}\omega\text{-}\mu\epsilon\nu$ Mid.Ir. 1st pl. (fut.) $g\bar{e}nam$ for $*ge\text{-}gn\text{-}\bar{a}\text{-}m$ beside indic. $\acute{\epsilon}\text{-}\pi\text{-}\iota\text{-}\varphi\upsilon\text{-}\epsilon$ from \sqrt{ghen} - 'strike, kill', Avest $vuoc\text{-}\bar{a}\text{-}\bar{p}$ Gr. $\acute{\epsilon}\bar{\iota}\pi\text{-}\omega\text{-}\mu\epsilon\nu$ beside indic. Avest. $vuoc\text{-}\bar{a}\text{-}\bar{p}$ Gr. $\acute{\epsilon}\text{-}\epsilon\bar{\iota}\pi\text{-}\epsilon$ Idg. $*(e)\bar{u}e\text{-}uq\text{-}\bar{e}\text{-}t$ from \sqrt{ueq} - 'speak'. Class XIII (§§ 607 ff.): Gr. $\pi\acute{\tau}\text{-}\nu\text{-}\omega\text{-}\mu\epsilon\nu$ from $\pi\acute{\tau}\text{-}\nu\omega$ 'drink',

Lat. *li-n-ā-s* *li-n-ē-s* from indic. *li-nō* (cp. § 935). Class XVI (§ 627 ff.): Skr. *siñc-ā-s* beside *siñc-ā-ti* 'sprinkles' from $\sqrt{\text{siñc}}$, Gr. $\sigma\phi\iota\gamma\gamma-\omega-\mu\epsilon\nu$ from $\sigma\phi\iota\gamma\gamma-\omega$ 'I tie, bind', Lat. *jung-ā-s* *-ē-s* from *jung-ō*. Class XVIII (§§ 648 ff.): Skr. *inv-ā-t* from *i-nva-ti* 'subdues, oppresses', O.Pers. *kū-nav-ā-hy* from *a-kū-nav-a* 'he made', Gr. Att. $\tau\iota\nu-\omega-\mu\epsilon\nu$ from $\tau\iota\nu\omega$ 'I pay' for $*\tau\iota-\nu\text{F}\omega$, Lat. *minu-ā-s* *-ē-s* from *mi-nu-ō*. Class XX (§§ 657 ff.): Avest. 3rd pl. *baxš-ā-nth* from *baxša-itn* 'divides, receives as a share', Gr. $\alpha\acute{\epsilon}\xi-\omega-\mu\epsilon\nu$ $\alpha\upsilon\acute{\xi}-\omega-\mu\epsilon\nu$ from $\acute{\alpha}\epsilon\kappa-\sigma\omega$ $\alpha\upsilon\acute{\chi}-\sigma\omega$ 'I increase', $\tau\omicron\phi\acute{\epsilon}-\omega-\mu\epsilon\nu$ from $\tau\omicron\phi\acute{\epsilon}-(\sigma)-\omega$ 'I tremble, flee', Lat. *vīs-ā-s* *-ē-s* from *vīsō* for $*vīt-sō$. Class XXII (§§ 670 ff.): Skr. *pr̥ch-ā-t* Lat. *posc-ā-s* *-ē-s* beside *pr̥chā-ti* *posci-t* from $\sqrt{\text{pr̥ch}}$ 'ask, demand', Gr. $\phi\acute{\alpha}\sigma\kappa-\omega-\mu\epsilon\nu$ from $\phi\acute{\alpha}-\sigma\iota\nu\omega$ 'I inform, say' O.Ir. 1st pl. *-nasc-a-m* beside *nascim* 'bind' from $\sqrt{\text{nedh}}$. Class XXIII (§ 678). Gr. $\delta\acute{\iota}\delta\acute{\alpha}\sigma\iota-\omega-\mu\epsilon\nu$ from $\delta\iota-\delta\acute{\alpha}(\chi)-\sigma\iota\kappa\iota\omega$ 'I teach', Lat. *disc-ā-s* *-ē-s* from *discō* for $*di-tc-scō$. Class XXIV (§§ 679 ff.): Gr. $\pi\acute{\epsilon}\kappa\tau-\omega-\mu\epsilon\nu$ from $\pi\acute{\epsilon}\nu-\tau\omega$ 'I comb', Lat. *pect-ā-s* *-ē-s* from *pec-tō*. Class XXV (§§ 688 ff.). Gr. $\pi\lambda\acute{\eta}\theta-\omega-\mu\epsilon\nu$ from $\pi\lambda\acute{\eta}-\theta\omega$ 'I am full', $\epsilon\lambda\delta-\eta-\tau\alpha\iota$ from $\epsilon\lambda\delta\sigma\mu\alpha\iota$ 'I wish, desire', Lat. *cūd-ā-s* *-ē-s* from *cūdō*. Class XXVI (§§ 705 ff.). Skr. *har-y-ā-s* Gr. $\chi\alpha\iota\rho-\omega-\mu\epsilon\nu$ Osc heriad 'velit' beside Skr. *hár-ya-ti* $\chi\alpha\iota\rho\omega$ from $\sqrt{\text{gher}}$ 'take pleasure in', Skr. *pás̥y-ā-t(i)* Lat. *cōm-spici-ā-s* *-ē-s* beside *pás̥y-ā-ti* *-spic-iō* from $\sqrt{\text{spek}}$ 'see'; O.Ir. 3rd sing. *do-lēcea* beside *-lēc-vu* 'I let'. Class XXVII (§§ 728 ff.) Gr. $\gamma\alpha\rho\gamma\alpha\iota\rho-\omega-\mu\epsilon\nu$ beside $\gamma\alpha\rho-\gamma\alpha\iota\rho\omega$ 'I swarm with', Lat. *tin-tinnu-ā-s* *-ē-s* beside *tin-tinn-ō*. Class XXVIII (§§ 734 ff.): Skr. 2nd sing. mid *pyāyā-sē* beside *py-ā-ya-tē* 'swells', Gr. $\zeta\acute{\omega}-\omega-\mu\epsilon\nu$ (Gort. 3rd pl. $\delta\acute{\omega}-\omega-\nu\tau\iota$) beside $\zeta\acute{\omega}-\omega$ 'I live', Lat. *-pleā-s* for $*plē(\chi)-ā-s$ beside *plēō* for $*pl-ē-(\chi)\bar{o}$, *videā-s* for $*vidē(\chi)-ā-s beside *videō* for $*vid-ē-(\chi)\bar{o}$ (*hiē-s* for $*hiā(\chi)-ē-s$ ^p beside *hiō* for $*hi-ā-(\chi)\bar{o}$). Class XXIX (§§ 742 ff.). Skr. *pr̥tan-y-ā-t* from *pr̥tan'yā-ti* 'fights', Gr. $\iota\upsilon\acute{\iota}\nu-\omega-\mu\epsilon\nu$ from $\iota\upsilon\acute{\iota}\nu\omega$ for $*i(\sigma)\alpha\nu\chi\omega$ 'I quicken, make alive'. Class XXX (§§ 766 ff.). Skr. *apas-y-ā-t* from *apas-yā-ti* 'is active', *vasūy-ā-t* from *vasū-yā-ti* 'desires wealth', Gr. $\tau\epsilon\rho\tau\alpha\acute{\iota}\nu-\omega-\mu\epsilon\nu$ from $\tau\epsilon\rho\tau\alpha\acute{\iota}\nu\omega$ 'I fashion' for $*\tau\epsilon\kappa\tau\alpha\nu-\chi\omega$, $\tau\acute{\iota}\mu\acute{\alpha}-\omega-\mu\epsilon\nu$ $\tau\acute{\iota}\mu\omega\mu\epsilon\nu$ $\tau\acute{\iota}\mu\acute{\alpha}-\eta-\tau\epsilon$ $\tau\acute{\iota}\mu\acute{\alpha}\tau\epsilon$$

from *τιμά-ω* 'I honour', *φιλέ-ω-μεν* *φιλοῦμεν* *φιλέ-η-τε* *φιληῖτε* from *φιλέ-ω* 'I treat as a friend', Lat *custōdi-ā-s* *-ē-s* from *custōd-iō*, *fīni-ā-s* *-ē-s* from *fīni-ō*, *claudē-ā-s* from *claudē-ō*, *statu-ā-s* *-ē-s* from *statu-ō* (*plantē-s* for **plantā(ι)-ē-s*? from *plantō* for **plantā-(i)ō*). Class XXXII (§§ 788 ff) Skr. *yōdhāy-ā-s* Lat. *jube-ā-s* from *yōdhāy-a-ti* 'involves in a fight' *jube-ō* (§ 794 p. 329), Gr *φορέ-ω-μεν* *φορῶμεν* from *φορέ-ω* 'I wear'

§ 920. In all the languages which have this Conjunctive, forms of the type are found in connexion with an unthematic Indicative; and it may be assumed that in the parent language itself both types of Conjunctive were sometimes used with the same verb, just as many verbs had thematic and unthematic inflexion in the Indicative and elsewhere Skr. 3rd pl. *ād-ā-n* Gr. *ἐδ-ω-μεν* Lat. *ed-ā-s* beside indic. Skr. *āt-ti* Lat. *ēst*, cp. ind. Skr. *ād-a-t* (imper 2nd sing mid *ad-a-sva*) Gr. *ἔδ-ω* Lat. *ed-ō* Goth. *it-a* from $\sqrt{ed-}$ 'eat'. Skr. *ās-ā-t* 2nd pl. *as-ā-tha* Gr. *ἐ-ω-μεν* beside Skr. *ās-ti* Gr. *ἔσ-τι*, cp. Hom. *ἐ-ο-ν* *ἐ-ο-ι* *ἐ-ιόν* Lat *s-u-nt* O.C Sl. (O Russ.) *s-qŭ* from $\sqrt{es-}$ 'to be' Skr. *ay-ā-s* *ay-ā-t* Lat. *e-ā-s* beside indic. *ē-ti* *i-t*, cp. *áy-a-tē* Lat *e-ō* *e-u-nt* from $\sqrt{ei-}$ 'go' For the long-vowel Conjunctive from the s-aorist, as Skr. *mā-s-a-tān* Gr. *μαί-ω-μεν* *μαῖ-ω-μεν* Lat. *es-s-ē-s* *ager-ē-s*, thematic Indicatives like Skr. *á-ārk-ś-a-t* (Gr. *ἔ-δειξ-ε* *ἔξ-ο-ν* Lat *dix-i-t* must be compared (§ 833 p. 369). So for Perfect forms like Skr. *vā-vṛdh-ā-ti* Gr. *λελή-η* Osc. *fefacūd* 'fecerit' we compare the thematic indic. Skr. *á-ca-kr-a-t* Gr. *ἐ-μί-μην-ο-ν* *αέ-μβλ-ε-ται* Lat *te-tig-i-t* *vhe-vhak-e-d* 'fecit' (§ 854 p. 403 § 865 2 p. 413, § 866 p. 413 f., § 867 5, 6, and 7 p. 414 f., §§ 872 f. pp. 420 ff).

§ 921. Aryan On the distribution of primary and secondary Personal endings see § 913 p. 462.

Further examples for the normal Conjunctive formation (cp. § 919). Skr. *yáj-a-tē* Avest. *yaz-a-itē* beside *yáj-a-tē* *yaz-a-itē* 'he honours with an offering'. Skr. *bhāv-a-ti* Avest.

2nd sing. *bav-ā* O.Pers. *bav-ā-tiy* beside Skr. *bhāv-a-ti* etc. 'becomes'. Avest. *per's-a-iti* O.Pers. *pars-ā-tiy* Skr. *prchá-t(i)* beside Skr. *prchá-ti* etc. 'asks'. Skr. *many-ā-tē* Avest. *many-ē-ntē* O.Pers. 2nd sing. act. *many-ā-hy* beside Skr. *mán-ya-tē* 'thinks'. Skr. *pāráy-ā-t(i)* Avest. *pāray-ā-ḥ* beside Skr. *pārāya-ti* 'carries over'; O.Pers. 2nd sing. *gauday-ā-hy* from *gud-* 'hide'.

Not uncommonly we find an *ā*-Conjunctive to an unthematic Indicative (cp. § 920); here we must bear in mind that in Aryan the 1st persons of the Active and Middle were the same in the two Conjunctive series, 1st sing. act Skr. *-ā* (*-ā-m*) Avest. *-a* (*-ā-m*) mid. Skr. and Avest. *-āi*, 1st pl. Skr. act *-ā-ma* mid. *-ā-mahē* (*-ā-mahāi*) (1) Present Skr. *ús-ā-t* Avest. *anōh-ā-nti* 2nd sing. *anōh-ā* beside Skr. *ás-ti* 'is', cp. O.Pers. 3rd sing. pret. *aha* i. e. *āha* Skr. *ay-ā-t* Avest. *ay-ā-ḥ* beside Skr. *é-ti* 'goes', cp. Skr. indic. *áy-u-tē*. Skr. 2nd pl. *han-ā-tha* Avest. *jan-ā-ḥ* beside Skr. *hán-ti* 'strikes, kills', cp. indic. Skr. *han-a-ti* Avest. *jan-a-iti* Skr. *bruv-ā-t* Avest. 3rd pl. mid. *mrauv-ā-irē* beside Skr. *bráv-t-mi* Avest. *mrao-mi* 'I speak', cp. Avest. indic. *mrauv-a-iti* Skr. *bī-bhar-ā-si* beside *bī-bhar-ti* 'bears', cp. Avest. indic. *bī-bar-ā-mi*. Avest. 3rd sing. mid. *vōr-vīd-ā-itē* beside Skr. part. *vē-rud-āna-s* intens. of *vīd-* 'find', cp. Avest. indic. *naē-niž-a-iti* (§ 570 p. 113). Skr. 3rd pl. *yunay-ā-n* beside indic. *yu-nák-ti* 'yokes'. Skr. *kṛ-nāv-ā-t* Avest. *ker'nava-ḥ* O.Pers. 2nd sing. *kūnavā-hy* beside indic. Skr. *kṛ-nō-ti* etc. 'inakes', cp. indic. O.Pers. *a-kū-nav-atā* and the like, § 649 p. 185. (2) s-Aorist. Skr. 3rd sing. mid. *mās-ā-tāi* beside indic. 1st sing. mid. *á-mā-s-i* from *mā-* 'measure', Avest. *janōh-ā-ḥ* beside conj. Gath. *jēnōgh-a-iti* from *√ gem-* 'go' (§ 814 p. 352), cp. the thematic Indicative Skr. *á-dihś-a-t* Avest. *a-sqs-a-ḥ* § 833 p. 369. (3) Perfect. Skr. *va-vṛdh-ā-ti* beside indic. *va-várdh-a* from *vardh-* 'to grow', *pa-prc-ā-si* beside indic. 3rd pl. *pa-prc-ur* from *parc-* 'to mix', Avest. *ānōh-ā-ḥ* beside indic. *ānōh-a* from *as-* 'to be', cp. the thematic Ind. Skr. *ā-ca-kr-a-t* etc. § 854 p. 403

§ 922. In Sanskrit an extra mark was added to the Middle of the *a*-conjunctive; the final *-ē* of those persons that ended therewith was changed to *-āi*, as *-mahē* to *-mahāi*. This came from the 1st sing., as *bhārāi*, which was all that had it in pr Idg. (§ 1042. 1).

First were formed 1st pl. *bhārāmahāi* 1st dual *bhārāvahāi* instead of **bhārāmahē* **bhārāvahē*, to distinguish conjunctive from indicative so that *bhārāmahāi* answered to indic. *bhārāmahē* as *bhārāi* to indic. *bhārē*.

Next *-mahāi* and *-vahāi* took their place in other conjunctives which had no confusing indicative of the same form, both in *a*- and *a*-conjunctives c. g. aor. *vōcā-vahāi* beside indic. *a-vōcā-vahi* (*vōcā-vahi*) 3rd sing. *a-vōc-a-ta* from *vac-* 'to speak', pres. *kṛnāv-ā-mahāi* beside indic. *kṛ-nu-māhē*. Amongst these we find also the older *-mahē* used, as in *kār-ā-mahē* beside indic. *ā-kṛ-ta* from *kar-* 'to make', *sanś-ā-mahē* beside indic. *ā-san-iś-ṭa* from *san-* 'to get, gain'.

From the 1st pl and dual *-āi* next went on to the other persons of the *a*-conjunctive. 2nd sing. *-ā-sāi* beside *-ā-sē*, 3rd sing. *-ā-tāi* beside *-ā-tē*, 2nd pl *-ā-dhvāi* beside *-ā-dhvē*, 3rd pl. *-ā-ntāi*. In the Rīg-Veda two such new forms, but only two, occur. *yaj-ā-tāi* from *yaj-* 'to honour with an offering' and *māday-ā-dhvāi* from *mad-* 'to enjoy'.

In the 2nd and 3rd dual the ending *-āi* is not found. Here the endings were *-āithē* *-āitē*, in which *-āi-* on account of the 2nd dual *trāsāithē* (indic. *ā-trā-s-ta* from *trā-* 'to protect') must doubtless be regarded as also coming from the 1st sing. in *-āi*. following *bhārāi* beside indic. *bhārē* were coined the conj. *bhārāithē* and *bhārāitē* beside *bhārēithē* and *bhārētē*. See Bartholomae, Kuhn's Zeitschr. xxvii 214 f.

Some few instances occur of a 3rd pl. in *-antāi* beside a thematic indicative, as *vantantāi* beside indic. *vārt-a-ntē* 'vertuntur'. The origin of this form is clear: *bhārāi* *bhārāmahāi* *bhārāvahāi* are distinguished from *bhārē* *bhārāmahē* *bhārāvahē* only by the ending, which suggested a symmetrical relation and caused *-antāi* to arise in place of *-antē*.

§ 923. Greek. Examples in § 919.

The Personal endings are nearly all primary. But in the 3rd singular many dialects (amongst others Arcadian and Cyprian) have -η for -η-τ, as ἔχη, instead of -ηι (-η).

In the 3rd pl. φέρωντι (Att. φέρονσι) φέρωνται, ω is not regular: there is the same analogical change as in ἄνται instead of *ἄενται cp. act. ἄεισι (I § 611 Rem p. 462, IV § 582 p. 123).

In Attic the ending -ης -η (§ 987.1, § 995) ran together with the indic. -εις -ει, that is φέρης and φέρεις had the same pronunciation, so too γιλήῃς (for γιλέῃς) and γιλεῖς (for γιλέεις). And since after contraction τῆμάης τῆμάη became the same as τῆμάεις τῆμάει, namely τῆμάῃς and τῆμάῃ, and since the 1st sing. in all verbs of this form was the same for both indic and conj, — φέροι γιλεῖ τῆμά μισθῶ — the result was that the indic. μισθοῖς μισθοῖ came to be used as conjunctive too.

By degrees, the η-ω-inflection drove out that with ε and ο from the Conjunctive Mood, as ἵμμεν instead of ἵομεν (§ 914 p. 463 f.), the latter only held its own where any form was used exclusively in the sense of a future or imperative. This tendency, which, as we saw in § 920 p. 468, may have begun in the parent language, was made easier because the 1st sing. act. in both these conjunctive systems ended in -ω; as εἶω (rō) beside indic. ἔσ-τι (Lat. *er-ē* 3rd sing *er-ē-t*), φέροι beside indic. φέρει (cp. Skr. *ārcā* beside indic. *ārc-a-ti*).

It remains for the present a question whether the reverse be true, and the thematic conjunctive ever took the place of a long-vowel form; see § 914 Rem. 1 p. 464.

§ 924. Italic. The long-vowel Conjunctive drove out the Optative in thematic tenses (e. g. *ag-a-s* is used as equivalent to both ἄγης and ἄγεις), whilst in Germanic and Balto-Slavonic the Optative won the day (§ 910 p. 460). The short-vowel Conjunctive had a different fate. It remained only as the Future (§ 915 p. 465), and its conjunctive use (Wish, Deliberation, Doubt) passed either to the long-vowel series, for which see below, or to the Optative (as Lat. *s-ū-s s-t-s* beside *es-t*).

The suffixes *-ā-* and *-ē-* are both found, and the personal endings are secondary. Lat. *ag-a-m* (like *mjunct.* — *pret.* — *-b-a-m*), 3rd sing Osc. *pútiad fund.* 3rd pl. Osc. *putians herríns* (but Osc. has also 3rd sing *tadant* = **-ā(1)ē-ti*, § 996)

On the spread of long-vowel forms in place of those with a short vowel, as in Lat. *e-ā-s* *es-s-ē-s* Osc. *fefacid*, see § 920 p. 468

§ 925. The *ā*-suffix appears in the Present only. To the forms cited in § 919 add the following. Lat. *fu-ā-s* beside indic. *fu-i-t*. Lat. *dīc-ā-s* Osc. *deicans* 'dicant' beside indic. Lat. *dīc-i-t*. Umbr. *emantur* 'emantur'. Lat. *faci-ā-s* Umbr. *fašia* 'faciat' beside indic. *fac-iō* Lat. *fīni-ā-s* beside indic. *fīni-ō* i. e. *fīni-īō*, *claudē-ā-s* beside indic. *claudēō* for **claudē-īō*, *mone-ā-s* beside indic. *moneō* for **mon-eīō*.

In Umbrian *-iā-* spread from *fašia* and like forms to the *ā*-denominatives, hence *kuraia* 'curet' *etarans* 'itent'.

Lat. *e-ā-s* beside indic. *i-t* (like Skr. *ay-ā-t*), whilst in the verbs *est vult ēst* the Optative (*s-iē-s* *s-ī-s*, *vel-ī-s*, *ed-ī-s* beside *ed-ā-s*) added the conjunctive function to their own. The opt. of *i-t* may have been lost by the plural **i-ī-mos* becoming **īmos*, and thus being identical with the indicative.

Remark. The only example of *-ā-* outside the Present would be Lat. *dum-taxat*, if Bréal be right in taking *-taxat* as the conj. of the *s*-aorist of *tangō* (cp. opt. *tax-ī-s*) 'doneo tetigerit, jusqu'à ce qu'il ait atteint', then 'jusqu'à (et non plus loin)' (Mém. Soc. Ling. v 35 f, Dict. étymol. 2 p. 385). As in the whole area of Italo the *s*-aorist has only the *ē*-conjunctive (§ 926), it would be better to take *-taxat* as conj. of an indic. **taxō*, Class XX (§ 662 p. 197).

§ 926. The *ē*-suffix appears in all tense Stems

(1) Present. Lat. (fut.) *fer-ē-s* *cupi-ē-s* *farcī-ēs* *fīni-ē-s*.¹⁾ Umbr. *herinei* 'velit' or 'volet' (cp. Osc. *herinad* 'velit' § 919 p. 467).

The following may also be examples. Osc. *deivaid* 'iuret' for **dewā(1)-ē-t*, *taulant* 'censeat' for **tadā(1)-ē-ti*, *sakahiter* 'sacretur' for **sukā(1)-ē-ter*, Lat. *nēs plantēs* for **nā(1)-ē-s* **plantā(1)-ē-s* (indic. 1st sing. *nō plantō* for **-ā(1)ō*), similarly

1) These forms are wrongly explained in vol. I § 81 Rem. 3 p. 74 f

stēs for **stā(ī)-ē-s* (indic. 1st sing. *stō* for **stā-(ī)ō*), by analogy of which would come *dēs* (cp. § 946). The difference between *plantēs* and *claudēs finīās* — the conj. suffix being in the one group *ē* and in the other *ā* — may be explained by remembering that **plantā(ī)-ā-s* must become **plantās*, and a confusion with the indicative would result (compare § 930 *sub fin*); the loss of **claudē(ī)-ē-s* (cp. *fīm-ē-s plantēs*), because it too would become **claudēs* like the indicative. But all these *ē*-forms may be optative. **dervā-īē-t* **plantā-īē-s*, **da-īē-s*. If, as is possible, the origin of these forms is double, the intermingling of Conjunctive and Optative would be due to formal analogy as well as syntax. See § 946.

(2) *s*-Aorist (cp. Skr. *mā-s-ā-tān* (ir. *deiḥ-ṇ-te eide-ṇ-te* § 920 p. 468). Lat. *es-s-ī-s in-trā-r-ē-s in-plē-r-ē-s vidē-r-ē-s plantā-r-ē-s* Osc. *fusiḍ* 'foret' Pelign. *upsaseter* 'operaretur' or 'operarentur' (§ 824 p. 362). Lat. *ag-er-ē-s gnōsc-er-ē-s*, Umbr. *ostensendi* 'ostenderentur' for *-tend-es-ē-ntēr*, Osc. *herrīns* 'caprent' for **her-es-ē-nt* (§ 837 p. 374). Lat. *vīd-is-s-ē-s totondissēs dixissēs* (§ 842 p. 381). Compare the short-vowel conjunctive-future. Lat. *fax-i-tur vider-i-s* Umbr. Osc. *fust* § 915 p. 465.

(3) Perfect Forms (cp. Skr. *ā-vydh-ā-ti* (ir. *ā-līn-ṇ* § 920 p. 468) occur only in Umbro-Samnite, as in Latin the *s*-Aorist had intruded in place of the perfect forms. Osc. *fefaciḍ* 'fecerit' *hupul* 'habuerit' *fuiḍ* 'fuerit', Osc. *sakrafir* 'sacrauerint' Umbr. *pihafer* 'piaverint', Osc. *tribarakattīns* 'aedificaverint'. See §§ 872 f pp. 420 f. Most of these forms may be regarded as belonging originally to a thematic aorist, as *fuiḍ* to indic. Lat. *fu-i-t* = Skr. *ā-bhur-a-t* (see *loc cit*), if so they belong to (1).¹

§ 927. Keltic. For Irish examples see § 919. Only *-ā-* is proved as the Conjunctive suffix. Conjunct flexion, e. g. sing. *do-ber*, *-berae* *-bere*, *-bera*, pl. *-berum* *-berid* *-berat* based

¹ In regarding the Umbro-Samnite forms in this section as *ē*-conj. I follow my pupil G. Bronisch. Meanwhile Bartholomae likewise explains *sakahiter* as a conj. like Gr. *ἐπαίη-ται* (Stud. Idg. Spr., II 154, 185).

upon **ber-ā-m -ā-si -ā-t, -ā-m- -ā-te -ā-nt(o)*; with primary endings, the "absolute" 1st sing. *bera* (certainly a new form), 3rd sing. *berid*, pl *bermme berthe berit*. Similarly 3rd sing. *dolēcea* for **leikyi-ā-t* etc

With the conj. *-bera* harmonised fully in inflexion *-cara*, beside indic. *no charu* for **carā-īō*, cp. Cymr. conj 3rd sing. *caro* pl *carom caroch caront* with *o* for *ā*. The conj *carā-* may be for **carā-ā-*, but may also be for orig. *carā-* (§ 930).

To the Present in *-enim* (Class XII, § 604 pp. 145 f.) the conjunctive was a series of forms without the nasal suffix. E. g. with *crenum* 'I buy' (from \sqrt{qre} ?) and *benim* 'I strike, cut' (beside O.C.Sl *bi-ti* 'to strike') the conjunctives are 3rd sing. *(m-)criu* for **gru-ā-t* (cp. Gr. $\eta\gamma\iota\omega\mu\alpha\iota$ $\eta\gamma\iota\eta\tau\alpha\iota$) and *(fom-)bia* for **bhū-ā-t*. Compare Thurneysen in Kuhn's Zeitschr. xxxi 87 f. On the analogy of these, *venim* 'I sell' for **pŕ-nā-* ($\sqrt{per-}$) had the conj *m-ria* made for it, levelling seems to have taken place between these two verbs in the indic. perfect too, though in the reverse direction (§ 878 p. 426 f.).

§ 928. Germanic. Only one form, and that very dubious, the 1st sing. *baíau* = O.Icel *bera* beside the clear optatives Goth. *bairáu-s bairáu* etc., this has hitherto been derived from **beru-u* Idg. **bhero-ŋ* (cp. I § 142 p. 126), which is called the "only tenable hypothesis" by Kluge, Paul's Grundr. i 381.¹) According to Hirt (Idg. Forsch. i 206) the form comes from **berō-m* = Lat. *feram*, and *-au* must be pronounced *-aú*, that is as a single sound, similarly Goth. *viljau* O.H.G. *wille* would be derived from **uel-ā-m*, pr. Germ. **uīlōn*. Compare § 947.

§ 929. Slavonic. 1st sing. indic. *berŕ* for **berām* is a conj. form used as future, which displaced the old form in *-ō*

1) I cannot agree to a recent criticism of this explanation, that it violates well established laws of sound. *z* would drop between vowels in unaccented syllables, and *u* may have been contracted with the preceding *a*, before acc **frijōnd-u* became *frijōnd*, if this form really so arose (see III § 219 p. 96) Others see the particle *u* in *baírau* (op. Wiedemann, Lit. Prät. 159)

first in perfect verbs whose present served for the future. Compare § 955 on imperative *pīja-te* and the like.

II. CONJUNCTIVE WHERE THE INDICATIVE STEM ENDS IN A LONG VOWEL.

A. Indicative Stem ends in *-ā-*, *-ē-* *-ō-* without gradation.

§ 930. We have here the Conjunctive to our Present Classes X and XI (§§ 578 ff. pp. 118 ff.), that is, stems such as **dr-ā-* 'to run' (Skr. *drā-ti* Gr. *ε-δρα-ν*), **pl-ē-* 'fill' (Skr. *ā-prā-t* Gr. *πλη-ρο* Lat *im-plē-s*), **myn-ē-* 'to think' (Gr. *ἐ-μάνη* Lith. *minē*), **tak-ē-* 'to be silent' (Lat *tacē-s* O.H.G. *dagē-s*), with which are grouped denominative stems without *-go-* like Lat. *plantā-* (*plantā-mus*) O.Ir. *carā-* (*no chara-m*) Goth *salbō-* (*salbō-m*) Lith. *jūstō-* (*jūstō-me*) (tr Aeol. *τιμα-* (*τιμα-μεν*) (§ 769 pp. 283 ff.) and Perfects like Skr. *ji-gyāu* Gr *βε-βίη-ται* *βέ-βλη-ται* *τε-τίμα-ται* (§ 847 pp. 390 ff.).

The long vowels of these stems we have already identified with the conjunctive suffixes *-ā-* and *-ē-* (*-ō-*), in § 578 p. 119 f. Thus the Conjunctive and Indicative had here originally the same stem.

In Aryan we get Injunctive forms with Conjunctive use; as Ved. *pr-ā-s* from *pr-ā-* 'to fill' Forms with primary ending in conj. meaning do not occur, except *prā-si* 'let him fill', which however belongs to the group *vē-ṣi* *kṣē-ṣi* etc. (§ 910 Rem. pp. 459 f.).

Greek. Messen. *-γράφ-η-ντι* conj of *ἐ-γράφ-η* 'it was written' 1st pl. *ἐ-γράφ-η-μεν*, *-σκευάσθ-η-ντι* beside *ἐ-σκευάσθῃ* 'was prepared'. Perf. Gortyn. *πέ-π-α-ται* beside indic. *πέ-π-α-ται* 'he has gained, he possesses' from *ῥυ-α-* (II § 117 p. 370 f.), Ther. *πέ-πρ-α-ται* beside indic. *πέ-πρ-α-ται* 'is sold', also conj. Heracl. *οἰκοδόμη-ται* from *οἰκοδομέω* 'I build', Gortyn. *ἐσ-τετέκνω-ται* beside (Att.) *ἐ-τε-νύω* 'I beget children' For clearer distinction between conj. and indic. these forms followed the

analogy of our 1st conjunctive class hence we have on the one hand forms with short conj. vowel, as Hom βλή-ε-ται τραπή-ο-μεν γνώ-ο-μεν νι-χῆ-ο-μεν (cp λή-ε-ται § 594 p 135), and on the other hand forms with long vowel, as Hom. δαμῆ-ης γνώ-ο-σι,¹⁾ contracted Att. τραπής τραπῶμεν γνώς γνώμεν, μευνῆται Hom μεμνώμεθα, Heracl ἰπι-βῆ for *βᾶει or *βᾶη

From Keltic we may cite the conj of *a*-verbs, as O Ir. -*cara* for **carā-t* (cp § 927 p 474), and from Germanic the corresponding conjunctives, such as Goth. *salbō -ō-s -ō -ō-ma -ō-p -ō-na* O.H.G. *salbo -ō-s -o -ō-m -ō-t -ō-n*, also O.H.G. conj. *habe -ē-s -e -ē-m -ē-t -ē-n* beside indic. *habēm -ēs* etc, and Gr conj. γράφ-η-νται beside ἰ-γράφ-ι-μεν.²⁾ Similar Latin forms, **plantā-m -ā-s* etc, may have been the predecessors of *plantem -ēs* etc; cp § 926 p 473.

B. Indicative Stem has a Long Final Vowel, with Irradiation.

§ 931. We have now to deal with the Conjunctive of Indicative Stems like **dhē- *dh(ə)-* (Skr *á-dhā-t á-dhi-ta*), **dhi-dhē- *dhi-dh(ə)-* and **dhe-dhē- *dhe-dh(ə)-* (Gr τι-θῆ-σι τι-θῆ-ται τέ-θῆ-σι, Skr *dā-dhā-ti da-dh-más da-dhāu da-dh-úr*), **m̥-nā- *m̥-n(ə)-* (Skr. *m̥-nā-ti m̥-n-ánti* Gr μάρ-να-ται).

Two conjunctive types appear to be proethnic; one with the thematic vowel, which we may call the regular type, as Skr *da-dh-a-tē* beside indic. *dā-dhā-ti*, and one with long

1) It is true there is nothing to prove that the forms Homer really used were not δαμῆ-εις γνώ-ο-σι, compare § 934, on conj. like στήης στήων. The absence of such forms as δαμῆ-ωμι δαμῆ-ητε στήωμι στήετε in Homer is in favour of the short-vowel conjunctive

2) But how are we to explain Goth *habau -ais -ai*? That *habēs* in Gothic became *habais* (*ai* = long *ai*) by simple action of regular change is to my mind as little proven as the identity of Goth *sifais* and Lat. *sēs*. The student may now refer to Streitberg, Zur Germ Sprachgeschichte 73 f, who regards *habais habai* as optative with the suffix -*lē-*.

vowel, as Skr. *da-dh-a-tāi*, Gr. *ἐνί-σρ-ω-μαι ἐνί-σρ-η-ται* beside indic. *ἐνί-σρ-α-ται*, Lat. *si-st-a-s*. The latter are not independent of the fact that the Indicative so often has a thematic side by side with the unthematic series, thus Skr. *da-dh-a-tē* beside indic. *dā-dhā-ti*, *da-dh-ā-tāi* beside indic. *dā-dh-a-ti* (§ 562 p. 110 f.) Cp. conj. *áy-a-t* and *ay-ā-t* and the like (§ 920 p. 468).

§ 932. (1) Thematic Conjunctive Type.

Skr. *da-dh-a-t* 2nd dual *dā-dh-a-thas* mid. *da-dh-a-tē* beside indic. *dā-dhā-ti* 'places' 2nd dual mid. *dh-ēthē* 3rd sing. act. *prīti-dhat* beside indic. *á-dhā-ti*. *mi-n-a-t* beside indic. *mi-nā-ti* 'lessens, injures' The forms with secondary personal ending, *da-dh-a-t mi-n-a-t*, may be regarded as injunctive to the thematic indic. *dā-dh-a-ti á-mi-n-a-nta*; *-dh-a-t* as injunctive is to be compared with *áda-t* (§ 524 p. 88). Avest. 1st sing. *xšt-a* (cp. indic. 3rd sing. *paiti-štā-h* Skr. *á-sthā-t* from *√ stā* 'stare') may come in here as easily as under (2); cp. § 933.

Greek perhaps has specimens of this type of conjunctive in the imperative 2nd sing. *ῥέε* (from *τίθημι*) and *έε* (*ιθημι*). If so, their *ε* is not the same as *ε* in *ε-θε-μεν*, which has displaced *u* = Idg. *o* (§ 493 p. 53), they would be on the same plane as *σχε-ε-ς*. On the model of *ῥ-έ-ς* (**dh-e-s*): *ῥ-ε-τε* (Idg. **dh₂-te*) *δόε* beside *δοτε* would then be coined. Or are *ῥέε* *έε* *δοε* transformates of **ῥh₂s* **h₂s* **dh₂c* (which would be injunctive like Skr. *dhās dās*) by levelling with *ῥέτι* *ῥέτε* etc. (§ 909 p. 458).

§ 933 (2) Long-Vowel Conjunctive Type.

Aryan. Skr. *da-dh-ā-tāi da-d-ā-tāi* beside indic. *dā-dhā-ti* 'places' *dā-dā-ti* 'gives', cp. indic. *dā-dh-a-ti dā-d-a-ti* Avest. *da-p-a-iti* (§ 562 p. 111) Skr. *dh-ā-ti d-ā-ti sth-ā-ti sth-ā-thas* 2nd dual mid. *dhāithē* (cp. § 922 p. 470 on *bhārāithē*), Avest. 2nd sing. *d-ā-hē* 3rd sing. *d-ā-iti* mid. *d-ā-itē* *xšt-ā-iti* 3rd pl. mid. *d-ā-ntē* beside indic. Skr. *á-dhā-t á-dā-t á-sthā-t* Avest. *dā-p-štā-h*, cp. indic. Skr. *áda-t* (§ 524 p. 88). Skr. 2nd pl. *krī-n-ā-tha* mid. 3rd sing. *krī-n-ā-tāi* beside indic. *krī-nā-ti* 'buys' (Whitney, Skr. Gr. § 720), Avest. mid. 3rd sing. *per^o-n-ā-itē* *ver^o-n-ā-tā* (with secondary ending) 3rd pl. *ver^o-n-ā-ntē*

beside indic. *ger'ic-nā-iti* 'grasps, comprehends', cp. indic. Skr. *mṛ-ṇ-ā-ti* (§ 598 p. 141, § 609 p. 149).

On the ending *-ā-tāi* see § 422 p. 470.

§ 934. Greek. *ἐπί-στ-ω-μαι ἐπί-στ-η-ται* beside indic. *ἐπί-στα-ται* 'understands' *δι-ν-ω-μαι* beside indic. *δι-να-ται* 'can', *μαρ-ν-ώ-μεσθαι* (Hesiod) beside indic. *μάο-να-ται* 'fights', cp. opt. *μαρ-νο-ί-μεθα* (Od 11. 513) and indic. like *τιάο-ιο-μαι* (§ 611 p. 149). Whether the Attic accent be *τίθωμαι* or *τιθῶμαι* (for **τιθέωμαι*) cannot be decided, the grammarians contradict each other, and the MS. tradition is uncommonly inconsistent; *τί-θ-ω-μαι* *τί-θ-ι-ται* would answer to Skr. *da-dh-ā-tāi*.

A second type is represented by forms like Messen. *τίθηντι* beside *τίθημι* 'I place'. Arcad. *ἵ-στα-τοι* Cret. *ἵσσαντι* beside *ἵ-στα-μι* 'I place, set up', Cret. *δι-ι-ᾶ-μαι* beside *δύ-να-μαι* 'I can', *ρήγ-νι-ται* (Hipponax) beside *ρήγ-νυ-μι* 'I break, tear'. I assume that this type is due to imitation of such a conjunctive as *-γράφ-η-ντι* (§ 930 p. 475) — observe that in both series the optative formation had become the same in proethnic Greek, as *γραφείην* and *τιθείην*, see § 943; — *τίθηντι* · *τίθημι* *ἵθην* = *γράφηντι* · *ἐγράφην*, *ρήγνιται* like *ἰμεναιον* § 480 p. 29. Cp. Hom. *τιθήμενος* instead of *τιθέμενος* like *κ-χή-μενος* *βλή-μενος*, indic. *ἐπί-στυται* (Il. 16. 243, from **-στυ-ν*) like *πλῆ-το* 'drew near' (for **πλᾶ-το*). If Greek once had the conj. *-ā*-suffix, *ἵ-στα-τοι* might be compared with Lat. *si-st-ā-s*.

In the same way, and at the same time, with the forms *γράφηντι* etc., Conjunctives like *τίθηντι* came under the influence of *-o-* and *-ω-*conjunctives. Hom. *στή-ο-μεν* *στή-ε-τον*, *θή-ο-μεν* *-θή-ο-μαι*, *δύ-ο-μεν* and Hom. *στή-ης* *στή-ωσι*, *φή-ις*;²)

1) The forms here treated have been wrongly explained in vol. I §§ 113 ff pp. 106 ff

2) Perhaps in Homeric times the forms used were *στήεις* *στήουσι* *φήεις*. See p. 476 footnote 1.

Delph. $\delta\acute{\omega}\eta$, Boeot. $\kappa\alpha\theta\text{-}\iota\sigma\tau\acute{\alpha}\epsilon\iota$. Contracted Att. $\sigma\tau\acute{\omega}\sigma\tau\acute{\iota}\tilde{\omega}$, $\iota\sigma\tau\acute{\omega}\iota\sigma\tau\acute{\iota}\tilde{\omega}$, $\acute{\epsilon}\sigma\tau\acute{\omega}\acute{\epsilon}\sigma\tau\acute{\iota}\tilde{\omega}$, $\theta\acute{\omega}\theta\acute{\iota}\tilde{\omega}$, $\delta\acute{\omega}\delta\acute{\iota}\tilde{\omega}$.

The relation of $\tau\iota\theta\eta\nu\tau\iota$ to indic. $\tau\iota\theta\epsilon\nu\tau\iota$ produced in Messenian a conj. $\eta\nu\tau\alpha\iota$ 'sint' beside indic. $\acute{\epsilon}\nu\tau\iota$. With this must be grouped Hom. $\mu\epsilon\tau\text{-}\epsilon\acute{\iota}\omega$ (Il. 23. 47), for which read $\mu\epsilon\tau\text{-}\acute{\eta}\omega$ and place it parallel to $\theta\acute{\eta}\text{-}\omega$ $\acute{\epsilon}\varphi\text{-}\acute{\eta}\omega$. Compare also § 502 p. 66 on $\acute{\epsilon}\mu\epsilon\nu$ and $\acute{\epsilon}\mu\epsilon\nu\epsilon\mu\epsilon\nu$ and § 914 p. 463 on Hom. $\acute{\iota}\theta\mu\epsilon\nu$.

§ 935 Italic Lat $si\text{-}st\text{-}\bar{a}\text{-}s$ cp. indic. $si\text{-}st\text{-}i\text{-}t$ $\checkmark st\bar{a}$; $ser\bar{a}s$ for $*si\text{-}s\text{-}\bar{a}\text{-}s$ cp. indic. $se\text{-}r\text{-}i\text{-}t$ $\checkmark s\bar{e}$; $red\text{-}d\text{-}\bar{a}\text{-}s$ Osc. $da\text{-}dad$ 'dedat' (da- prefix) cp. indic. Lat. $red\text{-}d\text{-}i\text{-}t$ (the indic. forms $d\bar{a}s$ dat may contain the same stem $d\text{-}\bar{a}\text{-}$ which with injunctive Flexion could also be indic. pres., cp § 505 p. 71, § 909 p. 456 f.), Pelign. $di\text{-}d\text{-}a$ 'det' Umbr. $di\text{-}rs\text{-}a$ 'det' cp. indic. Vest. $di\text{-}d\text{-}e\text{-}t$ 'dat' $\checkmark d\bar{o}$. Compare § 493 p. 53, § 524 p. 88, § 550 p. 106, § 553 p. 107

Lat $ster\text{-}n\text{-}\bar{a}\text{-}s$ $li\text{-}n\text{-}\bar{a}\text{-}s$ cp. indic. $ster\text{-}n\text{-}i\text{-}t$ $li\text{-}n\text{-}i\text{-}t$. Compare § 603 p. 145

§ 936. From Irish we may cite the Mid.Ir. 2nd sing. eba 'bibas', cp. indic. $ibid$ for $*pu\text{-}b\text{-}e\text{-}ti$ $\checkmark p\bar{o}$. Compare § 539 p. 100, § 554 p. 108

§ 937. Germanic In § 507 p. 74 it was pointed out as possible that O.Sax. $d\bar{o}\text{-}m$ O.H.G. $tuo\text{-}m$ 'I do' may represent the stem $dh\text{-}\bar{a}\text{-}$ of Lat. $cond\bar{a}\text{-}s$ and be compared with Lat. indic. $d\text{-}\bar{a}\text{-}s$ (§ 935) The same stem as Conj. is seen in O.Sax. 1st 2nd and 3rd pl $dnu\text{-}n$ O.H.G. 2nd pl. $tuo\text{-}t$ 3rd pl. $tuo\text{-}n$.

OPTATIVE¹⁾

§ 938. The Optative of the Unthematic Indicative has for suffix in the Singular Active $-i\bar{e}$ $-i\bar{i}\bar{e}$ (Strong form), in the Plural and Dual Active and in the Middle of all numbers $-i$

1) Th. Benfey, Über die Entstehung und die Formen des idg. Optativ (Potential) so wie über das Futurum auf sanskritisch *syāmi* u. s. w., Abhandl. der Gött. Gesellsch. d. Wiss. xvi 135 ff. J. Schmidt, Die

before consonants and *-ǵ- -ǵ-* before sonants (Weak forms). The Tense Stem had its Weak form Thus from **es-ti* 'is' **s-ǵē- *s-ǵē-* 2nd sing. Skr. *s-yā-s s-iyā-s* O.Lat. *s-iē-s*, **s-ī- *s-ī-* 1st pl. Lat. *s-ī-mus* 3rd pl. Skr. *s-y-úr s-iy-úr* O.Lat. *s-i-ent*. But the Optative of Thematic tense stems had in all persons of the Active and Middle *-oǵ-* before the personal ending, as **bheroǵ-* (Gr. *ἑροί-ς ῥέροι-τε*) beside indic. **bhere-ti* 'bears' from *✓bher-*. Probably *-oǵ-* is for *-o-ī-* and this *-ī-* identical with that of **s-ī-*; 2nd pl. **bhero-ǵ-te *s-ī-te* = loc **yoǵko-ǵ* (Gr. *οἷοι*). **kun-ǵ* (Gr. *κυν-ί* Skr. *śūn-ī*).

The Personal endings of the Optative are Secondary. Compare § 942 Rem

In Armenian and Irish¹⁾ the Optative seems completely dead; in Italic the *oǵ*-type can no longer be traced. The commingling of optative and conjunctive has been described in § 910 p. 460.

I OPTATIVE WITH *-ǵē- -ī-*.

§ 939. Pr.Idg

Class I (§§ 492 ff). **gǵn-ǵē- *gm-ī-* beside indic. **gém-ti* 'goes' (Skr. *á-gan*) Skr. *gam-yā-t* mid. 1st sing *gm-īya*, A.S. *cyme* (Goth. **kumǵau*) **bhū-ǵē- *bhū-ǵē- *bhū-ǵē-* beside

ursprüngl. Flexion des Optativs und der auf *ā* auslautenden Prasensstämme, Kuhn's Zeitschr. xxiv 303 ff.

G H. Muller, De Graecorum modo optativo, Philologus XLIX 548 ff.

Fr A. Borsch, Hat die lat Sprache einen Optativus? Marburg 1820

Loth, L'optatif, les temps secondaires dans les dialectes britanniques, Mém. Soc. Ling., v 133 ff

F. Beoh, Der umgelautete Conjunctivus praeteriti rückumlautender Zeitwörter, Germania xv 129 ff.

Miklosich, Imperativ [in Old Slovenian]; Sitzungsber. d. Wien. Akad. LXXXI 132 ff Oblak, Ein Beitrag zum slavischen Imperativ, Archiv slav. Phil. x 143 ff

1) "What the British conjunctive, in which *i* seems to be mixt up with *ō* (for *ā*), really is, has not yet been made out. It may be partly derived from an optative of the *s*-aorist" (Thurneysen.) Compare also Loth, Mém. Soc Ling v 133 ff.

1st pl. Skr. *á-bhū-ma* Gr. *ἔ-φθ-μεν* from \sqrt{bhe} - 'be, become'. Skr. *bhū-yā-t* O.Pers. *b-iyā*, Gr. Cyp. *φύκη*, 1st pl. Avest. *buyamā* i. e. *boiyamā* for **bhū-ij-ṇm-* (§ 942). **yid-īē- *yid-ī-* beside Skr. *véd-mi* from \sqrt{ueid} - 'see, know' (see § 493 p. 52): Skr. *vid-yā-t* Goth. 1st pl. *vit-ei-ma*. **s-(i)īē- *s-ī-*: Skr. *s-yā-t s-iyā-t*, O.Lat. *s-ie-t* 1st pl. O.Lat. and class. *s-ī-mus*, O.H.G 1st pl. *s-ī-m*. **d-(i)īē- *d-ī-* beside Skr. *ád-mi* 'esse'. Skr. *ad-yā-t* Lat. *ed-ī-mus* O.C.Sl. *jad-ī-mū*; in all three branches a strong root-form has taken the place of the weak.

* Indicatives like **é-dhē-t* 'he placed' had two optative types, one having the "unaccented weak grade" of root (*dh-*) and the other the "weak grade with secondary accent" (*dha-*); compare the two forms of the root in Skr. *d-yā-ti* and *dā-ya-tē*, and the like (§ 707 p. 238). (1) **dh-īē- *dh-ī-*. Avest. *d-yā-ḥ* Osc. *da-did* 'dedat' (*-ī-* from the plural), cp. redupl. Avest. *dadyā-ḥ* mnd. *dadyā-tā*. (2) **dha-īē- *dha-ī-* (cp. **bhero-* and Skr. superl. *sthēśtha-s* 'the steadiest, most stable' for **stā-ī-s-to-* II § 81 p. 244). Gr. pl. *ῥεῖ-μεν δοῖ-μεν σταῖ-μεν* (*ῥε- δο-* instead of and *ῥα- *δα-*, see § 493 p. 53), beside which we have *ῥεῖην δοῖην σταῖην* instead of **ῥε-ιην* etc., like 3rd pl. *φέροιεν -οιατο* instead of **-ο(ι)εν -ο(ι)ατο* following *φέροιμεν* etc. Skr. pl. **dhēma*¹⁾ **dēma* **sthēma* (cp. precative *dē-ś-ma* § 942), whence sing. *dhēyā-t dēyā-t sthēyā-t* instead of **dha-yā-t* etc. (cp. *bhārēya-* following *bhārē-ma* instead of **bharāy-am* § 951, and compar. *sthēyas-* following superl. *sthēśtha-s* instead of **sthā-yas-* II § 81 p. 244), and hence again by further analogy pl. *dhēyāma dēyāma sthēyāma* like *syā-ma* following *syā-t* and like Gr. *ῥεῖμεν* following *ῥεῖην* (§ 945), the root syllable in

1) The 2nd pl. Ved. *dhētana*, R V. VIII. 56. 5, x. 37. 12 (*-tana* as often instead of *-ta*, see § 1010), probably does not belong to this place, it is either a thematic form like Avest. 2nd sing. *dōi-š* Gr. *ἐπλ-δοιτο -δοιμεθα*, or a new form coined beside *dhēhi* on the analogy of *attana atā* beside *addhi*, *itana itā* beside *-hi*, *yātāna yātā* beside *yāhi*, and the like. The latter view is supported by Pali pres *dhēmi dhēsi* etc. and *dēmi dēsi* etc., which undoubtedly are new formates complementary to the imperative *dhēhi* and *dēhi*.

the presumptive form **dhē-ma* stands to that of 3rd sing. mid. *da-dh-ī-tá* just as the indic. 3rd sing. mid. pret. *á-dhi-ta* to the 3rd sing. mid. pres. *dha-t-tē*. It is uncertain whether Lat. *dē-* comes from **da-(i)ē-s* (§ 946), and whether O.II Gr. 1st pl. *stēn* is to be equated with Gr. *σταῖμεν* (§ 947).

Remark Others assume that Skt. *dhēyā-t* Gr. *θεῖν* come from **dhō-īē-t*. With this view, attractive enough at first sight, I cannot agree. The explanation, now put forward again by Jellinek (*Beitr. zur Erklärung der germ. Flexion*, p. 95), that *bhārēyam* comes from Idg. **bhero-īē-n*, is proved by the evidence of Iranian to be wrong.

Class III (§§ 536 ff.). Skt. *da-dh-yā-t* *da-d-yā-t* mid. *da-dh-ī-tá* *da-d-ī-tá*, O.Sax. pl. *ded-ī-n* 'we did' (beside *dād-ī-n*), unless this form is to be put with the perfect (§ 886 p. 433), O.C.Sl. *da-d-i-mŭ* *da-d-i-te* (indic. *da-d-ētŭ* 'dant'), Gr. *τι-θ-ε-ῖ-μεν* *δι-δο-ε-ῖ-μεν* *ι-στα-ε-ῖ-μεν* like *θ-ε-ῖ-μεν* etc., see above Skt. *bi-bhi-yā-t* *bi-bhī-y-āt* beside *bi-bhē-ti* 'fears', *bi-bhy-yā-t* beside *bi-bhar-ti* 'bears'.

Class VII (§§ 567 f) Skt. *vē-viṣ-yā-t* beside indic. *rē-vēṣ-ti* 'works, is active'.

Classes X and XI (§§ 579 ff.). Skt. *jñā-yā-t* (gramm) Gr. *γινώμεν* for **γινω-ῖ-μεν* from *gn-ē* *gn-ō-* 'to learn'. Skt. *mna-yā-t* 'commemoret' 3rd pl. *mna-y-ur*. Gr. *δοῦμεν* for **doā-x-μεν* beside *ē-do-ā-v* 'I ran'. Lat. *nēs* for **sn-a-ē-s*? (s. § 946). — Gr. *αἰεῖμεν* beside *εἰ-χ-η-μεν* 'we reach, find'.

Class XII (§§ 597 ff) Skt. 3rd sing. mid. *śṛ-n-ī-tá* beside *śṛ-ṇā-ti* 'shatters' Gr. *δύρατο* (beside *δύ-ρα-ται* 'is able') for **du-nā-x-to* stands to Skt. *śṛ-ṇ-ī-tá* as *τι-θεῖτο* (on the accent see § 944) to *dudhītá*.

Class XV (§§ 625 f) Skt. *yuvñj-yā-t* mid. *yuvñj-ī-tá* beside *yunák-ti* 'yokes'.

Class XVII (§§ 638 ff.). Skt. *ṛ-nu-yā-t* mid. *ṛ-nv-ī-tá* beside *ṛ-nō-ti* 'excites, sets a-going', mid. *aś-nuv-ī-tá* beside *aś-nō-ti* 'attains' Hom. *δαῖνυτο* for **da-vu-x-to* beside *δαῖ-vv-ται* 'eats', 3rd pl. *δαῖνυτο* for *-vv-x-ato* (§ 944). Goth. *kunneima* for **kun-nv-ī* Idg. **gñ-nu-ī-* beside *kun-nu-m* 'we learn, know'.

Class XIX (§ 656). Skt. *dvīṣ-yā-t* beside *dvēṣ-ṣ-ṭi* 'hates'.

s-Aorist (§§ 811 ff.). Skr. mid. *dikṣ-i-ta* beside 1st sing. *á-dik-ṣ-i*, Lat. *dix-i-mus* beside *dix-i*, $\sqrt{\text{deix}}$ - 'show'; Skr. mid. *ma-s-i-ta* Idg. **mṇ-s-i-to*, $\sqrt{\text{men}}$ - 'think'; O.H.G. *wiss-i-mēs* 'we knew' must be named here, if *wissun* 'they knew' is to be compared with Gr. *ἴσαν* (§ 827 p. 365). *es*-Aorist: Gr. *εἰδεῖμεν* 'we should like to know' for **fειδ-εσ-ι-μεν* (cp. Lat. *vid-er-i-mus*), *διῆξαν* for *-σ-εσ-χ-αν* or *-σ-εσ-ι-αν* see § 944. *es*-Aorist: Skr. 1st pl mid. *jan-iṣ-i-mahi* beside indic. *á-jan-iṣ-ṭa* from *jan*- 'gignero', *pyā-s-iṣ-i-mahi* from *pyā*- 'swell'. *is*-Aorist: Lat. *vid-er-i-mus* for **ueid-is-i-* beside conj. *vīder-ō* (cp. Gr. *εἰδεῖμεν*).

Perfect (§§ 843 ff.). **ue-urt-iē- -i-* from $\sqrt{\text{uert}}$ - 'vertere': Skr. *va-urt-yā-t* 1st pl. mid. *va-urt-i-mahi*, Goth. *vaurp-ei-ma* (instead of reg. **vaurderma*) O.H.G. *wurt-i-mēs*. **se-2d-(i)ē- -i-* from $\sqrt{\text{sed}}$ - 'sedere'. Skr. *sēd-yā-t* Avest *hazd-yā-ḥ*, cp. Goth. *sēt-ei-ma* Skr. 3rd sing. mid. *iṣ-i-ta* Goth. 1st pl. *áig-ei-ma* beside indic. *iṣ-ē áh* 'has something in his power' (§ 848 p. 391).

Often both types, *-iē-* and *-oi-*, occur together, just as in the Indicative thematic and unthematic forms are found side by side, and as in the Conjunctive we see both long-vowel type and thematic. Examples are: Gr. *ἔα* Lith. *tesē* beside *eiμi es-mi* 'I am', Avest. *d-ōi-ṣ* Gr. *ἐπι-θαιρο* beside indic. *dā-ḥ é-θε-ro* from $\sqrt{\text{dhē}}$ - 'place', Pruss. *dans* 'give' from $\sqrt{\text{dō}}$, Gr. *μαρτομέτα* beside *μάχ-ου-ται* 'fights', *πενόρθαι* beside *πέ-πονθ-α* 'I have experienced'.

§ 940 Aryan. In Sanskrit, the *-yā-* of the sing. active is invariable for active plural and dual forms that have a personal ending with initial consonant, as *s-yā-ta* instead of **s-i-ta* (Lat. *s-i-tis*), *jñā-yā-ta* instead of **jñā-i-ta* (Gr. *γνοῖ-τε*); in the Middle it is invariably absent. The same relation may be seen in Indicative stems like *dha-* (Idg. **dhē-*): as *va-urt-yā-t* *va-urt-yā-ta* mid. *va-urt-i-ta*, so *á-dā-t* *á-dā-ta* mid. *á-di-ta* (§ 495 p. 55) In Avestic *-yā-* preponderates for the plural active, as Gath. *xyā-tā* = Skr. *syā-ta*; but *-i-* seems to occur, as in *sruimā* 1 c. *sruv-i-mā* beside imper. *srao-tū* = Skr. *śrō-tu* from $\sqrt{\text{kley}}$ - 'hear'.

Instead of the Skr. ending *-īya* of the 1st sing., as *va-ṛt-īy-a*, we should expect *-ya* or *-iya* following the *-y-ur -īy-ur* of the 3rd pl. active, indeed, the MS *ī* of the Veda must often be read short for metrical reasons, as in *īṣiya* and *īṣīya* Rig.-V. vii. 32. 18, and Avestic regularly has *tanuya* i. e. *tanv-īy-a* (Bartholomae, Handb. § 91 b p. 40). This *-ī-* came from the other middle form. Similarly we have *bhārīyam* following *bhārē-ṣ* etc., instead of **bharay-am* or **bharāy-am* (§ 951).

More examples to add to those given in § 939.

Class I. Skr. *kr-īyā-t* beside *ā-kar* 'he made', *dīr-yā-t* = **dī-īē-t* beside *ā-dar* 'he split, burst' (cp. below. Class VII Avest. *dar^c-dairya-ḥ*). mid. *cur-ī-ta* beside *ā-īṣ-ta* 'he chose'. Avest. *jam-yā-ḥ* O Pers. *jam-īyā* with *jam-* instead of *gam-*, which is preserved in Skr. *gam-yā-t* (mid. *gm-īya*) (I § 451 Rem. p. 334), cp. § 939 p. 450. Skr. *han-yā-t* Avest. *jan-yā-ḥ* O. Pers. *jan-īyā* beside Skr. *hān-ti* 'strikes, kills' from *√ ghen-*: pr. Ar. **jhan-ī-t* instead of **ghan-* = **ghn-*, with which we have the reg. mid. Skr. *ghn-ī-ta* Avest. *gn-i-ta*, but in Skr. following the active also *han-ī-ta* (I § 454 Rem. p. 335, II § 498 p. 57 f.). Skr. *stu-yā-t* mid. *stuv-ī-tā* Avest. *stu-yā-ḥ* beside indic. Skr. *stān-ti* (*stu-māsi*) Avest. *stao-iti* 'he praises'. Skr. *ī-yā-t* beside *ī-ti* 'goes'. Skr. *īj-yā-t* beside *ā-vark* 'he twisted together' (pres. *īṇāḥ-ti*). Skr. *uś-yā-t* Avest. *us-yā-ḥ* beside Skr. *vāś-ti* Avest. *ias-ti* 'wishes' (*uś-māsi us-mahī*). On Skr. *dēyā-t* Avest. *d-yā-ḥ* and the like, see § 939 p. 451; on Avest. 2nd sing. *dā-yā*, below, Class X.

Skr. *brū-yā-t* mid. *bruc-ī-ti* (Avest. *mru-yā-ḥ*) beside *brāv-ī-ti* 'he speaks' Class IX (§ 574 p. 116).

Class III. Skr. *ju-hv-yā-t* mid. 1st pl. *jū-hv-ī-mahi* beside *ju-hō-ti* 'offers'. Avest. *daidyā-ḥ* *daīpyā-ḥ* mid. *davdi-tā* *daīpī-ta* like Skr. *da-dh-yā-t* *da-d-yā-t* *da-dh-ī-tā* *da-d-ī-tā*, § 939 p. 481.

Class VII. Avest. *dar^c-dairya-ḥ* beside indic. Skr.

1) On the active singular forms with *-ī-*, like *sāhīḥ*, which used to be wrongly taken as optative, see Bartholomae, Stud. Idg. Sprachg. II 157, 169.

dār-dar-ti intens. of *dār-* 'to split'; the ground-form may be *-*dā-ṛē-t*, see § 568 p. 112.

Class X. Skr. *yā-yā-t* beside *y-ā-ti* 'goes'. Avest. *pā-yā-ḥ* from *pā-* 'protect' (§ 588 p. 129). The forms Skr. *mñēyā-t* *jñēyā-t* beside the regular *mñā-yā-t* *jñā-yā-t* (§ 939 p. 482) are adformates of such as *dhēyā-t* *sthēyā-t* (Class I), just as Skr. *jyēṣṭha-s* 'the mightiest' beside comp. *jyā-yas-* is an adformate of *sthēṣṭha-s* (II § 81 p. 244), compare the precative *jñēsam*, § 942 Levelling in the reverse direction is shown by Avest. *dā-yā-ḥ* beside *d-yā-ḥ*

Class XII. Skr. mid. *pr-n-ī-tā* beside *pr-nā-ti* 'fills'; act. *pr-n-yā-t* with the same -ī- as indic *pr-nī-mās*, see § 597 p. 141.

Class XV. Skr. *rundh-yā-t* mid. *rundh-ī-tā* beside *ṛunādh-mi* 'I hold back, stay'. Avest. *meraṣ-yā-ḥ*, see § 626 p. 162.

Class XVII. Skr. *kṛ-nu-yā-t* mid. *kṛ-nv-ī-tā* Avest. *ker^o-nu-yā-ḥ* beside *kṛ-nō-ti* *ker^o-nuo-iti* 'makes, does'. Skr. *aś-nu-yā-t* *aś-nuv-ī-tā* Avest. *aś-nu-yā-ḥ* beside *aś-nō-ti* *aś-nao-iti* 'attains'. Avest. 1st sing mid. *tanuya* i. e. *tanv-iy-a* (beside Skr. *tanvīy-ā*), see p. 484

s-Aorist. Skr. 1st pl. mid. *dhuk-ṣ-ī-māhi* from *duh-* 'to milk', 1st sing. mid. *di-ṣ-īy-a* from *dā-* 'divide, share'; Avest. *dišyā-ḥ* from √ *deḥ-* 'to show, point' from a ground-form *-*dīk-s-ṛē-t*, cp. Skr. mid. *dīk-ṣ-ī-ta*. On the intrusion of the strong root in Skr., as *mā-s-ī-māhi* beside *ma-s-īy-a*, see § 815 p. 353. The *iṣ-* and *siṣ-*aorist in Sanskrit *ruc-iṣ-īy-a* and *rōc-iṣ-īy-a* from *ruc-* 'to shine', *sah-iṣ-ī-māhi* and *sāh-iṣ-ī-māhi* from *sah-* 'to overcome', *vā-siṣ-īy-a* from *van-* 'to gain' Optatives from sigmatic aorist are in Sanskrit only found in the middle voice, and the 2nd and 3rd sing. show regularly the precative form, as *mā-s-ī-ṣṭhās* *mā-s-ī-ṣṭa* *van-iṣ-ī-ṣṭa* *yā-siṣ-ī-ṣṭhās* (§ 942).

Perfect Skr. *ja-gam-yā-t* Avest. *jaymyam* i. e. *ja-ym-iyam* beside indic. Skr. *ja-gām-a* from √ *gam-* 'go'. Skr. *ri-ric-yā-t* beside *ri-rēc-a* from *ric-* 'let loose'. Avest. *vaonyā-ḥ* beside

indic. 3rd pl *vaon-ar*^o from *van-* 'to gain', O.Pers. 3rd sing. *ca-ar-iyā* from *kar-* 'to make'.

§ 941. According to Bartholomae, Avestic has in the 1st pl. active forms with *-ama* for *-yme*. *jam-y-ama* (the 3rd sing. is *jam-yā-ḥ*, § 940 p. 484), *buyamā* i. e. *bv-iy-amā* (cp. *tanuya* § 940 p. 434) beside O Pers. *biyā* for **b(v)-iyā-t* (Avest. 2nd sing. *buyā* 3rd sing. *buyā-ḥ* may also be derived from *bv-iyā-*, because of the Avestic mode of spelling). Following *buyama* we have 2nd pl. *buya-ta* perhaps 2nd pl. *dāya-ta* springs from 3rd sing. *dāyā-ḥ* in the same way. A similar explanation is given of Skr. *duhīyá-t* beside 3rd pl. *duhīyán*, perhaps the *i* of this 3rd pl. may be accepted as evidence that *-i-ma* and *-i-ta* once existed in the Sanskrit language (cp. middle *-īy-a* following *-ī-thās* etc) See Benfey, Abh. Gott. Gesellsch. Wiss. xvi 182 f., 197; J. Schmidt, Kuhn's Zeitschr. xxiv 318; Bartholomae, *ibid.* xxix 274 f

§ 942 The "Precative", as it is called, is a mood peculiar to Sanskrit This is a optative with *-s-* between mood-suffix and personal ending; ¹⁾ in the middle, the 1st persons and the 3rd pl. could not take this form. Examples are act. sing. 1st *bhū-yā-s-am* 2nd and 3rd *-yā-s* (2nd **-yā-s-s* 3rd **-yā-s-t*) pl. *-yā-s-ma -yā-s-ta -yā-s-ur*, mid sing. 2nd *muc-ī-ś-thās ma-s-ī-ś-thās yā-sis-ī-ś-thās* 3rd *muc-ī-ś-ṭa* etc.

Beside *á-dā-t* 'gave', 1st pl. *dēśma* i. e. **dā-ī-s-me* (confirming the assumed **dē-ma* = Gr. *δοῖ-μεν*, see § 939 p. 481); 3rd pl. *sthē-ś-ur* beside *á-sthā-t*. To this the 1st sing. is *dēśam sthēśam. jñēśam* (from *jñā-* 'know'). *dēśam* = *jñēyā-t dēyā-t*, see § 940 p. 485.

The history and origin of the Precative are as yet unknown. But there must doubtless be a connexion between its *s* and the aorist *s*.

Remark. If the optative suffix is the same as the Root-determinative *i*, described in § 498 p. 61 and § 572 p. 114, it would be obvious to

1) Avest *tūtuyā* is not a precative, see Bartholomae, Kuhn's Zeitschr. xxix 561. On Skr. forms assumed to be precative, which do not have *s* just before the personal ending, see the same, p. 587.

assume the same connexion between Skr. *dā-ṣ-ma* (**dā-ṣ-ma*) and Gr. *δο-ῖ-μεν* as between Skr. *d-grah-t-ṣ-ta* and *d-grah-t-t*; Skr. *dyāi-ṣ* 'thou didst drive' could be analysed **aj-ā-t-ṣ*, as the opt. *dyē-ṣ* into **aj-a-t-ṣ*. Then the optative would be an Injunctive to the indicative with *-t*.

§ 943. Greek. Here we see *-ῖ-* *-ῑ-* always and only after sonant vowels, with which *-ῑ-* is contracted.

The fact that Skr. forms like *vid-yā-t gam-yā-t bi-bhṣ-yā-t da-dh-yā-t ri-ric-yū-t* are missing in Greek as we have it, is easy to explain. The *ι* of *-ῖ-m* *-ῑ-ent* etc. in proethnic Greek, together with the consonant preceding, formed sound-groups which disguised certain parts of the paradigm, and obscured their connexion with the rest. Thus *ἰζην* (**ἰζδην*) **ἰδτιμεν* beside *οἶδα ἰδ-μεν*, **γταινην* **γταινιμεν* beside *ἔ-γτα-μεν*, **θισσην* **θιστιμεν* beside *τί-θη-μι*, **λελισσην* **λελιτιμεν* (**λελιπτιμεν*) beside *λέ-λοιπ-α*, the regular forms, would be unrecognisable for the same kin.

§ 944. Class I. Hom. *εἶην* 'snn' for **ἔσ-ιη-ν* or trisyllabic **ἔσ-ιη-ν*, 3rd pl. *εἶεν* for **ἔσ-ι-εν* or **ἔσ-ι-εν* (cp. Skr. *s-yā-m s-uy-ūr* beside *s-yā-m s-y-ūr*), 1st pl. *εἶμεν* for **ἔσ-ι-μεν* with intrusion of strong root (cp. § 502 p. 65). El. *εἶ* for **ἔη* 3rd pl. *συν-έου* possibly for *-εεν* answering to the Ion. *εἶεν* (cp. I § 64 p. 51, § 72 p. 63, where *εἶ* must be read and not *εἶᾶ*, and IV §§ 952, 1020.1 a) *εἶ-* in Att. *εἶην εἶεν* is either to be explained by the fact that the Greek ground-forms **ἔσ-ιην* **ἔσ-ιεν* were trisyllabic, or else if these were really **ἔσ-ιην* **ἔσ-ιεν* it must have come from *εἶμεν*, as *θείην* follows *θεῖμεν* and *φέροιεν* follows *φέρομεν* (I § 131 p. 118, IV § 939 p. 481).

On *θείην δοτήν σταίην* see § 939 p. 481. Of the same sort are *φαίην φαῖμεν* mid. 2nd sing. *φαῖο* from *φη-μι* 'I say'.

Cypr. *φύιη*, see I § 130 p. 118. Skr. *bhū-yā-t*, see § 939 p. 481. Hom. *ἔ-δῶμεν* (beside *ἔ-δῶ* 'went in' *ἔ-δῶ-μεν*) for **δν(ῑ)-μεν* (like *σταῖμεν γηγῖμεν*) stands for **δν(ῑ)-τ-μεν* or **δῑ-τ-μεν*, 3rd sing. *δῶη* = **δν(ῑ)* like *σταίη* beside *σταῖ-μεν*. Cp. *δαινῶτο δαινέτο* Class XVII p. 488. Whether Hom. *φθῖτο* (beside *ε-φθι-το* 'was destroyed' is regularly descended from **φθι-τ-το*, which must be assumed as original, is a question; it may have been coined beside *ἔφθιτο* on the analogy of *δοῖτο* to *έδοτο*.

Class III. *τιθείην διδοίην* like *θείην* etc, cp. § 939 p. 481. *τιθεῖτο*. Skr. *dadhṛtá* = *τίθεμεν* · *dadhmás*. If the Gr. Indicative with *ε* need not be regarded as a new formation in Greek (cp. Skr. *dadhi-dhvṛḡ ja-hi-mas*), neither need *τιθεῖμεν* *τιθεῖτο* be such; we should then postulate Idg. **dhi-dh₂-ḡ-* = **dhi-dh₂-ī-*. But in that case the accentuation *τιθεῖμεν διδοῖμεν* etc. (not certain before the Alexandrian period) must be new, and the original accent **τίθειμεν* **δίδοιμεν* etc., as *δύναιτο* shows (see below); the influences at work in the change may have been the accent of *εἰδεῖμεν* for **Φειδέ(σ)-ī-μεν* (beside *εἰδείην*), *παρ-εῖμεν* for **-έσ-ī-μεν* (beside *παρ-είην*), and *φιλοῖμεν* for *φιλέοιμεν* (beside *φιλοίην*, see § 952), and again that of *τιθείημεν* (§ 945). Similarly the accent of *ἐκ-θῑμεν* *ἐκ-δῑμεν* and *δαινῶτο* is not original.

Classes X and XI *δραῖμεν* for **δρᾱ-χ-μεν* by I § 611 p. 461, hence *δραίην* instead of **δρᾱ-(χ)η-ν* like *στειν* following *σταῖ-μεν*. Similarly, *γηραίην* beside *ἐ-γήρᾱ-ν* 'I grew old', *βλείην* *βλεῖμεν* *βαλείην* *βαλεῖμεν* beside *ἐ-βλη-ν* *ἐ-βάλη-ν* 'I received a missile, was struck', *δοθείην* beside *ἐδόθην* 'I was given', *κίχην* beside *κί-χη-μι* 'I attain, reach', *γνῶην* *γνοῖμεν* beside *ἐ-γνων-ν* 'I learnt', *αἰλοίην* beside *ἐάλω-ν* 'I was caught'. Again Lesb *φιλείην* beside *φίλη-μι* 'I treat as a friend', El. *σῶλοῖη* beside *σῶλᾱμι* 'I rob', and on the same principle we explain *στεφανοίην* etc.

The Middle formation *ἐμ-πλήττο* (beside *πλή-το* 'filled itself') is to be compared with the 3rd pl. indic *ἔμ-πλήντο* · as this is a transformate of **-πλεντο* on the analogy of *πλήντο*, so *-πλήττο* is instead of **-πλεῖτο* (§ 582 Rem. p. 123). The same is true of *μεμνήμην* *κεντήμην*, p. 489. *-πλήττο μεμνήμην* · *βλεῖμεν δραῖμεν* = *-πλήντο μέμνηται* *ἔβλεν(τ)* *ἐδραν(τ)*.

Class XII. Apparently the only form found is *δύναιτο* from *δύναμαι* 'I am able'; *μιρνάην* from *κίρ-νη-μι* 'I mix' and the like may be left out of count. *δύ-να-ι-το* beside Skr. *śr-n-ī-tá* like **τί-θ-ε-ι-το* (*τιθεῖτο*) beside *da-dh-ṣ-tá*.

Class XVII Hom. *δαινῶτο* (beside *δαί-νν-ται* 'eats') for *-νι-το*, like *ἐκ-δῑμεν*, instead of **-νν(F)-ī-το* or **-νφ-ī-το*, cp. Skr. *aś-nuv-ī-tá* *kṛ-nv-ī-tá* § 940 p. 485. 3rd pl. *δαινῶτο* = *-ννι-ατο*, like *δῶη* (p. 487).

σ-Aorist. εἰδείην εἰδεῖμεν (beside ᾔδεα 'I knew') for **ἑιδ-εσ-κη-ν* or *-εσ-κη-ν* and *-εσ-τ-μεν*, cp. Lat. *vid-er-i-mus*; Att. εἰδείην is to be explained in the same way as εἶην, page 487. On the optative of εἶμι 'I go' see § 836 p. 372 f.; the form *ιείην* Il. 19 209 may, like Plato's *δεδειείην*, be an adformate of εἰδείην, cp. *ιέναι δεδέναι · εἰδέναι*.

δείξαι-μι -αι-ς etc. is a new formation following the optative *-αι-μι -αι-ς* etc., which sprang up when *α* in the *σ*-aorist had spread beyond its proper sphere; cp. § 820 p. 357.

*It is likely that the forms Hom. Att. *δείξιας -ειε -ειαν* Arcad. *διακυλῶσει* and *τύψοιμεν* (only preserved by Choeroboscus Dict. 565. 2, and by him called Aeolic) contain the endings *-σεσ-κη-* or *-σεσ-κη-* and *-σεσ-τ-*, see § 836 p. 374. The 3rd pl *-ιαν* stands to the ordinary *-ιεν* (*εἶεν θεῖεν*) as indic. Boeot *παρ-εῖται* to Dor. *ῆν* for **ῆ(σ)-εν*; 1st pl *-ποιμεν* for **-πεσ-τ-μεν*. On the one hand, *-οειμεν* occasioned a 3rd sing *-σει* on the analogy of *-σαι · ποιμεν* and *-οι · οἰμεν*; on the other, *-σειαν* produced complementary 2nd and 3rd sing. *-σειας -σειε* following indic. *-(σ)ας -(σ)ε -(σ)αν*, just as Avest. *buya-ta* follows *buyama* and Skr. *duhṛyāt* follows *duhṛyān* (§ 941 p. 486).

Remark For the latter development (*-σειας -σειε*) there would be a second motive if there ever was a 1st pl in **-σειαμεν*, answering to the Avest. *jam-y-ama* (§ 941 p. 486), *-σειαμει -σειμεν* as *jam-yama : sī vīmā*. And *-σειαμεν* would make it easier to understand the 3rd pl. *-ιαν* beside the usual form *-ιεν*.

Perfect. ἵσταίην ἵσταῖμεν beside ἵσταμεν 'we stand' like ἰσταίην ἰσταῖμεν beside ἵσταμεν. Mid. *μνησάμην* (beside μέμνη-μαι Dor. μέμνᾱ-μαι 'I remember') *γεντήμην* (beside γέντη-μαι 'I have gained') instead of regular **μηναιμην* **γεντειμην*, like indic. 3rd pl. *μεμνηται γέκτηται* instead of **μεμνηνται *γεντενται*, see p. 488.

With perfect stems having a final consonant the thematic optative is always found; as *πεπόνθου*

§ 945. In the Active of the Optative *-ιη-* constantly passed into the Plural and Dual, as *εἶημεν* beside *ἔημεν*, *σταίημεν* beside *σταῖμεν*, *ἰδείημεν* beside *εἰδεῖμεν*, *ἵσταίημεν* beside *ἵσταῖμεν*;

Homer has only one example of this sort, *σταιῆσαν* Il. 17 733. Compare Skr. *syāma* instead of **s-i-ma* following *s-yā-t* § 940 p. 483.

§ 946. Italic. O.Lat *s-te-m siēs siet s-t-mus sītis s-i-ent* beside indic. *es-t*; in classical Latin the weak stem only is found, and we have *sim sīc* etc. The same levelling is seen in the sister dialects: Umbr *sir sī sei* 'sis' sī 'sit' *sims* 'is' 'sint', Marruc. *pacr-si* 'propitius' 'is' or 'sit'. Lat. *vel-i-m vel-t-mus* beside *vul-t*, with irregular strong root (cp Skr. mid. *pur-t-ta*), see § 505 p. 69. Similarly *ed-i-m ed-t-mus* beside *ēs-t* from *√ed-* 'eat', see § 505 p. 70, § 939 p. 481. The reason why *siem* is the only optative with strong opt suffix which survives in historical Latin is probably that its *i* carried the word-accent.

On the reason for the loss of the optative of *i-t* see § 925 p. 472.

Osc. *da-did* 'dedat' beside Avest. *d-yā-ǰ*, cp. Marruc. *-si* 'sit'.

Lat. *dem* may be derived from **da-(1)ē-m*, and *stem* from **sta-(1)ē-m*; *dēmus stēmus* for **da-(1)ē-mos* **sta-(1)ē-mos* should be compared with Gr *δοίμεν σταιμεν* (§ 945). Lat. *nem plantem* may come from *(*s*)*nā-(2)ē-m* **plantā-(i)ē-m*, Osc *devarid* from **deṇuā-(1)ē-t*, cp § 939 p. 482. But all these forms, as we saw in § 926 p. 472, may be Conjunctive.

s-Aorist. Lat *dixim axim*, see § 824 p. 362. *vīderim liquerim totonderim dixerim*, see § 841 p. 378. *amāssim prohibēssim ambissim*, see § 842 p. 381. On the intrusion of such optative forms into the Future Perfect system, i. e. their Conjunctive, see § 915 p. 465.

§ 947. Germanic. The suffix forms *-t-* had got into the singular in protothnic Germanic, cp e. g. 3rd sing. Goth. *vaurǰ-i* O.H.G. *wurt-i* Norse Run. *urǰ-i* 'would be' for *-t-ǰ* as contrasted with Skr. *va-vrt-yā-t*, 2nd sing. O.H.G. *s-t-s* () Icel *sēr* (= pr. Germ. **stz*) 'mayst thou be' as against Skr. *s-yā-s*; so in the 3rd pl., Goth. *vaurǰ-ei-na* O.H.G. *wurt-t-n*

'they would become' Norse Run. *vaxin* 'they would be'. The history of the 1st sing. (Goth. *-jau* O.H.G. *-i* O.Icel. *-a*) is still obscure (cp. § 953 on Goth. *nimau*); in explaining Goth. *-jau* let it be remembered that *j* in *viljau* and *j* in *vitjau* seem to be different (see below).

Present A.S. *cyme* pl. *cymen* (from *cuman* 'to come') would be Goth. **kumjau* **kumeima*: Skr. *gam-yā-t*, see § 939 p. 480. Goth. *viljau* *vlei-s* etc., cp. Lat. *vel-i-m* § 505 p. 69; the 1st sing. *viljau* may with O.H.G. *wille* have been originally 1st sing. conj. to indic. O.H.G. *willu* 'I will' = O.C.Sl. *velja*, whose tense stem is also represented by Goth. *viljan* and *viljands* (§ 505 p. 69, § 716 p. 249, § 727 p. 259), cp. § 928 p. 474. O.H.G. *sī* 'I should be' pl. 1st *sī-mēs* *sī-m* 2nd *sī-t* 3rd *sī-n* beside *is-t* 'is' Skr. *s-yā-m* etc., see § 939 p. 481, Goth. *siþu* *siþais* etc. (like *bairau* *bairais*) is perhaps a transformation of the dissyllabic Idg. **s-ye-m* etc. It is possible, that O.H.G. 1st pl. *stēn* *gēn* (sing. 1st and 3rd *gē* *sīē* 2nd *gēs* *stēs*) are optative like Gr. *σταίμεν*.

The following may be counted amongst those parts of the Preterite-Present system which are not really perfect. 1st pl. Goth. *vit-ei-ma* O.H.G. *wizz-i-mēs* (Skr. *vid-yā-t*), Goth. *mun-ei-ma*, *ga-dairseima* O.H.G. *gi-turrīmēs* see § 508 p. 74. Goth. *kunneima* O.H.G. *kunnīmēs* (beside Goth. O.H.G. *kun-nu-m* 'we learn, know' Class XVII) for **gṇ-ny-i-* like Skr. *ṛ-ṇv-i-tā*, see § 939 p. 482, similarly O.H.G. *unnī-mēs* beside indic. *an* 'I grant', N.-Ger. *durne* beside indic. *darn* 'I dare', see § 646 p. 184.

Perfect. Goth. *skat-skād-ei-ma* O.H.G. *sciad-i-mēs* 1st sing. *skat-skād-jau* *sciadi* beside indic. *skat-skāþ* *sciad* 'I divided', similarly Goth. *nēm-ei-ma* O.H.G. *nām-i-mēs* beside *nam* 'I took' etc. Similarly in the weak preterite (§ 907 pp. 453 ff.), as Goth. *nasidēd-ei-ma* O.H.G. *nerit-i-mēs*. On O.Sax. *dedīn* 'they would do' sing. *dedi* (instead of regular **did-*) see § 939 p. 482.

The intermingling of 2nd sing. opt. and 2nd sing. indic. preterite of strong verbs has been discussed in § 893 p. 441 f.

§ 948 Balto-Slavonic

In Baltic this optative cannot be traced. Pruss. *dais* 'give, let' imper. 2nd pl. *daĩtũ* (read *daĩti*) doubtless do not go with Gr. *δοῦρε* — *dais* would have to be an adformate of the plural — but are thematic like *jeus jentũ idantũ*, §§ 510 f. pp. 75 f., § 954.

§ 949. Slavonic offers but a few specimens, all with hortative force. O.C.Sl. 1st and 2nd pl. *jad-i-mũ i-te* 1st and 2nd dual *-i-vě -i-ta* beside indic *jad-ętũ* 'they eat' (§ 510 p. 76). Skr. *ad-yā-t* Lat. *ed-ī-mus*, see § 939 p. 481. *dad-i-mũ* etc. beside *dad-ętũ* 'they give' (§ 546 p. 103 f.). Skr. mid. *da-dh-ī-tú* etc., see § 939 p. 482. *věd-i-mũ* beside *věstũ* 'he knows' 3rd pl. *věd-ętũ* with the perfect stem *uořd-*, originally confined to the singular indicative, see § 894 p. 442 f. Side by side with this, from the same root, imperative *vidi-mũ* 'videamus' etc., the 2nd sing. *vižďĩ* = Lith. *veizdi*, which must be explained with *vidmũ*, proves it to be old and to belong to the Idg. present **ueyd-mi* (§ 493 p. 52, § 510 p. 75), here *e* = Slav. *i* became the only suffix, as *o* = Slav. *ě* did in *věstũ*.

The 2nd and 3rd sing. to these imperatives are *jažďĩ dažďĩ* *věšďĩ* and the already mentioned *vižďĩ*. The ending *-ĩ* makes it probable that these should be derived from genuine imperative forms in **-dhi*. Their original shape was **ězdĩ* (cp. Skr. *addhĩ*), **dāzdĩ* (cp. Skr. *dēhi daddhi* Avest. *dazdi*) or **dādĩ* (= O.Lith. *dūdi*), **vežďĩ* and **vīzdĩ* (= O.Lith. *veizdi*, cp. Skr. *viddhi* Gr. *ῖσθι*). Side by side with these stood the 2nd and 3rd sing. opt **ēd-ĩs* **dād-ĩs* etc. (= orig **ēd-ĩs* **ēd-ĩs-t*, **dōd-ĩs* etc.). By levelling arose **ēd-ĩ* **dād-ĩ* etc., which became the forms actually found, *jažďĩ* etc.¹⁾ Compare I § 541 p. 401,²⁾ II § 962 The use of *jažďĩ* etc. for the 3rd singular has a parallel in 3rd sing. *pri-jętũ* for the 2nd singular; see § 830 p. 367.

1) That e g *ěďĩ jažďĩ* are not simply contaminations of **ězdĩ* and **ědā* is shewn by the other Slavonic languages, which imply an older ending *-dĩ* E g Pol *wieźć*: O.C.Sl. *rěžďĩ* = Pol *mieźć*: O.C.Sl. *mežďa*

2) Here **uēzdĩ* = O.Lith. *veiz(d)ĩ* is a misprint for **uēzdĩ* = ...

II. OPTATIVE WITH *-oḡ-*.

§ 950. The ending in the 1st sing. act. is *-oḡ-ṇ* (§ 976. 3), in the 3rd pl. *-oḡ-ṇt* (1017. 1. b).

In all languages which have this optative at all it is a living and creative type.

For pr. Idg. a few examples will suffice. **bheroḡ-* beside **bhér-e-ti* 'bears', 2nd sing **bheroḡ-s* 2nd pl. **bheroḡ-te* : Skr. *bhāḡē-ś-ta* Gr. *φέρει-ς -τε* (Goth. *bairāi-s -p* O.C Sl. *ber berē-te* ; Lith. 3rd sing *te-sukē* beside *sukù* 'I turn'. **urgḡo-* beside **urgḡ-ḡé-ti* 'works': Avest *ver^ozyae-ta* Gr. *ἐτίθει-τε* Goth. *vaúrk-ján-p*, Skr. 3rd sing. mid. *sphāyē-ta* beside indic. *sphā-ya-tē* 'increases, grows', O.C Sl. 2nd sing. *spěj* 2nd pl. *spěj-te* beside *spě-jā* 'I succeed' Skr. 3rd sing. *pṛtanāyē-t* beside *pṛtanā-yá-ti* 'he fights', Gr. 2nd sing. *τιμάει-ς τιμῶ;* beside *τιμάω* 'I honour', A.S. 3rd sing. *sealfie* beside *sealfie* 'I salve, anoint', O.C.Sl. 2nd sing. *lākaji* beside *lāka-jā* 'I trick, deceive'.

§ 951. Aryan. For examples see § 950. No examples of this optative occur in Old Persian, certainly a mere accident.

In Skr. 1st sing act *bhārēyam* 3rd pl. act. *bhārēyur* 1st sing. mid. *bhārēya* 2nd and 3rd dual mid *bhārēyātham bhārēyātām*, *ē* has taken the place of *a* (**bharay-am* etc.), coming from the other optative forms (*bhārē-ś* etc.); in Avest. we still see 3rd pl. act. *baray-en* mid. 1st sing Gath. *vāuray-ā* 3rd pl. *baray-anta*.¹⁾ Compare Skr. *vavṛt-īy-a* instead of **vavṛt-y-a* § 940 p. 484, and possibly *duhṛyān* instead of **duh-y-an* § 941 p. 486, also *ābhuv-am* instead of *ā-bhuv-am* following *ā-bhū-ś* § 497 p. 57.

In the Brahmana and Sutra period verbs in *-aya-ti* sometimes show an opt. middle of the 1st type, as *vēday-ī-ta* beside *vēdaya-tē* 'gives to know', *kāmay-ī-ta* beside *kāmaya-tē* 'wishes'. These must be connected with participles like *vēdayāna-s* beside

1) If *ā* in open syllables represents Idg. *o* (I § 78 p. 68), we must assume pr. Ar. **bharāi-ā-am* **bharāi-an*. In Avestic, *ā* will have been exchanged for *a* following the lead of these persons in which *aḡ* was tautosyllabic Compare § 939 Rem p. 482.

vedaya-māna-s and such indic. forms as *dhvanay-t* (cp. *á-brav-t*, § 574 p. 116). Compare § 789 Rem. p. 321; Bartholomae, *Stud. Idg. Spr.* II 71, 127.

§ 952 Greek. Examples given in § 950.

On the endings of the 1st sing. *-οι-μι -οι-ν* see § 979. 3; of the 3rd pl. *-οιεν* El. *-οιαν* Delph. *-οιν*, § 1020. 1. *b*

Because of the formal agreement between *σχοῖμεν* (indic. *ἐ-σχ-ο-μεν*) *φιλοῖμεν* (indic. *φιλοῦμεν* for *φιλέομεν*) *μισθοῖμεν* (indic. *μισθοῦμεν* for *μισθόομεν*) on the one hand, and on the other *δοῖμεν* *διδόομεν* (indic. *ἐ-δο-μεν* *δί-δο-μεν*), there arose in Ionic-Attic, and in Doric here and there, a new formation for the singular following Type I, *σχοίην φιλοίην μισθοίην* by analogy of *δοίην δίδοίην*; but the old singular forms were not discarded (*παρά-σχοιμι φιλοῖμι μισθοῖμι*); similarly *τιμίην* beside *τιμῶμεν* (indic. *τιμῶμεν* for *τιμάομεν*). A further consequence of this was the plural series *φιλοίημεν* etc., cp. *στειήμεν* complementary to *σταίην*, § 945 p. 489.

§ 953. Germanic Goth. *nimái-s nimái* etc. O.H.G. *nemēs neme* etc., Goth. mid.-pass. 2nd sing. *nimán-zau* 3rd sing. *nimái-dau* with the indic. *nīma nīmu* 'I take': Gr. *νέμοι-ς* etc. The A.S. *sealfie* pl. *sealfien* may be compared directly with Skr. *prtanāyē-t* O.C.Sl. *lāhaji* (cp. § 781. 1 p. 304), but O.H.G. *salbōe -ōēs(t) -ōēm* etc. beside *salbo -ōs(t) -ōm* etc. is a new formation (cp. Lith. *pa-darai* § 954), and so is *habēe -ēēs(t) -ēēm* beside *habe -ēs(t) -ēm* etc., see § 930 p. 476.

§ 954. Balto-Slavonic.

Lithuanian retains the 3rd sing. act. (used also for 3rd pl and dual) and calls it a Permissive; e. g. *te-sukē* 'he may turn' beside indic. *sukù*, *te-ateimē* 'he may come' beside indic. *ei-nù* 'I go', *te-vertē* 'he may turn' for **vertžē* (like 2nd sing. indic. pres. reflex *vertē-s* for **vertžē-s*, I § 147 p. 131) beside indic. *vercziù*. *te-dūdē* 'he may give' beside indic. *dū(d)-mi* and *dū'du* (§ 546 p. 104) like *tesē* 'he may be' beside indic. *es-mi* and *es-ù* (§ 510 p. 76, § 939 p. 483). The Permissive to the Indic. in *-au* has the ending *-ai* in the old books, as *te-darai* beside *darañ*

'I make'. *te-darai: te-sukē* = 2nd sing. indic. *darai-s(i): sukē-s(i)* (§ 991), i. e. the optative suffix *ē* (*ai*) is added to indic. stems in *-ō* (*-ā*) just in the same way as O.H.G. *salbōe* is formed on the analogy of *bere* (§ 953). We also find 1st pl. *pa-praszaim* (*pa-praszaiū* 'I beg for, win over') and 2nd pl. *šnait* (*šnaiū* 'I know'), Bezzenberger, *Zur Gesch. der lit. Spr.*, 223. Furthermore, the *o*₂-optative is a living type in Prussian, where it is used for the Imperative; e. g. *mais immeis* 'take thou' 2nd pl. *imaiti*, *en-gaunai -gaunei* 'let him receive'; to compare with Lith. *tesė* we have 2nd pl. *seiti* 'be ye', and again *jeis* 'go thou' pl. *jeiti* like Gr. *ἴως* (§ 511 p. 77), *idaiti ideiti* 'esset' beside Lith. *ėdu* (§ 510 p. 76), *dais* 'give thou' 2nd pl. *daiti* like Avest. *dōi-š* (§ 948 p. 492). Similarly in Lettic 2nd pl. *meti-t* 'throw ye' *ve'łzi-t* 'pull ye' *ma/gāgi-t* 'wash ye' *lūkūji-t* 'look ye'.

§ 955. The same optative type, like the other (§ 949 p. 492), is used for the Hortative (Imperative) in Old Church Slavonic. Sing. 2nd and 3rd *berī* (I § 84 p. 82) pl. 1st *berē-mū* 2nd *-ē-te* dual 1st *-ē-vē* 2nd *-ē-ta* from *bera* 'I carry, bear', *ději -ji-mū -ji-te* etc. (I § 84 p. 82) from *děja* 'I lay'. On the root syllable in *řici řici přci řřzi* see § 534 p. 95 f.

Along with forms having *-ju* = *-ioi* we get in the Old Bulgarian literature forms with *-ja-* for *-jē-* (cp. *sto-jati* for **stojēti* I § 76 p. 66), as *pijate* beside *pyite* from *pjā* 'I drink', *glagoljate* beside *glagoljite* from *glagolja* 'I speak' (see Leskien Handb.² p. 138, Wiedemann Beitr. zur abulg. Conj. 27 ff.). So long as no such forms as **řičate* instead of *řičēte* are found, it is likely that *ē* comes from forms like *berēte*,¹⁾ and the group *jē* thus made, along with *jē* = Idg. *iē*, became *ja*; more likely than Oblak's view (*Arch. slav. Phil.* x 143 ff.), that we have here orig. *iē*, i. e. a conjunctive like Lat. *capit-s* (§ 926. 1 p. 472), *pijate* standing to *pjā* in the same relation as Lat. *capit-tis* to *capia-m* (cp. § 929 p. 475).

1) Similarly in O.H.G., after *ia* in final syllables had become *ie* and then *e*, *-an* was replaced in the infinitive of the First Weak Conj. on the analogy of verbs without *-i*, e. g. *neman* instead of older *nerien* following *neman* and similar infinitives.

Remark. Present Stems of Class XXVI, as *veljā velīši* inf. *velēti*, 'to oommand' (§ 727 pp 257 ff), of Class XXXI, as *goštā gostīši* inf. *gostiti* 'to entertain as a guest' (§ 782 pp. 308 f.); and of Class XXXII, as *vraštā vratīši* inf. *vratiti* 'to turn' (§ 807 pp. 343 f.) all have throughout their imperative *-i*: *veli velimū gosti gostimū vрати vratimū*; from the Idg optative forms which it is necessary to assume we should expect **veljī*, **veljimū*, **gostījī*, **gostijimū*, **vratījī*, **vratijimū*. The forms are then doubtless not optative at all, but Injunctive, and *velimū velite* are related to indie *velimū velite* as *bqdā 'sunto'* (§ 909 p 458) to indie *bqdātī (bqdātū)*. Some might wish to take 2nd sing. *veli* for orig **velī*, i e 2nd sing imperative (cp Lat *parci* § 958). Against this may be urged that *choštī* 'wish thou' is sometimes used in sentences which are not imperative (Leskien, Handb ² p. 143).

IMPERATIVE.¹⁾

§ 956. The forms classed as Imperative in the various Indo-Germanic languages have all kinds of different origins (1) Some of them are Injunctive, as 2nd pl. dual Skr *bhāra-ta bhāra-tam* Gr *φέρε-τε φέρε-τον*, which were already well establisht in the imperative system of the parent language; Skr. 3rd sing. *bhārat-u* 3rd pl. *bhārant-u* (with the particle *-u*), Gr. 2nd sing. mid. *φέρεο φέρον*, O.Ir 2nd sing. mid *cluinte* 'exaudi' (§ 909 p 458). (2) Conjunctive forms. Skr 1st sing. pl and dual, as 1st pl act *bhārāma* mid. *bhāramahai*, the 2nd and 3rd persons of the conj. are dropt in classical Sanskrit, and the 1st persons, which are kept, go^u with the Imperative system (3) Optative forms: O C Sl. *beri berēte* (§ 955 p. 495) (4) Indicative forms. Skr. 2nd sing. *vē-ši* 'come

1) Thurneysen, Der idg Imperativ, Kuhn's Zeitschr. xxvii 172 ff. Pott, Über die erste Person des Imperativs, Kuhn-Schleicher's Beitr 1 50 ff

Aufrecht, Über eine seltne Verbalform [Skr. *addhaki* 'eat away now' from *addhi* and the like], Zeitschr. Deutsch. Morg Gesellsch, XXXIV pp 175 f

I. N. Madvig, De formis imperativi passivi, Kopenh. 1837 = Opusc. II 239 ff J N Schmidt, Über den lat. Imperativ, Zeitschr. für d. Gymnasialw. 1855 pp. 422 ff. Ch Thurot, De l'imperatif futur latin, Revue de phil, iv 113 ff.

Kern, Eine Imperativform im Got, Kuhn's Zeitschr. xvi 451 ff.

here', Gr. *λέξαι* 'lay thyself' (§ 910 Rem. p. 459 f.). (5) Forms of the Verb Infinitive: as Lat. 2nd pl. *sequi-minī* (II § 71 p. 165). Lastly (6) some are forms which, so far as we can trace them, were never used for anything but the Imperative.

It is the last group, which I call the Genuine Imperative, that will concern us in the following pages. But along with them we shall include some others from the different languages whose origin has not been clearly made out, amongst which may be a few which properly belong to one of the other five groups.

I THE PROETHNIC IMPERATIVE.

A. Bare Tense Stem as 2nd sing. act.

§ 957. The forms which come in this section are such as Gr. *ἵστη* 'place thou' *φέρε* 'bear thou', which like the voc. *ὄχι ἵππε* do without any personal suffix whatever. I regard the Idg. forms in *-dhi* (§ 959) and *-tōd* (§ 963) and the Skr. forms in *-sva* (§ 968) as being nothing but extensions of these

(1) Unthematic

Pr.Idg. Class I. **e_h* beside **e_h-ti* 'goes'. Gr. *ἐξ-ει*, Lat. *ei* ἢ *ex-ī*, Lith. *eī-k*. **dō* beside **dō-t* 'he gave'. Lat. *ce-do* (2nd pl. *cette* for **ce-d(u)-te* § 505 p. 71),¹⁾ Lith. *dū'-k*, cp. Gr. *δί-δω* (Class III). — Class X. Lat. *hiā* Lith. *švō-k* 'open thy mouth' beside indic Lat. *hiā-mus*, on the same principle Lat. *plantā* O.Ir. *car* Goth *salbō* Lith. *dovanó-k* (see below). Lat. *vidē* Lith. *pa-vyde-k* 'invide' beside indic Lat. *vidē-mus*. Compare Gr. *ἐγ-/εἰς* *πύ-μνη* (Class XI). — Class XVII. Skr. *stṛ-ṇu* Gr. *στόρ-νῦ* beside indic. *stṛ-nō-ti* (*stṛ-nu-más*) *στόρ-νῦ-αι* 'sternit'.

Aryan This formation is clear only in the XVIIth Class in Sanskrit, where however *-dhi* or *-hi* is usually affixt, *śṛ-nú*

1) Others, not so well, take *ce-do* as a combination of two particles, 'here-wards, hither' *cette* then is explained as derived from *cedo* as Slav. *na-te* from *na* Soe Per Persson *Studia Etymol.*, p. 71.

and *ḡ-nu-dhí* 'hear thou' (§ 960). in the later language it was the rule to use *-lu* only where the root ended in a consonant.

In § 600 p. 143 I conjectured that *gḡhāná* is **gḡhā* — the particle *na*, and that **gḡh-a* comes from **-ḡ*: cp. Att. *ρῑύιαι*.

Compare further what is said in § 641 p. 180 about *kuru*.

Greek Class I. Att. *ἔσ-ι*, see above Epu. Aeol. *πῶ* 'drink thou' beside *πῶ-θι* — Class III *δί-δω* (gramm.) 'give thou'. *ῑ-σας*, Dor. *ῑ-σας* Lesb. *ι-σας* 'place thou'. — Classes X and XI. Dor. *ῑ-σας*, from *ῑ-σας-ι* 'I mix'. Att. *πῑμ-πρι*, from *πῑμ-πρι-ι* 'I kindle' (cp § 594 p. 135). Lesb. *ῑ-σας* from *ῑ-σας-ι* 'I move', Lesb. *ῑ-σας* from *ῑ-σας-ι* 'I treat as a friend', *μῑμ-μρι* from *μῑμ-μρι-ι* 'I anoint'. cp Lith. *kéte-k balná'-k*. — Class XII. Att. *ῑ-σας* from *ῑ-σας-ι* 'I hang, let hang' Lesb. *ῑ-σας* from *ῑ-σας-ι* 'I tame, subdue'. — Class XVII. *ῑ-σας* from *ῑ-σας-ι* 'I arouse'. Skr. *ḡ-nu*.

Latin. *ce-do*, see above ¹⁾ The forms *fer ēs es* can hardly belong to this group. it is more likely they are conjunctive like *vel* = **uel-s* (§ 505 p. 69) — Class X Besides *hiā plantā* we have *fiā nā domā portā* etc. and by analogy *stā dā*, unless we must take *stā* to be another form of Class I like *ce-do* (cp Lith. *stó-k*) Others like *vidē* (above) are *implē nē tacē* (ou *albē*, see § 958).

Irish *car* 'love thou' for *carā*, see above.

Germanic. Goth. *salbō* O.H.G. *salbo* 'anoint thou' doubtless from pr Germ **salbō*, like Latin *plantā* (above) But the forms actually used are not regular; *-ō* has been restored from the other imperative forms which had it, a 2nd pl. Goth. *salbō-þ* O.H.G. *salbō-t* (cp. 1st sing. indic. pres. Goth. *salbō*, § 982 1) Similarly, O.H.G. *habe* 'have thou' (indic. *habē-m*), with its final vowel assimilated to *ē* in pl *habē-t*

Baltic. In Lithuanian, a particle *-ki -k (-ke)* is always affixt to these imperatives Whether the *i*-vowel represents the original ending of the particle is very questionable It is usual to compare Lat *ce* (*ce-do si-c*), which is plausible.

1) *fu* in the Arval Song will be another if it means 'be thou', which is doubtful Compare Pauli, *Altital. Stud* iv 29 ff

Class I. *ēi-k* indic. *ēi-ti* 'he goes': Gr. *ἔξ-τι*, Lat. *i. dū-k* 'give thou' beside Skr. *á-da-t* (§ 493 p. 53): Lat. *ce-do. dē-k* 'lay thou' beside Skr. *á-dha-t* (see *loc. cit.*). *bū-k* 'be thou' beside Skr. *á-bhū-ma* (§ 497 p. 56). — Class X *ne-bijók-i-s* 'fear thou not' beside *bijo-s* 'he fears'. *šio-k* beside *šio-ju* 'I open my mouth': Lat. *hiā* beside *hiā-mus. jó-k* beside *jó-ju* 'I ride'. *kló-k* beside *kló-ju* 'I spread out', *miné-k* beside *mine* 'he remembered'. *luké-k* beside *luké-ju* 'I wait a bit' *dovanó-k* beside *dovanó-ju* 'I present', *pāsako-k* beside *pāsako-ju* 'I relate' cp. Lat. *planta. kēte-k* beside *kēte-ju* 'I grow hard' cp. Lesb. *qílŋ. baīnū-k* beside *baīnū-ju* 'I saddle' cp. Lesb. *μύρω*

It is the rule that this whole Imperative formation takes its stem from the Infinitive. The reason is that some of the forms belonged to the aorist, whose stem differed from the present stem and agreed with the s-future etc., that is, the infinitive stem; the others then conformed to the same type. Hence we have *vartý-k* beside *vartaū* 'I turn', *jū'sty-k* beside *jū'stau* 'I gird'. And similar imperatives are made for all thematic present stems: thus the relation between *dū-k* and *dū-ti* suggested an imper *vèsk* from *vèsti* 'to lead' (pres. *vedū*), *sūk(k)* from *sūk-ti* 'to turn' (pres. *sūkū*), and so forth.

As the original meaning of these singular forms with *-k(i)* was forgotten, a plural and dual was made from them thus: *dū'kme dū'kite dū'kiva dū'kita* from *dū'ki dū'k*, on which see § 463 Rem p. 9. *dū'hi-te dū'k(i)* as Lett. *wedd-i-t : wedd(i)* 'lead thou' (cp. § 958)

§ 958. (2) Thematic

Pr.Idg. **bhére*, from indic. **bhére-ti* 'bears'. Skr. *bhára* Armen. *ber* Gr. *φέρε* O.Ir. *beir* Goth. *bair*; Lat. *age* Skr. *ti-śth-a* Lat. *si-st-e*, indic. *tí-śth-a-ti si-st-i-t* from $\sqrt{\text{stā}}$ 'stand'. Skr. *gácha* Gr. *πάσσε* beside *gá-cha-ti* from $\sqrt{\text{gem-}}$ 'go'. Skr. *namas-yá* indic. *namas-yá-ti* 'honours', Gr. *τέλεε τέλει* from indic. *τελείω -έω -ῶ*, 'finish thou', for *-εσ-τω*, Skr. *gā-tu-yá* indic. *gā-tu-yá-ti* 'goes an errand', Lat. *metue* from *metuō*. Skr. *sādāya* Goth. *satei* from indic. *sādāya-ti satjv-þ* causal

of *√sed-* 'sit', Gr. *φόβει -ει*, indie *φοβέω -ω*, 'scare thou off'. s-Aorist. Skr *nē-ś-a* beside conj *nē-ś-a-t(i)* from *nī-* 'to lead', Gr. *οἶσ-ε* beside conj (fut.) *οἶσω* 'I will bear or bring' (§ 833 p. 370).

Wherever *√o-*presents of Class XXVI show *-ι-* and *-ι-* in the indie. pres. beside *-ιo-*, these weaker grades are naturally found in the imperative too Lat. *cape* for **capi* ep indie *capi-s*, *farcī* ep. indie. *farcī-s*, O.H.G. *buti* ep. indie *butis* 'thou prayest'; perhaps we may venture to add O.Lith *girdi*, ep. ind. *girda-te* 'ye hear'

Aryan Skr. *jīva* O.Pers. *jīvā* beside indie. Skr. *jīva-ti* 'lives'; Avest. *ja-sa* (Skr. *gá-cha*) beside indie. *ja-sa-iti* 'goes' (§ 671 p. 203).

Armenian *ber* 'bring thou' beside *bere-m* aor. *ber-i*, *ac* 'lead thou' beside *ace-m* aor. *ac-i*, *ker* 'eat thou' beside aor *ker-i*, *tes* 'see thou' beside aor *tes-i*, *arb* 'drink thou' beside aor. *arb-i*.

Greek *ἄγ-ε* 'age' from *ἄγω* 'ago' *κατά-σχε* beside *ἔ-σχ-ο-ν* pres. *ἔχ-ω* 'I have' *τίμαε* *τίμα* from *τιμάω -ω* 'I honour', *δούλοε -ον* from *δουλόω -ω* 'I enslave' (cp. Lesb *υῶρω* § 957 p. 498) There are a great many bye-forms of this class used as variants to others of the first class (§ 957), when the tense stem ends in *-ā -ē* or *-ō*, as Att *καθ-ίστα* Dor. *ἴσση* for **ίσταε*, Att. *τίθει* *δίδοι*, Att. *πίμ-πλᾶ* Dor. *τίμ-πλη*, Att. *εσ-βᾶ* Dor. *έμ-βη* for **βᾶε*, similarly *ᾔμνν-ε* Perf. *γέγωνε* from *γί-γων-α* *γεγώνω* 'I announce, say'.

The five words *ιδέ* *λαβέ* *εἰπέ* *ἰλθέ* *εὐρέ* have kept the accent which they had in pr Idg at the beginning of a sentence *λίπε* and the others with the same accent were originally enclitic (I § 669 p. 532, § 676 Rem. 1 p 541) The corresponding middle imperatives *ἰδοῦ* *λιποῦ* for *-έ-(σ)ο* (§ 909 p 458) have always the accent which they bore as first in a sentence, even when compounded, *προσ-λαβοῦ* (but active *πρόσλαβε*). *ἔ-θι* (contrast Skr. *ι-ही*, § 959) is accented on the same principle as *λίπε*, and so too *ἔσθι* *πῖ-θι* and others, but *φα-θί* is like *ιδέ*, and also has a variant *φάθι*.

Italic. Lat. *age*. Whether *albē monē* are for **albe(λ)e *mone(λ)e* is as doubtful as the derivation of *albēs monēs* from **-eie-s* (§ 788 p. 319).

Lat. *cape* for **capi*,¹⁾ *farci*, see above.

Keltic. O.Ir. *ib* Mod.Cymr *yf* 'bibe' for **(p)i-be*. *l̥ric* for **lēci* or *-i*, see § 702. p. 229, § 719 p. 251

Germanic Goth *batr*; in O.H.G. forms like *hīlf* 'help thou' for **hīlfi* are regular, but e. g. *bir* stands for **biri* (I § 662. 2 p. 520). O.H.G. *neri* 'make thou whole' for pr. Germ. **nazū*, see loc. cit.; Goth. *nasei* seems to prove that **nazū* had not yet become **nazī* in pr Germ. (cp. nom. *frījōndi* I § 660. 2 p. 515)

With Idg. *-i* O.H.G. *hevi* from *heff(i)u* 'I lift', *biti* from *bitt(i)u* 'I beseech', like Lat. *cape* for **capi*, see p. 500. But Goth. *hasei* instead of **hafi* **haf* follows *nasei* etc.

Balto-Slavonic. In O.Lith. and Lett. *-i* is found with presents like Lith. *vedū* 'I lead', as O.Lith. *vedi ved* Lett. *weddi wedd*, *gawilēji* 'I exult, shout for joy' By the sound laws it is impossible to explain this as the 2nd sing. opt. (cp. Pruss. *weddeis*), or to assume that *-i* is *-e* weakened; and therefore

1) The forms *fac* and *dīc dūc* may have elided *-e* as *haec* for *haece* has. But the injunctive *fer* at the same time must have helped to make the short forms current (§ 505 p. 68) [It is true Skutsch has lately derived *fer* from **fere*, denying most distinctly that it comes from **fer-s* (Forschungen zu lat. Gramm 55 ff)] But his reasons will not hold water. That *ferre* was originally a thematic present, and that forms like *fert* come by syncope of the thematic vowel, is bare assumption and nothing more. And since the soansion of *ter* as long by Plautus (Bacch. 1127) is taken as evidence of the older pronunciation **terr* (for **ter s*, op. Buoheler, Rhein Mus. XLVI 236 ff), and since the same poet has *fer* twice short and once long (Mil. 1343^a *fēr aequo animo*), any candid enquirer will see in this a confirmation of my view rather than his. Why the MS. should be corrupt in *fēr aequo animo*, and genuine in the two examples of *fēr* short, as Skutsch says, there is nothing to show. If in Plautus' day people spoke *-r = -is* before a vowel, it is in the first degree probable that this was not done always, but that the form with *i*, which was right before consonants and at the end of a sentence, was sometimes used too. In any case Skutsch ought to prove the contrary before unconditionally supporting the transposition *fēr animo aequo*. To transpose is simple, it does not follow that it is necessary]

I conjecture that *-i* is due to the analogy of forms like *girdi*, which answer to the Lat. *cape* (for **capī*) *farci* etc., and are identical with the 2nd sing. indic. (*vedi* beside indic. *ved-i* follows *girdi* beside indic. *girdi*); and that *veizdi* 'see thou', i. e. **uezd + dhi*, helped to make the type current, — perhaps we should add *dū-di* (§ 962).¹⁾

In O.C.Sl. the 2nd sing. *veli* (indic. *velja veli-ši* inf. *veli-ti* 'to command') may possibly be a form like Lat. *farci*. But it is no doubt better to regard it as injunctive, for **-i-s*; see § 955 Rem p. 496.

B. 2nd Person Singular in *-dhi*.

§ 959. Forms with this suffix occur in Aryan, Greek and Balto-Slavonic; they occur in Unthematic tense stems. Thurneysen (Kuhn's Zeitschr. xxvii 180) compares Skr. *ádhi* 'up!' (like Ger. *auf!* *geh!* 'up! go!'), with its variant *dhi*, like *abhi* with variant *bhi*; others again compare the infinitive endings *-dhyāi* Gr. *-θαι*, which is less credible. In both cases we may assume that the imperative type described in § 957 lies at the foundation of this.

-dhi is added to the Weak Stem.

Pr.Idg. Class I **i-dhi* from **ei-ti* 'goes'. Skr. *i-hi* Gr. *ĩ-θι*. Skr. *śru-dhi* Gr. *zλĩ-θι* 'hear thou' from *√kley-*. **uid-dhi* (I § 494 p. 363) beside Skr. *véd-mi* and *véd-a* from *√uezd-* 'see, know' (§ 493 p. 52). Skr. *viddhi* Gr. *ĩσθι*, O Lith. *veizdhi* O.C.Sl. *izdĩ* instead of **vizdĩ* (§ 962). **z-dhi* from **es-ti* 'is' Avest Gath. *zdĩ* Gr. *ĩσ-θι*. — Class X. Skr. *yā-hi* 'go thou', Gr. *γνĩ-θι* 'learn, know'. — Class XVII. Skr. *śṛ-nu-dhi* *śṛ-nu-hi* from *śṛ-nō-ti* 'hears', Gr. *οὔ-rv-θι* from

1) With the change of **vede* to *vedĩ* following *girdi* etc. should be compared the change of O.C.Sl. 1st pl. pres. **nesomũ* to *nesemũ* following *znayemũ* § 1008 sub fin., with the effect of *veizdi* which possibly helped, compare the change of O.C.Sl. imper. *choštĩ* 'wish thou' to *chošĩ* following *izdĩ*

ὄμ-νθ-σι 'swears'. — Perfect. Skr. *mumugdhī* beside *mu-mōc-a* from *muc-* 'to let go', Gr. Hom. *δεῖδιθι* i. e. **δέ-δφι-θι* beside **δέ-δφι-μεν* 'we feared'.

§ 960. Aryan. Sanskrit has both *-dhi* and *-hi*. Of these *-hi* is used only after sonants, *-dhi* in Vedic after both sonants and consonants, in the later language after consonants only. See I § 480 p. 354, and von Bradke, Zeitschr. Deutsch. Morg. Gesell. XL 658 ff., where the variants *-dhi* and *-hi* (*śṛnudhi* and *śṛnuhi* for instance) are convincingly explained as dialectic byë-forms

Class I. Skr. *i-hī* Avest. *i-āi* O.Pers. *i-dīy* beside indic. Skr. *é-ti* 'goes'. Skr. *stu-hī* Avest. *stūāi* beside indic. Skr. *stāu-ti* 'praises'. Skr. *ky-dhi* beside ind. *kār-ši* from *kar-* 'to make'. Skr. *ga-dhi* *ga-hi* Avest. *gardī* beside indic. Skr. *á-gan* from √ *gem-* 'go, come'. Skr. *ja-hī* Avest. *jaāi* O.Pers. *ja-dīy* beside indic. Skr. *hán-ti* from √ *ghen-* 'strike', the common ground-form **jha-dhi* stood instead of regular pr Ar **ghu-dhi*, I § 454 Rem p. 335, and § 480 p. 354, in Sanskrit we also have *han-dhi* by re-formation. Beside Avest. Gath. *zāi*, to which a Skr. form **dhi* would correspond, Sanskrit has a variant *ēdhi*, for **az-dhi*, I § 591 p. 447. Similarly, with intrusive strong stem, we have Skr. *addhi* 'eat' (indic. *āti*) from √ *ed-* cp. O.C.Sl. *jaždě* § 962 — Classes III and V. Skr. *dēhī* and *daddhī* 'place thou' *dēhī* and *daddhī* 'give thou' Avest. *dazdi* beside indic. Skr. *dā-dhā-ti* *dā-dū-ti*, see § 540 p. 101. Skr. *ci-kā-hi* beside *ci-kē-ti* 'observes, notices' *śi-śi-hi* and with strong stem *śi-śā-dhi* and *śi-śā-ti* 'whets, sharpens' (§ 538 p. 98). — Class VII. Skr. *car-hy-dhi* beside *car-kar-ti* 'remembers', *nē-nig-dhi* beside *nē-nēk-ti* 'washes'. — Class IX. Skr. *stam-hi* from *stan-* 'to thunder'. *brū-hi* and with strong stem *bravī-hi* beside *brāvī-ti* 'speaks'

Class X. Skr. *vā-hi* beside *vā-ti* 'blows'. Skr. *pā-hi* O.Pers. *pā-dīy* from Ar. *pā-* 'to protect' (§ 588 p. 129)

Class XII. Skr. *śṛ-nū-hī* from *śṛ-nā-ti* 'breaks to bits, crushes' (§ 597 p. 141), sometimes the strong stem appears, as *śṛ-nā-hi*. — Class XV. *bhundhī* from *bhūd-mi* 'I split',

pr̥adhi from *pr̥nák-ti* 'mixes, mingles'. — Class XVII Skr *kṛ-nu-hí* Avest *ker'-nū-īdī* beside indic. Skr. *kṛ-nō-ti* 'makes', Skr. *dhṛṣ-nu-hí* beside *dhṛṣ-nō-ti* 'dares'; cp. § 957 p. 497 f

s-Aorist. *aviddhí* instead of regular **avīdhi* (cp. I § 591 Rem. 1 p. 448), with indic. *āvīś-am* from *av-* 'to favour, help'

Perfect Skr. *pi-prī-hí*, beside indic. *pi-prīy-ē* pret *á-pi-prē-t* from *prī-* 'to enjoy', *śu-śug-dhí* beside indic *śu-śóc-a* from *śuc-* 'to shine'

§ 961. Greek. Class I *ἴσθι* be thou' Avest. *zdī*, see I § 593 p 450, § 626 p 470; also *ἔσθι* like pl. *ἔστέ*, see § 502 p. 66. *φῦ-θι* and *φά-θι* (on this double accentuation see § 958 p. 500) from *φη-μι* 'I say': cp. Skr. *bhā-hi* § 495 p. 55. *κλῦ-θι*. Skr *śru-dhí*, cp. *Περὶ-λύμενο-ς* § 498 p. 59. *πῖ-θι* 'drink thou' beside conj. (fut) *πίομαι* § 914 p. 464. — Class III *ἴλα-θι* 'be thou gracious' for **σι-σλα-θι*, also *ἱλῆθι* on the type of Class XI; like the latter we find another, Hom. *δίδω-θι*

Class X. *γινῶ-θι* 'learn thou, know'. *τελῆ-θι* 'endure thou'. *βῆ-θι* 'go thou' Lac *νά-βᾶσι* (I § 495 p. 364). *φάνη-θι* 'appeal thou', *πορεύθη-τι* 'start off' (I § 496 p. 364) Of this class we have further *στῆ-θι* Lac *ᾶ-ττᾶσι* (I § 566 p. 423), see § 495 p. 55. — Class XI. *ἱλῆ-θι*, see above, *ἱμ-πίπληθι* 'imply'

Class XVII. *ὀρνυ-θι* from *ὀρ-νύ-σι* 'arouses'

Perfect. *ἕ-στα-θι* 'stand thou' beside indic. *ἕ-στα-μει* *τέ-τλα-θι* 'endure thou' beside *τέ-τλα-μεν*. *πέπιοθι* 'trust thou' (Aesch. Eum 599, MSS *πέπεισθι*) beside *πέ-ποιθ-α* *ἔ-πέ-πιθ-μεν* Of the same kind are *ελλαθι* *κένλυθι*, which I placed in Class V (§ 557 p. 109).

§ 962. Balto-Slavonic. O.Lith. *veizdi veizd* see thou' (by this analogy *vėizdmī* instead of **veid-mī*) O.C.Sl. *věždī* instead of **vizdā*: cp. Skr. *viddhí* Gr. *ἴσθι*. O.Lith. *dūdi dūd* 'give thou' may be Idg. **dō-dhi*, in which case it stands to *dū-k* as Gr. *πῶ-θι* to *πῶ*, O.C.Sl. *daždī* instead of **da-dī* = *dū-di* Class I, or instead of **dazdī* like Avest. *dazdī*, Class V O.C.Sl. *jaždī* 'eat thou' instead of **ēzdī*. cp. Skr. *addhí* O.C.Sl. *věždī* instead of **vėzdī* beside indic. *vědě* 'knows'. See I § 547 p. 400, IV § 949 p. 492.

C. The Forms with *-tōd*.

§ 963 These forms, for instance **yit^s-tōd* from $\sqrt{\text{yēd}}$ - 'see, know', **bhēre-tōd* from $\sqrt{\text{bher-}}$ 'ferre', served originally for the 2nd and 3rd persons of all numbers, as their use in Sanskrit indicates. Thus *-tōd* was properly not a personal suffix at all, probably it was an affix particle, the abl. sing. of the pronoun stem **to-* this, that' (Skr. *tāi*), used in the sense of 'from there, then' (III § 424 p. 348). This theory suits the use of the forms in Sanskrit and Latin, where they are chiefly employed when the command is not to be straightway carried out, but only after a particular point of time, or under certain circumstances. Take, for example, *vānuspātir ādhi tvā sthāsyati tāsyā vittāt* (Tāttirīya-Samhitā) 'the tree will fall on thee; beware of it'. *tu velim suepe ad nos scribas, si rem nullam habebis, quod in buccam venerit scribito* (Cic.). Greek also has often this manner of using it, but its use was much restricted by preference for the infinitival imperative

The basis of this *tōd*-series is the imperative type described under (A), §§ 957 f, of which it may safely be assumed that it was not originally restricted to the 2nd singular, which it is most commonly used for cp Skr. *ky-nu-tād* Gr. *στόρ-νύ-τω* with *ky-nu στόρ-νύ*, Lat. *im-plē-tō* with *implē*, Gr. *λήν-τω* Lat. *licē-tō* with *vidē*, Skr. *bhāra-tād* Gr. *φέρ-ε-τω* Lat. *vehī-tō* with *bhāra φέρε vehe*.

Remark. The arguments urged against this view by Windisch do not convince me (Ber. sächs Ges. der Wiss., 1889 pp 21 ff).

§ 964. Pr.Idg.

(1) Unthematic Forms. Stems with gradation have the Weak grade. Class I. 'Skr. *vittād* Gr. *ίστω* beside Skr. *vēd-mi* and *vēd-a* from $\sqrt{\text{yēd}}$ - 'see, know' (§ 493 p. 52). Gr. *εσ-τω* Lat. *es-tō* beside *ἐσ-τι es-t*; strong grade in the root as in *ἐσ-τε es-te* etc. Gr. *δά-τω* Lat. *da-tō* beside *ε-δο-μεν da-mus* from $\sqrt{\text{dō-}}$. — Classes III and V. Skr. *dha-t-tād* Gr. *τι-θί-τω*

from $\sqrt{dhē}$ ‘place’, Skr. *da-t-tād* Gr. *δι-δό-τω* from $\sqrt{dō}$ ‘give’ — Class X. Gr. *δρᾶ-τω* beside *έ-δρᾶ-ν* ‘I ran’, *σβή-τω* beside *έ-σβή-ν* ‘I quenched’, *γνώ-τω* beside *έ-γνώ-ν* ‘I learnt’. Lat. *flā-tō* beside *flā-s*, *im-plēō* beside *im-plēs* — Class XII. Skr. *pu-nī-tād* beside *pu-nā-ti* ‘purifies’. Gr. *μιγ-ρά-τω* beside *μιγ-νῆ-μι* ‘I mix’ — Class XVII *κν-νυ-tād* beside *κν-νό-τι* ‘makes’ Gr. *ὀμ-νύ-τω* beside *ὀμ-νῶ-σι* ‘swears’. — Perfect. Gr. *με-μά-τω*, Lat. *me-men-tō* beside Gr. *μέ-μυν-α μέ-μα-μεν* Lat. *me-min-ī* from \sqrt{men} ‘think, devise’.

(2) Thematic Forms Skr. *vaha-tād* Lat. *vehi-tō* beside Skr. *vāha-ti* ‘vehit’. Skt. *vōa-tād* Gr. *ειπέ-τω* beside *ά-vōca-t* Gr. *ε-ειπ-ε* (§ 561 p. 110) Skr. *rākṣa-tād* beside *rākṣa-ti* ‘protects’. Skr. *pātaya-tād* beside *pātāya-ti* ‘makes fly’, cp Gr. mid. *πορεύσθω* § 966; Gr. *φορέ-τω* *φορέτω* from *φορέω* ‘I carry about with me, wear’

§ 965. Aryan. No examples occur in Iranian. Sanskrit examples are given in § 964

The forms in Sanskrit are most commonly used for the 2nd person singular, but are also found as 3rd sing. and as 2nd plural.

Since *vaha-tād* as 2nd pl was associated with *vāha-ta* ‘vehite’, a middle form *vaha-dhvād* was coined to complement *vāha-dhvam* (*vārayadhvād* in the Brahm. is the only form actually found) Compare Gr. *φερέ-σθω* § 966, Lat. *frūiminō* § 967

§ 966 (Greek Further examples (see § 964) *φά-τω* from *φη-μι* ‘I say’, *ί-τω* from *εί-μι* ‘I will go’. *ί-τω* from *ί-η-μι* ‘I send forth’. *βλή-τω* from *έ-βλη-ν* ‘I received a missile, was struck’, Lesb *τιμά-τω* from *τίμα-μι* ‘I honour’. *ώθῆ-τω* from *ώθῃ-μι* ‘I press, oppress’. *δαμ-νά-τω* from *δάμ-νῃ-μι* ‘I tame’ *δει-νύ-τω* from *δείν-νῶ-μι* ‘I show’. *δείξ-ά-τω* from *έ-δειξ-α* ‘I showed’. *ί-στού-τω* from *ί-στα-μεν* ‘we stand’. *άγέ-τω* from *άγω* ‘ago’, *τιμαίτω* *τιμάτω* from *τιμάω* –*ω* ‘I honour’.

On the analogy of act. *φέρειτε*. mid. *φέρεσθε* a middle *φερέσθω* was coined to complement *φέρειτω*; this happened in

proethnic Greek. Compare Skr. *vārayadhvād* § 965, Lat. *fruminō* § 967.

In Greek, the forms with *-τω* and *-σθω* are regularly used for the 3rd singular. The active form is used as 2nd sing., with the additional suffix *-s* to make the person clear, in the word *ἐλθετῶς· ἀντὶ τοῦ ἐλθεῖ*. *Σαλαμῖνιοι*, a gloss given by Hesychius; cp § 987. 1. The Corcyrean *φερέσθω*, 3rd plural, may be taken as evidence that once *φερέτω* could be used for the plural. But another explanation is possible; that the coincidence of *διδόσθω* 3rd sing and *διδόσθω* = **διδονσθω* 3rd pl. caused the 3rd sing. *φερέσθω* to be used for the plural too.

For the 3rd plural, different dialects made new forms on the basis of *-τω* and *-σθω* *φερέτω-ν φερέτω-σαν φερόντι* (cp. Lat. *feruntō*) *φερόντι-ν φερόντω-σαν* and *φερέσθω-ν φερέσθω-σαν φερόσθω φερόσθω-ν* (for **-ονσθω *-ονσθω-ν*, cp. I § 204 p. 171); see the collections of G Meyer Gr. Gr.² pp. 498 ff Two remarks must be made here. (1) The origin of *φερέτω-ν φερόντι-ν φερέτω-σαν φερόντω-σαν* is later than the change of **-τω* to *-τω* (I § 652. 5 p 498).¹ (2) The forms with *-ντ* (*-οντι -οντω-ν -οντιουσαν*), it may be conjectured, were not based directly upon the indicative **bheronti *ebheront* (Att. *φέρουσι ἔφερον*), but on the imperative-injunctive form **bheront* (cp. *σχέ-ς φέρε-τε φέρε-τον φέρε-ο* and 3rd pl. Skr. *bhāran bhārant-u* O.C.Sl. *bada* § 909 pp. 457 f.).

The active and middle endings of the 3rd plural did not always correspond; thus Arcadian has act *-ντι* mid. *-(ν)σθων* (*ζᾱμόντω ἐπαλασάσθων*). In this and similar cases the explanation is that it was attempted to distinguish the 3rd plural from the 3rd singular middle.

No certain explanation has been given for Lesb. 3rd pl. *φέροντον φέρεσθον*; see the Author, Gr Gr.² 173, Windisch Ber. sachs. Ges. der Wiss. 1889 p. 20, O. Hoffmann Das Prasens der idg. Grundspr. 21. The medio-passive forms *ιστάνθω* and

1) So the identification of Goth *baīrandan* with Gr. *φερόντων* (Hirt, Idg. Forsch. I 206) is wrong.

ιστάνθωρ, found in a late Boeotian and a late Phocian inscription, are re-formules instead of *ιστάσθω* and *ιστάσθων* by analogy of the active forms, made in order to clearly mark the 3rd plural.

§ 967. *Italic*. The forms in *-tōd* (Lat *-tōd -tō* Umbr *-tu* Osc *-tud*) were used for the 2nd or 3rd singular

Class I. Lat. *fertō* instead of **for-tō* like 2nd pl *fer-te* instead of **for-te*; on Umbr *fertu fertu* 'fer-to' see § 505 p. 69. Lat. *ei-tō itō* Umbr *etu etu etu* instead of **i-tōd*. Gr. *ἱ-τω*; cp Lat *ei-te i-te* Pelign *ei-te* instead of **i-te* = *ἱ-τε* Umbr. *futu futu* 'esto' (ir *qō-τω*) Lat. *es-tōd estō* Osc *estud estud* Volsc *estu* Gr. *εσ-τω*, see § 964 1 p. 505 — Class X Lat. *nē-tō*, *in-trātō*. Lat. *habē-tō* Umbr. *habetu habitu*, Lat *licē-tōd licē-tō* Osc. *likitud licitud*. Lat *portā-tō* Umbr. *portatu*, Osc. *deivatud* 'iurato' — Perfect. Lat *me-men-tō*: Gr. *με-μά-τω* — Thematic. Lat. *agi-tōd* Umbr *aitu aitū* Osc. *actud* (I § 502 p. 368). Lat. *sūmi-tō* Umbr *sumtu*. With Idg. *ι*, Lat. *faci-tō* Osc. *factud*.

These forms with *-tōd* were made the basis of new formations like the Greek. Here, as in Greek, we find forms with a plural characteristic, and medio-passive forms parallel to the active.

(1) A 2nd plural was made in Latin by adding *-te* (*fer-te*), as *fertō-te agitō-te*, which should be compared with Gr. 3rd pl. *φερέρτω-ν ησφέρτω-σαν* first arose **fertōtte* (cp *cette* for **ce-dite*), and the double consonant was then thinned because of the preceding long vowel. Again, a 3rd pl with *-nt-* makes its appearance, e g. *feruntō*, *suntōd suntō*; probably this form has a similar history to Gr. *φέρωντω*; the Umbrian formation does not correspond, which makes it very unsafe to suppose that the type originated at a time when Greek and Italic were still united.

In Umbrian the 2nd and 3rd plural are made by affixing *-tu -tō -ta* (for *-ta* I § 105 p. 98) to *-tu* = **-tōd*. *futu-to* 'estote' *etu-tu etu-to etu-ta* 'eunto' *fertu-ta* 'ferunto'

habetu-tu habitu-to 'habento'. This *-tā* may be either Lat. *-te* + some interjection (cp. ἔασον ᾧ Ar. Lysistr. 350, κατολο-λύξαι' ᾧ Aesch. Ag. 1118, *dringā drinc* Parsifal 220. 28), or an ending of the 2nd dual (cp. Lith. and O.C.Sl. *-ta*) which, like the dual ending *-tis* in Latin (§ 1013), got into the plural. First *futu* 'esto' had the 2nd pl. *futu-to* made for it, like Lat. *agitō-te* from *agitō*, and then since *futu* could be used for 3rd singular too, *futu-to* came to be used for the 3rd person (cp. O.C.Sl. 2nd sing. *jaždī* used also for 3rd sing. § 949 p 492). Still, *-tā*, if it was a dual ending, may have been originally the ending of the 3rd person too (cp. O.C.Sl. *-ta* as 3rd dual, § 1040); in that case *futu-to* was originally a 3rd person form as well as a 2nd

Remark The ending *-tā* seems to all appearance to be used in its proper and original way in VI b 63 (= I b 21 22) *etato Iovimur* 'itate Iguvini', and this *-tā* medialised into *-mā* (cp *-mu(d)* following *-tu(d)*, below) might be seen in *arsmahamo caterahamo Iovimur* 'ordinamini centuriamini Iguvini' VI b 56 = I b 19. But I fear that it is only appearance. For in the first place this medialising would be very remarkable in itself, and secondly, it is natural to suppose that *etato arsmahamo* are shortened by dissimilation from **etātū-tō* ('itatote') **arsmāmū-mō*, and that the latter has caused by analogy the shortening of **caterāmū-mō* which follows it.

(2) Complementary to *datōd datō dantō* there were formed in Latin *dator dantor*, like *damur* beside *damus*. There also arose a 3rd sing in *-minō* for the 2nd pl in *-mini* (II § 71 p 165), as *frumminō fāminō profitēminō* beside *frummini* etc.

Corresponding to the latter formation Umbr has *persnimu persnihimu* 'precamino, supplicato', and the relation of pl. *habituto* 'habento' and *habitu* 'habeto' suggested a plural *persnihimino* 'pecantor, supplicanto'. On the 2nd pl *arsmahamo caterahamo*, see the last Remark. Osc. *censamur* 'censemino, censetor' shows the mid.-pass. *-r* added to the mid.-pass. *m*-suffix. As regards the relation of the Umbr-Osc suffix *-mo-* to Lat. *-mino-*, see II § 72 p 166.

II. SOME IMPERATIVE FORMS PECULIAR TO CERTAIN LANGUAGES

§ 968. Aryan.

(1) The 2nd sing. mid. in pr Ar *-sya*. Skr. *kṛ-śvā* Avest. Gath. *ker^e-švā* beside indic. 3rd pl. Skr. *á-kr-ata* from $\sqrt{\text{ker}}$ 'make'. Skr. *īr-śvā* Avest. *ar^e-šva* beside indic. Skr. *īr-tē* from $\sqrt{\text{er}}$ 'set in motion' (§ 497 p. 57). Skr. *dhatsvā* Avest. *dasva* for **datsva* (I § 473.2 p. 349) beside indic. Skr. *dā-dhā-ti* from $\sqrt{\text{dhē}}$ 'place'. Skr. *jāni-śva* (from $\sqrt{\text{jen}}$ 'gignere') *vāsi-śva* (from *y-es-* 'clothe') like *stam-hi* (§ 960 p. 503). Skr. *vāha-sva* Avest. *vaza-nuha* beside Skr. *vāha-ti* 'vehit', Gath. *gūša-hvā* beside *gūša-ntē* 'hears', O Pers. *pati-paya-uvā* 'take care' (I § 558 p. 415).

It can hardly be doubted that this middle form is an extension of the Imperative discussed in §§ 957 f. by means of the reflexive pronoun (III § 438 p. 370 ff.). *-sya* is the form which in Greek is the accusative, *ῥέξ*.

(2) The 3rd sing. and pl. mid. in *-ām*.¹⁾ Skr. sing. *kṛ-nu-tām* pl. *kṛ-nv-ātām* from *kṛ-nō-ti* 'makes', sing. *dhattām* pl. *dadh-ātām* from *dā-dhā-ti* 'places'. Skr. sing. *bhāra-tām* pl. *bhāra-ntām* from *bhāra-ti* 'fert', Avest. sing. *ver^e-zya-tam* from *ver^e-zye-iti* 'works', pl. *jase-ntam* (Skr. *gācha-ntām*) from *jasa-ti* 'goes', O.Pers. sing. *varnava-tām* beside Avest. *ver^e-nav-a-iti* 'believes' (§ 649 p. 185).

The ending of these forms is connected with that of the Skr. 3rd sing. imper. mid. *duh-ām vid-ām śay-ām* and the 3rd pl. imper. mid. *duhr-ām*, which again can hardly be treated apart from the form *vidām* which is contained in *vidā cakāra* (§ 896 p. 445), thus we are drawn to see in them verbal nouns

1) *-āni* is also seen in Avest. *ūcam* 'should be proclaimed'. Since in Skr. *-ām* is found only with verbs whose 3rd sing. indic. shows the ending *-ē* beside *-ti*, it is natural to assume (as my pupil Mr. E. Kleinhaus has pointed out to me) that, say, *duhām* beside *duhē* is due to the analogy of *duḡdhām* beside *duḡdhē* *duhrē* would then have suggested the 3rd pl. *duhrām* (§ 1078.)

used with the imperative meaning. Then e. g. *bhāratām bhārantām* may be a transformation of the injunctive *bhārata bhāranta*, completed in protoethnic Aryan, on the analogy of *dūhām* etc. And, as we have seen already (§ 909 p. 458), the corresponding active forms *bhārat-u bhārant-u* are also based upon the Injunctive.

In Avestic *-tām* passed over to the Optative, as *d-yā-tām* from *dhā-* 'to place' (Bartholomae, *Ar. Forsch.* II 63 ff.).

§ 969. Greek.

(1) The 2nd sing. act. of the s-aorist in *-σον*, as *δείξον* from *δειξα* 'I showed'. The Syracusan dialect has *-ον* in the thematic aorist as well *λάβον* (not as Attic, *λαβέ*). Its origin is obscure

(2) Among the possible explanations of the 2nd sing. mid of the s-aorist, as *δείξαι* *λέξαι*, two in particular deserve attention. (a) *λέξαι* ('lay thyself') may be the 2nd sing. mid. **λεκ-σ-σαι*, connected with *λέντο* for **λελ-σ-το* (§ 820 p. 357), and its primary personal ending may be compared with Ved. 2nd sing. act. *वृ-क्षी* 'come here' and like forms (§ 910 Rem. p. 459 f.). *λέξαι* would be to the injunctive *λέξο*, i. e. **λεν-σ-σο* (also used for imperative), as Skr. *प्र-सी* 'fill thou' to the imper. injunct *प्र-स*. But since in the speaker's thought *λέξο* was associated with the system *λέκτο* *λέχθαι* etc., *λέξαι* because of its *α* was supposed to go with the *α*-forms *ἐλεξάμην* *ἐλέξατο* etc. (b) The other possibility is that this imperative was a Present form, that e. g. *ἕσσαι* (*√sed-* 'sedere') was the middle to the Skr. imper. *स-सी* 'place thyself, sit', and *ῥμορξαι* the 2nd sing. to Skr. *मृ-क्ष-ते*. Association of these with the s-aorist was easy when they were so completely isolated. Perhaps — there is nothing to prevent this either — forms of both kinds have been united to form our Aorist Imperative.

§ 970 Germanic Unexplained forms: Goth. *at-steigadan* 'ῥαταβάτω', *línusjadan* 'ῥυσάσθω', and *hugandan* 'γαμησάτωσαν'. The explanations offered for these may be seen collected by

Jelinek, Beitr. zur Erklärung der germ. Flexion, pp. 98 ff.; see further p. 507 footnote, and compare the medio-passive optative forms *baírdi-zau -dun -ndan* in § 1052

SIGNS OF THE PERSONS, AND OF MIDDLE AND PASSIVE VOICE.¹⁾

§ 971 The Personal endings served in the original language a double purpose to distinguish Persons, and to distinguish the Active from the Middle or Passive Voice

1) Fr Müller, Sprachwissenschaftliche Beiträge zur Suffixlehre des idg. Verbums, Kuhn-Schleicher's Beitr II 351 ff. *Idem*, Zur Suffixlehre des idg. Verbums I, Sitzungsber d. Wien Akad. XXXIV 8 ff., II, *ibid* LXVI 193 ff. G Curtius, Zur Erklärung der Personalendungen, in his Stud IV 211 ff. Begemann, Zur Erklärung der Personalendungen, in: Zur Bedeutung des schwach Präteritums der german. Sprachen 1874 pp 184 ff. The Author, Zur Geschichte der Personalendungen, Morph. Unt I 133 ff. Sayce, The Person-Endings of the Indo-European Verb, Techmer's Zeitschr f allgem Sprachw I 222 ff. P Merlo, Sulla genesi delle desinenze personali, Rivista di filol. XII 425 ff., XIII 385 ff., XIV 369 ff. M. Haberlandt, Zur Geschichte einiger Personalausgänge bei den thematischen Verben im Idg, Wien 1882. Windisch, Personalendungen im Griech und Sanskr, Ber d sachs. Gesellsch. d Wiss 1889 pp 1 ff. Bezzenberger, Die idg Personalendungen -mā, -tā, -vā, in his Beitr II 268 f. E. Sibree, First and Second Persons of the Indo-European Verb, The Academy XXVII (1885) pp. 190 f. Stier, Die 3 plur praes indicativi des verbi substantivi, Kuhn's Zeitschr VII 1 ff. Benfey, Über einige Pluralbildungen des idg Verbum, Abhandl d Gott Gesellsch d Wiss VIII 39 ff. V Henry, La 3^e personne du pluriel du parfait indo-européen, Mém Soc Ling VI 373 ff. Windisch, Über die Verbalformen mit dem Charakter *r* im Ar, Ital und Kelt, Leipz 1887 (= Abhandl der sachs Ges d Wiss, phil-hist Cl., X 447 ff.) Misteli, Über Medialendungen, Kuhn's Zeitschr XV 285 ff. 321 ff. A Kuhn, Über das Verhältniss einiger secundären Medialendungen zu den primären, *ibid* XV 401 ff. L. Paimentier, L'origine des secondes personnes *age(n)u*, *án(n)u*, *bhara-vē*, *sequere*, Mém Soc Ling. VI 391 ff. H C. von der Gabelentz, Über das Passivum, Abhandl der sachs Gesellsch d Wiss VIII 449 ff. Steinthal, Über das Passivum, Zeitschr f. Völkerpsych II 244 ff. Herm Müller, De generibus verbi, Greifsw 1864

What the meaning of each particular personal suffix may have been we are not in a position to decide. Some of them may originally have been a personal pronoun affix to the

Aryan Bartholomae, *Arca*. Zur Bildung der 1. sing. praes. act., der 1. plur., der 3. sing. perf. act., Zur Flexion des Conjunctivs, Zur Bildung der 3. plur. praet. act., der 2. und 3. du med., Kuhn's Zeitschr. xxix 271 ff. *Idem*, Die 1. sing. opt. med. der thematischen Conjugation [of Aryan], *Ar. Forsch.* II 65 f. Th. Benfey, Über die Entstehung und Verwendung der im Sanskrit mit *r* anlautenden Personalendungen, *Abhandl. der Gott. Ges. d. Wiss.* xv 87 ff. J. Darmesteter, Des désinences verbales en *us* et des désinences verbales qui contiennent un *r* en sanskrit, *Mém. Soc. Ling.* III 95 ff. A. Bergaigne, Des troisièmes personnes du pluriel en *-ram*, *ibid.* III 104 f. Bartholomae, Indisch *āi* in den Medialausgängen des Conjunctivs, Kuhn's Zeitschr. xxvii 210 ff. A. J. Eaton, The *Ātmanepada* in *Rigveda*, *Leipz.* 1884. Spiegel, Die 3. Person plur. des perf. red. med. im Altbaktr., Kuhn's Zeitschr. xx 155 f. Bartholomae, Suffix *at* und *āt* in den 3. pl., das Personalsuffix *-tam* im Opt. [in Avestic], *Ar. Forsch.* II 61 ff.

Greek K. Burkhard, Die Personalendungen des griech. Verbums und ihre Entstehung, *Teschen* 1853. Bollensen, Über die 2. und 3. du in den historischen Zeiten des Griech., Kuhn's Zeitschr. xiii 202 ff. J. Schmidt, Die Personalendungen *-θα* und *-σθαι* im Griech., *ibid.* xxvii 315 ff. F. Misteli, Über die erste Pers. Sing. Opt. Act. des Griech., *Zeitschr. f. Volkerpsych.* xii 25 ff. V. Henry, La finale primaire de 2^e personne du singulier de voix moyenne en dialecte attique, *Mém. Soc. Ling.* vi 200 ff. Poppo, De Graecorum verbus mediis, passivis, deponentibus recte discernendis ac de deponentium usu, *Frankf. a. d. O.* 1827. Heurlin, De significatione verbus Graecorum mediis propria iisdemque a deponentibus discernendis, *Lund* 1852. L. Janson, De Graecorum verbus deponentibus vetustissimorum poetarum epicorum usu confirmatis, *Festprogr. des Thorner Gymn.*, Thorn 1868. Kowaleck, Über Passiv und Medium vornehmlich im Sprachgebrauch des Homer, *Danzig* 1887.

Italic and Celtic J. Rhys, The Passive Verbs of the Latin and the Celtic Languages, *Transact. of the Philol. Soc.* 1865 pp. 293 ff. H. Zimmer, Über das italo-keltische Passivum und Deponens, Kuhn's Zeitschr. xxx 224 ff.

Italio. Corssen, Osservazioni sulle desinenze personali del verbo italico, *Rivista di filol.* iv 478 ff. *Idem*, Zur Gestaltung der Personalendungen italischer Verba, in *Beitr. zur ital. Sprachk.* pp. 564 ff. Speijer, *tis* 2^e personne du pluriel, *Mém. Soc. Ling.* v 189. *Idem*, Désinences moyennes conservées dans le verbe latin (Parfait en *-ī* (*-ei*), Singulier de l'impératif en *-īe*), *Mém. Soc. Ling.* v 185 ff. Corssen, Zur ital. Passivbildung, in *Beitr. zur ital. Sprachk.* pp. 562 ff. Conway, The Origin of the Latin Passive, illustrated by a recently discovered

verb. Thus a connexion with ancient personal pronouns is in fact possible for the followings endings. in the 1st sing. *-m -mi*, cp. Skr. *mā* Gr. *μὲ* (III § 434. 2 p 365); in the 1st dual Ski *-vas -va*, cp. Skr. *vām* (both *vi-t* Lith. *vè-du* (III § 436 1 p. 367, § 457 p. 396); in the 3rd sing. *-t -ti*, cp. Skr. *tā-m* Gr. *τὸ-v* (III § 409 p. 327)

It is not necessary that given forms shall originally have had the meaning which they actually convey in any language. Just as the Lat. *-mihi* in *sequimini* even in proethnic Italic was anything but a personal ending (see II § 71 p. 165), so many others which now do duty for personal endings may have had very different meanings originally. There is the highest probability in favour of what has been said in § 956 p. 496 f regarding certain imperative suffixes. And again, it is hardly

inscription, Cambridge Philol. Society's Proceedings 1890, Deo 4, pp. 16 ff. L. Ramshorn, De verbis Latinorum deponentibus, Leipz. 1830. J. G. Ek, De verbis deponentibus Latinorum usdemque cum mediis Graecorum quodammodo comparandis, Lund 1835. Nolting, Das lat. Deponens, Wismar 1859. A. W. Jahnsson, De verbis Latinorum deponentibus, Helsingf. 1872. H. Ebel, Zur umbr. Conjugation, Kuhn's Zeitschr. v 401 ff. M. Bréal, La première personne du singulier en ombrien, Mém. Soc. Ling. II 287 ff.

Keltic. Wh. Stokes, Die Endung der 1 pers. sg. praes. indic. act. im Neuirischen, Kuhn-Schleicher's Beitr. II 131 ff. Thurneysen, Der ir. Imperativ auf *-the*, Idg. Forsch. I 460 ff. Wh. Stokes, Zum kelt. Passivum, Kuhn-Schleicher's Beitr. VII 467. Loth, La 2^e personne du singulier du présent de l'indicatif actif (gallou *ydd*, cornique *yth*, armoricain *ez* ou *es*), Revue Celt. X 348 f.

Germanic. R. Kögel, Zum deutschen Verbum. Die Endung der ersten Person Pluralis und die Endung der zweiten Person Pluralis, Paul-Braune's Beitr. VIII 126 ff. A. Ludwig, Über die 2 sing. perf. ind. im German., Sitzungsber. der böhm. Gesellsch. d. Wiss. 1884 pp. 52 ff. J. von Fierlinger, Die II. ps. sg. perf. starker Flexion im Westgerm., Kuhn's Zeitschr. XVIII 430 ff. *Idem*, Ahd. *-mēs*, *ibid.* XXVII 189 f. J. Thorkelsson, Personalsuffixet *-m* i første Person Ental hos norske og islandske Oldtidsdigtere, Ark. för nord. fil. VIII 34 ff. H. Ebel, Das got. Passivum, *ibid.* V 300 ff. W. Uppström, Über das got. Medium, Germania XIII 173 ff.

Slavonic. The Author, Altbulg. *beretū* und *beretū*, Kuhn's Zeitschr. XXII 418 ff. Miklosich, Die Personalsuffixe des Duals [in Old Slovenian] Sitzungsber. d. Wien Akad. LXXXI 125 ff.

possible to deny a connexion between the endings *-nt -nti -nto* etc. of the 3rd plural and the participial suffix *-nt-* (II § 125 pp. 394 ff., and IV p. 50 footnote 1).

§ 972. The etymological connexion of Middle and Active ending is quite obscure. What, for instance, is the connexion between 3rd sing. mid. Gr. *-tau* and 3rd sing. act. *-ti*?

Remark. It is probable *a priori* that the Active endings as a class are the oldest. For these characterise an action simply, without the secondary meanings which the Middle Forms convey over and above those of the Active. On this principle we may regard the **-medha₂* or **-medha₂* of the 1st plural as an extension of the act **-me*. **-so* **-to* **-nto* are doubtless extensions of the active **-s* **-t* **-nt*, and if a particle *i* were added to these, the former would become **-sa₂* **-ta₂* **-nta₂* or **-sa₂* **-ta₂* **-nta₂*, the latter **-si* **-ti* **-nti*. But in the 2nd pl. the middle Skr. *-dhre₂* *-dhvam* are obviously to be kept quite apart from the active *-tha* *-to*. And who is to prove that **-sa₂* **-ta₂* did not become **-si* **-ti* by loss of accent, and **-so* **-to* become **-s* **-t* in the same way? This explanation is actually suggested by Begemann, *Zur Bedeutung des schwachen Präteritums der german Sprachen*, p. 188, and Osthoff, *Morph. Unt.* iv 282.

For the Passive Voice there were originally no special and characteristic endings in the Indo-Germanic languages. All so-called passive forms in the verb finite are either middle or active.

§ 973. Each person, both Active and Middle, had in the parent language at least two endings.

Sometimes there is no possibility of tracing any connexion between these different endings, as between *-ti* and *-e* in the 3rd sing. active (Skr. pres. *ās-ti* and perf. *ās-a*). In particular there were a number of special endings in the Perfect Indicative, whose origin, it would appear, was quite distinct from that of the endings in the other tenses and moods.

But the rest are obviously variant forms of the same thing. This is true of *-mi* and *-m* in the 1st sing. active, of *-ta₂* or *-ta₂* and *-to* in the 3rd sing. middle. The *-i* which distinguishes the active endings 1st sing. *-mi* 2nd sing. *-si* 3rd sing. *-ti* 3rd pl. *-nti* from *-m* *-s* *-t* *-nt* in the same persons, may, I suggest, be an affix particle (perhaps implying present time). The same *-i*, forming a diphthong with a preceding *-a*-vowel, is seen in the middle endings 1st sing. *-a₂* or *-a₂* (Skr. perf. *tutud-ē*) and

-*ōḷ* (Skr. conj. *hṛ-nāv-āi*), 2nd sing. -*saḷ* or -*səḷ*, 3rd sing. -*taḷ* or -*təḷ*, 1st pl. -*medhaḷ* or -*medhəḷ*, 3rd pl. -*ntaḷ* or -*ntəḷ* beside 1st sing. -*ə* (Skr. pret. *á-dviṣ-i*) and -*o* (Skr. opt. *dviṣīy-ā*), 2nd sing. -*so*, 3rd sing. -*to*, 1st pl. -*medhə* (Skr. -*mahi* Gr. -*μεθα*), 3rd pl. -*nto*. Other differences distinguish the endings of the 1st pl. act. Skr. -*mas* (-*masi*) and -*ma*, the endings of the 2nd and 3rd dual act. Skr. -*thas* -*tas* and -*tam* -*tām*, and so forth.

§ 974. Leaving aside the endings peculiar to the Indic. Perf. Act, the other personal endings are divided into Primary and Secondary, the 3rd sing. for instance *has primary endings -*tī* active and -*taḷ* (-*təḷ*) middle, and secondary -*t* active and -*to* middle.

The Primary endings belong to the Indic. Pres. Active and Middle (Skr. *dāda-ti dat-tē*), and include the *szo*-future (Skr. *dāsyā-ti -tē*), and the Indic. Perf. Middle (Skr. *dad-ē*). But forms with a secondary ending (Injunctive) could also serve as indic. present, see § 909 p. 457.

The Secondary endings belong to the augmented Indic. Active and Middle (Skr. *á-dā-t á-di-ta*, *á-dadā-t á-dat-ta* etc.), to the series which has such wide and varied use, the Injunctive Active and Middle (Skr. *dā-t di-tá* etc.), and to the Optative Active and Middle (Skr. *dadyā-t dadī-tá* etc.)

The Conjunctive varies, and takes both kinds.

Remark. Some light may be had from Irish syntax *to explain why the Augment required secondary endings. The augment was an independent adverb (§ 477 pp. 24 f), and we find in Irish double forms, one for Conjunct and one for Absolute use, e. g. 3rd sing. *do-berr* for **bere-t* (secondary ending) and *beid* for **bei-e-ti* (primary). Probably the Irish usage in some degree reflects that of proethnio times, and we should suppose that in the parent language, while *bhēi-e-ti* would be used alone, such a form as **pró bhēi-e-ti* would be used when the verb was coupled with a prefix. On this supposition, Skr. *prā bhāratī* is due to the analogy of independent *bhāratī*, and vice versa Lat. *vēhis* to that of the compounds, as **dā-vēhis*. But this kind of variation cannot be assumed for all tenses and moods in the parent language (of course the perfect indicative active is always excepted). It certainly was not found in the optative, which in the existing languages always shows secondary personal endings. And notwithstanding Skr. 2nd sing. imper. *vē-ṣi* and Gr. *λέξαι* (§ 910 Rem p. 459 f), we must not venture to allow it for imperative expressions.

§ 975. Amongst the suffixes of persons, *r* has a place to itself. It is found sometimes alone as a personal ending (as Skr. 3rd pl. *cakr-úr*), sometimes in conjunction with others (as Skr. 3rd pl. pres. *duh-r-atē* Lat. 3rd pl. *sequo-ntu-r*). As Italic and Keltic have it in almost all persons, and as the forms which contain it must be treated together, a special chapter will be given to it after the other endings have been discussed (§§ 1076 ff.).

ACTIVE ENDINGS

1ST PERSON SINGULAR.

§ 976. Proethnic Indo-Germanic.

(1) *-mi*, Primary Ending for Unthematic Stems. **és-mi* 'I am'. Skr. *ásmi* Arm *em* Gr *εἰμι* Alban. *jam* (for **em* **esmi*, § 493 p. 52) Goth. *im* Lith. *esmi* O.C Sl. *jesmĭ*. Skr. *dáda-mi* Gr. *δίδω-μι* 'I give'. Skr. *śy-ñā-mi* 'I break to pieces' Armen. *bañ-na-m* 'I lift' Gr. *δάμ-νῃ-μι* 'I tame' O.Ir. *glenim* 'I remain hanging' (for **gli-na-mi*) O.H.G. *gi-nō-m* 'I gape'. Most languages came indepently to use this ending with Thematic stems: Skr. *bhárāmi* Armen *berem* O.Ir. *berim* 'fero' O.H.G. *wirðon* 'I become' Serv *nesem* 'I bear'.

(2) *-ō*, the Primary Ending for Thematic Stems. **bherō* 'fero': Avest. Gath. *ufyā* 'I weave, extol' Gr. *φέρω* Lat. *ferō* O.Ir. *as-biur* 'effero, dico' Goth *baíra* Lith. *vežù* 'veho'. Future Avest. Gath. *vaz-šyā* 'I will speak' Lith. *dā'-siu* 'dabo'. Conjunctive **es-ō* from indic. **es-mi*. Avest. Gath. *anāhā* Skr. *brāv-ā* 'dicam' Gr. *εἶω ᾧ* Lat. (fut.) *erō*. *-ō* also in the Greek long-vowel Conjunctive, as *φέρω* (pl. *φέρω-μεν* *φέρε-τε*), and the Aryan *-ā* seems to be identical in the forms Skr. *ārcā* (3rd sing. *ārc-ā-t*) Avest. Gath. *per'sā* (3rd sing. *per's-ā-iti*), see § 918 Rem. p. 466.

(3) *-m* (after sonants) and *-ni* (after consonants) Secondary Ending for any Stem. **bhéro-m*: Skr. *á-bhara-m* Gr. *ἐ-φερο-ν* Lat. *su-m* O.C.Sl. *nesŭ* 'bore'. Conj. Lat. *fera-m* O.Ir. *do-ber*

O.C.Sl. *bera* (§ 929 p. 474). Skr. *á-yā-m* 'I went' Gr. *ἔ-δρα-ν* 'I ran' Lat. *era-m* O Ir *ba* 'fui' Goth. *i-dǣja* 'I went'. Opt. **s-(i)ē-m* 'sim': Skr. *syā-m* Gr. *εἴη-ν* Lat. *sie-m* *si-m*. **ēs-η* 'eram' (before sonants also **ēs-ηm*): Skr. *ās-am* Gr. *ἦ-α* s-Aorist Skr. *á-cāś-am* Gr. *ἔ-τεισ-α* from *✓qe-* 'pay a penalty, etc.'. Opt. **bhero-*η: Skr. *bhārēy-am*

(4) *-a* in the indic. perf. **μοῦδ-α* 'I know'. Skr. *iēd-u* (Ir. *oīd-α* O.Ir. *ro cechan* 'cecini' (Ioth. *vāt*

§ 977. Aryan. (1) *-m* Skr. *ās-m* Avest. *ah-m* O.Pers. *amīy*. Skr. *dādihā-m* 'I place' Avest. *dadā-mi*. Skr. *kṛ-nō-m* 'I make' Avest. *ker-nao-mi*.

(2) The ending *-ā* = Idg. *-ō* is regular in the Gatha dialect of Avestic for the indic. present, as *spasyā* 'conspicio, I watch' (Bartholomae, Kuhn's Zeitschr. xxix 271 ff.) Independently both Sanskrit and later Avestic adopted the re-formation with *-mi* (§ 976 1); as Skr. *bhārāmi dāsyāmi* late Avest. *barāmi* O.Pers. *dārayāmīy* (Skr. *dhārāyāmī*). The reason for this innovation was that there were often parallel forms, one thematic and the other unthematic, as Skr. *dā-dhā-ti* and *dā-dh-a-ti*, Avest. *da-dā-iti* and *da-ḥ-a-iti*, and it was a recommendation for *-mi* with the thematic stem that by this the number of syllables became the same in all persons of the singular. Another thing which may have had some influence is that in the 1st sing. mid indic. pres. of both classes the same ending (*-ai*) was used from the protoethnic Aryan period.

(3) The short-vowel (or thematic) conjugation and the long-vowel both show the endings *-a* and *-am* side by side, the former was protoethnic Idg. (§ 976. 2 p 517): Skr. Ved. *bravā* Ved and class *brāvām* (3rd sing. *brāv-a-ti*) Avest *mrava* *mravām* (3rd sing. Gath. *mrav-a-iti*) beside indic. Skr. *brāv-ti* 'speaks' 1st pl. *brū-mās*; Skr. Ved. *vōcā* (Gr. *(F)εινω*) Ved and class *vōcānu* (3rd sing. *vōc-a-ti*) beside indic. *á-vōc-a-t* (Gr. *ε-(F)ειπε*) from *vac-* 'to speak', Avest. *per'sā* (3rd sing. *per's-a-iti*) beside indic. *per's-a-iti* 'asks', *azānu* beside indic. *az-a-iti* 'agit'

The origin of *-ni* is obscure. Perhaps we should connect

it with the Ar. *-na* of Avest. 2nd sing. *bara-nā* and the ending of the 2nd pl. *-than-a -tu-na* (§ 600 p. 143, § 1010).¹⁾

(4) *-m*. Skr. *á-bhara-m* Avest. *barem* O.Pers. *abaram*. Skr. *á-dadhā-m* Avest. *dadā-m*. Optative Skr. *dadh-ya-m* Avest. *daiđyā-m*.

(5) *-m* appears in Aryan regularly as *-am*, which we may consider the ante-sonant form (*-m̐*). See I § 231 Rem. p. 196 *-am* seems to have been helped in beating **-a* = Gr. *-a* out of the field by various causes. in Skr. *á-han-am* and other such by the existence of thematic and unthematic variants together (cp *á-han-a-t* § 498 p. 58); in *ás-am ád-am* by a wish to distinguish these from the perfect (*ás-a ád-a*); in the optative *bháuēy-am*, by a wish to distinguish active and middle (*bharēy-a*). Skr *á-brar-am* Avest *mraom* i. e. *mrao-em* 'I spoke', Skr *ás-am* O Pers *ah-am* 'eram'. Avest. *diđucem* i. e. *diđay-em* beside *di-dae-iti* 'sees'. Skr. *á-lśā-ś-am* (Gr. *ἄ-λῆ-σας*) from *lśar-* 'to flow, pass away'. Optative Skr. *bhárēy-am* (not found in Iranian).

(6) *-a* in the Perfect. Skr. *vēd-a* Avest. Gath. *vaēd-a* 'I know': Gr *oīda*. On Skr *dadhānī* see § 852 p. 402 f.

§ 978 Armenian. Perfect *-a* not found.

(1) *-m* = Idg. *-mi*. *em* 'I am' for **es-mi* § 501 p 63. *mna-m* 'I remain, wait for' *jana-m* 'I take pains' § 581 p 122. *ba-na-m* 'I open' § 601 p 144 *jer-mi-m* 'I warm myself' § 642 p. 180.

This *-m* spread to the Thematic stems (§ 976. 1), as *berem* 'fero'; *e* before the *-m* comes from the 2nd and 3rd singular (as in Serv. *nesem*, § 983), partly from the analogy of *em*. The same innovation is seen in the 3rd pl. *beren*, § 1019

(2) The history of Idg *-m* and *-m̐* is not clear The ending *-m* is believed to occur in e. g. *etu* 'I gave' *edi* 'I placed' *beri* 'I bore' Compare Bartholomae, Stud. Idg. Spr. II 36 f.; Bugge, Kuhn's Zeitschr xxxii 75

¹⁾ What Mahlow suggests and Wiedemann approves (Lang Voc. 162, Lit. Prät. 160) does not convince me in the least.

§ 979. Greek.

(1) *-μι* εἶμι 'I go'. Skr. *é-mi* ἄγ-μι 'I blow': Skr. *vā-mi* Lesb. *τίμα-μι* 'I honour'. cp. Armen. *jana-m* O.H.G. *salbō-m*

(2) *-ω*. ἄγω. Lat. *agō*. Conjunctive ἰδέω *-ō* 'sciam' Lat. *vidērō*. Conj. *φέρω* 'feram': cp. Skr. Ved. *ārcā*. In Homer the Conjunctive is extended by *-μι*, a re-formation *κτείνω-μι* with indic. *ἔκτενα*, *ἐθέλω-μι* indic. *ἐθέλω*, cp. *ἐθέλλισθαι* § 987 and *ἐθέλλη-σι* § 995.

(3) *-ν* for *-m*. ἤγο-ν Skr. *ḍja-m*. *ἐ-τίθη-ν* Skr. *ā-dadhā-m*. Optative *θείη-ν* *τιθείη-ν*. Skr. *dadh-ya-m*.

-α for *-η*. Aorist *ἔ-χε(ε)-α* 'I poured', *ἔ-δειξ-α* 'I showed'. The opt form **φερο(ε)-α* which Skr. *bhārēya-m* leads as to expect, is lacking. In its stead we find *φέρου-μι*, which is undoubtedly a re-formation (*-οιμι* *-οις* like *τίθημι* *τίθης*), and one or two cases in Attic of *φέρουν*, which stands to Skr. *bhārāya-m* as *ἐ-φῶ-ν* to *ἀ-βλήν-αμ*.

(4) *-α* = Idg. *-a* in the Perfect. *ἰδέομαι-α* 'I have seen': Skr. *dadārsā-a*.

§ 980. Italic *-m* and *-a* (Perfect) are not found.

(1) *-ō*. Lat. *agō*. Gr. ἄγω; Umbr. *sestu* 'sisto'. Lat. *plantō* for *-ā-(z)ō*, Umbr. *subocauu* *sobocau* 'adoro' (*-uu* and *-u* = *-ō*)¹. Conj. (fut.) Lat. *er-ō* Avest. Gath. *anōh-ā*; cp. § 918 Rem p. 466.

(2) *-m*. Lat. Osc. *s-u-m* § 528 p. 91; add Osc. *mānafum*, if it means 'mandavi', see § 874 p. 423. Lat. *amā-bam*. O Ir. *ba*. Conj. Lat. *ag-a-m*. Opt. Lat. *s-ie-m* *sim*. *-η* seems to be lost.

§ 981. Keltic.

(1) *-m* aus *-mi*. O.Ir. *cre-nim* 'I buy' Mod.Cymr. *pry-na-f* for **na-mi* § 604 p. 145. *scaraim* 'I separate, separate myself' for **scarā-m*, *caraim* 'I love' for **carā-m* § 584 p. 125.

1) As the Umbr. inf. *stiplo(m)* 'stipulari' etc. shows the group *ūo* contracted in unaccented syllables (§ 1094.7), it apparently follows that *subocau* is a new form instead of **subocō* by analogy of *stahu* 'sto' and the like.

Forms like *lēcim* (beside *-lēciu*) and *berim* (beside *-baur*) are re-formed on the model of the verbs in *-mi* above mentioned. Compare § 976. 1.

Why is *-m* constantly doubled in Irish, thus shewing that the nasal was not spirant (*mh*) as in Cymric⁹ This is no effect of the analogy of the Irish representative of Idg. **es-mi* 'I am' (with *um* for *sm*): because *am* (never written *amm*) has no claim to be considered such (see § 506 p. 72). "Can it be true after all that Irish *-ām-* when following the accent became *-anm-?*' (Thurneysen)

(2) Idg. *-ō*. *hiu* 'I am' Lat. *fīō*. *uo quidiu* 'I beg'. *-biur* 'I bear'. Lat. *ferō*. *no charub* 'I will love'. cp. Lat. *amā-bō*. See I § 90 p. 85

(3) Idg. *-m*. *ha* 'fui' for **bhg-ā-m*. Lat. *aud-bam* (§ 584 p. 125). Conj. *-ber* 'feram' for **bherā-m*; the absolute form *bera* is analogical, and no ground-form can be inferred for it.

Idg. *-m* seems to be quite lost

(4) Idg. *-a* in the Perfect *uo eslach* 'I struck down' for **se-slag-a*: cp. Goth. *slōh*

§ 982. Germanic

(1) Idg. *-mi* is common in West Germanic Goth. *im* O.H.G. *b-im b-in* 'I am' for **es-mi* (§ 507 p. 73) O.H.G. *sestō-m* 'sisto, I arrange' (§ 545 p. 103), *salbō-m* 'I anoint' (§ 585 p. 126), *habē-m* 'I have' (§ 592 p. 133), *stā-m* 'I stand' (§ 708 p. 240), *ginō-m gei-nō-m* 'I gape' (§ 605 p. 146).

Goth. *salbō* doubtless has not the secondary Idg. *-m*, but gets its ending from *salbō-m -nd* by analogy of *baira*: *baira-m -nd*. On Goth. *haba* see § 708 p. 238 f.

(2) Idg. *-ō*. Goth. *baira* O.H.G. *biru* 'fero' O.Icel. *heito-nik* 'I call myself', Goth. *nasja* O.H.G. *neriu nerru* 'I save', on forms like O.H.G. *hūfu* see I § 661. 2 p. 517. In High German dialects, especially Rhine Frankish, the *-n* of verbs in *-mi* has been spreading to the thematic class since the 11th century; e. g. *wirdon gihun* instead of *wirdo gihu*, and so too O.Low Fr. *wirthon* (cp. § 976. 1).

(3) Idg. *-m*. Goth. *ī-dīlja* 'I went': Skr. *ā-yām*; Goth. *nasida* O.H.G. *nerita* 'I rescued' Norse Ruu. *tuwulo* 'I made'. No trace is left of **-m* = *-m*, it must have been once used in the opt. (Goth. *bairau*, the origin of this form (O.Icel. *bera*) is very uncertain, see § 928 p. 474.

(4) Idg. *-a* in the Perfect. Goth. *vāt* O.II.G. *weiz* 'I know'. Skr. *véd-a* Gr. *oīd-u*.

§ 983. Balto-Slavonic *-a* (Perfect) is wanting.

(1) *-mī*. Lith. *es-mī* O.C.Sl. *jes-mī* 'I am'. on Lith. *es-mī* see § 510 p. 75. O.C.Sl. *ima-mī* 'I have' (§ 586 p. 127), reformation with *-mī*, *bi-mī* etc., see § 727 p. 257.

It is true the Lith. reflexive ending *-me-si* (*dūmė-si*, *vehne-s* § 511 p. 76) contains the middle ending *-mē* = Gr. *-ua*^t (cp. Pruss. *asmai*),¹⁾ and by I § 664.3 p. 523 it follows that *-mé* becomes *-mī*. Still it does not follow that *-mī* must always come from *-me*, active and middle endings must have existed side by side, and only in the *si*-reflexive was *-me* made regular on the strength of 1st sing. *-ā-s* : *-ū*, 1st pl. *-me-s* *-me*. Compare § 991 on *dūsi* *dūse-s*.

In Servian *-m(ī)* runs through all conjugations. first, beginning with the 13th century, *-a-m*, as *čuva-m* 'I protect' (cp. O.C.Sl. *ima-mī*), then *-i-m*, as *hvali-m* 'I praise' (cp. O.C.Sl. *bi-mī*), lastly *-e-m*, as *nese-m* 'I bear', which should be compared with Armen. *bere-m* (§ 978 p. 519), only *moġu* 'I can' and *hoću* 'I wish' kept fast to the old ending. The same is true of Slovenian.

(2) Idg. *-ō* only in Baltic; Lith. *sukū* 'I turn' *sukū-s(ū)* 'I turn myself' (I § 664.3 p. 523), *dūsiu* 'dabo'. On the spread of *-u* to stems in orig. *-ā* and *ē*, as *lindau*, see § 566 p. 127, § 593 p. 133 f., § 991.1.

(3) Idg. *-m* only in Slavonic. O.C.Sl. *vezū* 'I transported' for *-o-m*: Skr. *vāha-m*, *da-ch-ū* 'I gave' (§ 833 p. 370). Con-

1) No help can be got from O.C.Sl. *-mī* instead of *-mē*, which some might be inclined to regard as another instance of middle ending. Miklosich cites it as a very rare variant (Vergl. Gr. m² 63).

junctive *veza* = Lat. *veha-m* as indic. pres., see § 929 p. 474.
Idg. *-m* is quite gone.

2ND PERSON SINGULAR.

§ 984. Proethmic Indo-Germanic. On the imperative *-dhi*, and imperatives without any personal ending like Skr. *bhāra*, which we here disregard, see §§ 957 ff. pp. 497 ff.

(1) *-si*, Primary ending. **e₁-si* 'is': Skr. *ē-ṣi* Gr. *ēi* for **ēi-(o)*. Skr. *bhāra-si* O Ir. *bei* for **bere-(s)i* Goth. *baíri-s* 'fers'. Conj. Skr. *bhār-ā-si*. O Ir. *carí* 'amas' for **carā-(s)i*, Goth. *salbō-s* 'thou anointe-t'.

From *1' es- 'esse'* two forms 1. *esi*. Skr. *āsi* Gr. *ēi* for **ēi-(o)* Alban *jē* for **e(su)* (cf. Meyer, M Hertz zum 70. Geburtstag, 1888, pp. 86 f) 2. **es-si* Armen. *es* Gr. Hom. *ēs-si*: On the relation of the two Idg forms, see III § 356 Rem. p. 258. On Goth *is* see § 990 1 on Lith *esi* O C.Sl. *jesi*, § 991.

(2) *-s*, Secondary ending **e-stā-s* from *1' stā- 'stare'*: Skr. *ā-sthā-s* Gr. *ε-σθη-ς*: Skr. *ā-yā-s* Goth. *i-ddjē-s* 'wentest'. **bhēre-s*: Skr. *ā-bhaia-s* Gr. *qépe-ς* *ī-qepe-ς* Lat. *ay-i-s* O Ir. *do-bir* O.C.Sl. *ieze*, Goth *ōg-s* 'fear thou'. Opt. **bheroj-s*: Skr. *bhārē-s* Gr. *qερον-ς* Goth *baírá-s* Pruss. *imai-s* 'take thou' O.C.Sl. *berí*; **s-(i)jē-s* Skr. *syā-s* Gr. *ειη-ς* Lat. *siē-s* *si-s* Goth. *itei-s* 'scias'

(3) *-tha* in the ind perf. Skr. *īt-thu* Gr. *οἶσθαι* 'knowest', O.H.G. *gi-tars-t* 'darest'

§ 985. Aryan

(1) *-si*. Skr. *vāh-si* Avest *vaši* beside 3rd sing. Skr. *vāṣ-ṭi* Avest. *vaš-ti* 'desires'. Skr. *dādā-si* 'placest', Avest *dadā-hi*. Skr. *bhāra-si* Avest. *bara-hi*. Conj. Skr. *bhārā-si*, Avest. *barā-hi* (also *barāu* with *h* dropt) O.Pers. *vamā-hy* 'videas'. Imperative Skr. *sāt-si* 'place thyself, sit' see § 910 Rem. p. 459 f.

Skr. *āsi* Avest *ahi* Goth. *ahy* 'thou art', see § 984. 1.

(2) *-s* Skr. *dhā-s* *ā-dhā-s* Avest. *dā* from *√ dhē-* 'to place', Skr. *ākar* for **a-kar-s* 'madest', Avest. *var's* 'didst work' ground-form **uerk-s*, *sas* didst say' ground-form **kens-s* (§ 493

p. 52). Skr. *á-dadhā-s* Avest. *dadd̥*. s-Aorist Skr. *ájāns̥* for **á-jāis̥*-š, *áchān* for **a-chānt-s-s* see § 816 p. 354. Skr. *bhāra-s á-bhara-s* Avest. *barō* O.Pers. *gaudaya* 'didst hide' (I § 558.4 p. 415). Conj Skr. *ás-a-s* Avest. *aəh-ō*, Skr. *bhár-ā-s* Avest. *bar-ā*. Opt. Skr. *bhárē-š* Avest. *barōi-š*, Skr. *dadhyā-s* Avest. *daiṣyā*

(3) *-tha* in the Perfect. Skr. *vēthā* Avest. Gath. *vōistā* (I § 475 p. 351), Skr. *dadhā-tha* Avest. Gath. *dada-pā*.

§ 986. Armenian *es* 'art': Gr. *ἐσ-σι*. Hence *beres* 'fers', like *berem* following *em* (§ 978 p. 519).

Remark. The ending *-i* found in many tenses and moods Bugge thinks he can explain as *-s* + particle **ra* = Gr. *ῥα*, e. g. aor. *ar-ai-er* (pres. *ar-ne-m* 'I make') = Gr. *ῥε-αε-ῖ-ς ῥα* (Beitr. zur etym. Erläut. der arm Spr., Christiania 1889 pp 44 ff.). This particle he sees in the ending of the 3rd sing imperf., as *beir alair tōlon*. However, it is not found elsewhere in Armenian

§ 987. Greek

(1) *-si*. Only left in Hom. and Syrac. *ἐσ-σι* 'thou art', with a variant *εἰ* for **ἐ(σ)ι*, and in *εἰ* 'wilt go' for **ἐ(σ)ι*. When the secondary ending *-ς* was added to these forms on the analogy of *φη-ς* 'sayest' and the like, arose the Hom. and Herod. *εἰ-ς* or *εἰ-ς* 'thou art' and Hesiod's *εἰ-ς* 'thou wilt go', in the same way was produced 2nd sing. *ἐλθετιῶ-ς*, § 966 p. 507.

φέρεις 'fers' either for **φερε(σ)ι* = Skr. *bhárā-si* with secondary *-ς* added (see the Author's Gr. Gr.² p. 145, and Fay in the Amer. Journ. Phil. xi 219 f.); or for 1dg. **bherēi-s* (by I § 611 p. 461), a form like Skr. *áj-ai-š* (see footnote to page 61). The latter view, on which *φέρεις* is really injunctive, is to my mind likelier, because it explains at the same time the 3rd sing. *φέρει* in the simplest way (§ 995). The conjunctive *φέρεις* sprang up by the side of *φέρεις* because of the existence of *φέρειρε* beside *φέρειτε*.

(2) *-s* *ἔ-βλη-ς*: Skr. *á-glā-s* (§ 587 p. 127). *ἔ-τιθ-ς*. Skr. *á-dadhā-s*. *ἦγε-ς*. Skr. *āja-s*. Opt. *φέρου-ς* *εἴη-ς*. Observe the injunctive forms with indicative present use, Dor. Cyp. *φέρει-ς* Att. *φί-ς* *τίθ-ς* Lesb. *φίλ-ς* etc., § 909 p. 457.

(3) *-tha* in the Perfect. Only two original forms are left: — *οἶσθα*: Skr. *vēttha* 'knowest' and *ἦσ-θα* from *ἐσ-* 'to be'. The latter, which was afterwards used as imperfect (§ 858 p. 407), was the origin of many analogical forms, for instance *ἐρησθα* *ἦρισθα* *τιθησθα* conj. *ἐθέλῃσθα* opt. *βάλουσθα* *εἴησθα*. *οἶσθα-ς* *ἦσθα-ς* are of very doubtful authority before the Alexandrian age; *οἶσθα-ς* occurs in Herodas II 55. In the indic. perf. *-α-ς* was usual instead of *-θα*, e. g. *τέτρογ-α-ς*, also *οἶδας* beside *οἶσθα*; this ending came from the aorist, and was recommended by the ease with which it could be added to consonant stems (§ 844 p. 386).

§ 988. Italic.

(1) *-si* cannot be traced. But since in the 3rd sing. **-ti* seems very early to have become *-t* (§ 996), nothing prevents our deriving Lat. *es* 'art' and *ēs* 'eatest' from **essi* and **etsi*.

(2) *-s*. Lat. *vī-s* (§ 505 p. 69), *vel* for **vel-s* (loc. cit.); but in *fer-s* the *-s* is due to analogy *nā-s* *nē-s* *plantā-s* *vidē-s*, *amā-bās*. *agi-s* *farcī-s*, Umbr. *heris* *heri* *heri* 'vis, vel' (p. 68 footnote, and § 715 p. 248). Conjunctive Lat. *er-i-s* *vīder-i-s*, *ag-ā-s* *aq-ē-s* Optative Lat. *siē-s* *sī-s*, Umbr. *sir* *si* *sei* 'sis'.

(3) Idg. *-thu* in the Perfect Lat. *vīdis-ti* (inscr. also *-tei*) got its *-ī* either from the 1st sing with the middle suffix *-ī*; or else the middle ending existed in Italic in the 2nd person too (**-sī* for pr. Lat. **-sai*) and *-tī* got its *-ī* from this, in the same way as *-sī* in O C Sl *beresi* is a mixture of active Idg. **-si* and middle Idg. **-sai* or **-sai* (§ 991).

§ 989. Keltic *-tha* (Perfect) is lost The ending of *cechan* 'cecinisti' is obscure.

(1) *-si*. O.Ir. *berī* 'fers' for **bere-si* (I § 576 p. 431).

(2) *-s*. Injunct. *cqmēr* 'get up' for **cóm-ecs-rec-s-s* (§ 826 p. 363) *-bir* 'fers' for **bere-s* (I § 576 p. 431, § 657.5 p. 508).

In the *ā*-conjunctive, *berae bere* and *do-berae -e* for a supposed **berāsi*, remember that even in the indicative the primary *-i* kept on intruding more and more into the conjunct flexion: only a few verbs, as *-bir*, kept clear of it.

§ 990 Germanic.

(1) *-si*. O.Icel. *ber-r* = pr. Germ. **biri-zi*, O.H.G. *bars* = pr. Germ. **but-si*, similarly O.Icel. *tem-r* 'tamest' *kalla-r* 'callest' pr. Germ. **-zi*, O.H.G. *zemi-s salbō-s* pr. Germ. **-si*. Whether Goth. *bairi-s gatamji-s salbō-s* have **-zi* or **-si* cannot be made out, as both pr. Goth. *-z(i)* and *-s(i)* must needs become *-s* (I § 660 5 p. 516). The breathed *-s* in West Germanic is thus explained. — in O.H.G. *tuos gā-s*, in O.H.G. and A.S. *bis* (ground-form **bhy-i-si*, with *i* dropt on the analogy of forms like *tuos biris*, cp. I § 661 pp. 516 ff.),* and in the present of Class II B (§ 532 p. 93), the vowel before *s* had the word-accent. Still the breathed *s* would probably not have become general even so, but that the pronoun **þū* 'thou' so often adhered to the verb form, as in O.H.G. *biristu*, see I § 661 Rem. p. 519. Compare pr. Germ. *-þi* and *-di* in the 3rd singular, § 998.

Whether Goth. *is* 'thou art' be Idg. **esi* or **essi* is not clear (§ 984 1).

(2) *-s*. Goth. pr. Norse *-z*, pr. W.Germ. *-z* and *-s*. Goth. *gatumidēs* O.Icel. *tamðer* O.H.G. *zemitōs* A.S. *temedes*. O.H.G. *zagi* pret. 'thou didst accuse': Skr. *á-diś-a-s* § 893 p. 441, *m curi* 'noli' § 909 p. 458. Goth. conj. *ōg-s* ('fear thou') § 917 p. 465. Opt. Goth. *bairáu-s* O.H.G. *berē-s* A.S. *bere*; O.H.G. *sī-s* 'mightst be', Goth. *bitei-s* O.H.G. *bizzī-s* A.-S. *bite* 'mightst bite', see § 893 p. 441. The constant use of affixt **þū* 'thou' partly caused the secondary ending to be kept in West Germanic.

The O.H.G. compounds *biris-tu tuos-tu* (see under 1.) *zemitōs-tu sīs-tu bizzīs-tu* were misunderstood, and in the 9th century people began to regard them as *birist* + *du* (*thu*) and so forth. This was due to *kanst* beside *kanstu*. Some part of this mistake is due to *bist*, which got its *t* earlier from the preterite-presents. In the same way we explain A.S. *birest* beside *bires*, and the like.

(3) Idg. *-tha* in the Perfect. Goth. *las-t* 'thou didst pick' (pres. *lisa*) *slōh-t* 'didst strike' (pres. *slaha*) O.H.G. *gr-tarst*

'darest' (1st sing. *gi-tar*). By their analogy Goth. *vāist* (O.H.G. *weist* 'knowest' (1st sing. *vāt weiz*), Goth. *gast* 'didst say' (pres. *gipa*) with *st* instead of regular *ss*. Further, Goth. *bar-t* 'didst bear' *skal-t* A.S. *scealt* 'shalt' instead of **bar-p* etc. See I § 553 p. 406. The sole example of pr. Germ. *-pa* = *-tha* is A.S. pres. *ear-ā ar-ā* 'art', which must therefore be a transformate of pres. mid. **ar-pēs* = Skr. *ir-thās* (§ 509 p. 75).

In West-Germanic and Norse *-t* spread from the preterite present to the Present. O.H.G. *bis-t* (O.Icel. *es-t* 'thou art', *wil-t* 'wilt, wishest'.

In West-Germanic, the Perfect as an historic tense exchanged the form with *-tha* for that of the thematic aorist, as O.H.G. *zigi* = Skr. *ā-dīś-a-s*, whence followed intermixture with the optative perfect, see § 893 pp. 441 f.

§ 991. Balto-Slavonic. *-tha* (Perfect) is wanting

(1) Idg. *-si*. Lith. *ei-si* 'goest', *dūsi* 'givest' for **dū-t-si*. Whether Lith. *esi* is to be compared with Skr. *āsi* or (tr. *ēo-si* (§ 984 p. 523)) is still uncertain

Starting from *esi*, *-i* spread to the other verbs. *dū'di* instead of *dūsi* beside *dū'(d)-mū dū'd-u*, *degi* beside *degmī degū*, *sukū* beside *sukū*, *verti* for **verti* beside *verczū*, fut *dū'si* for **dū'si* beside *dū'-su*. Further, **lindō-i*, which became *lindan*, beside 3rd sing. *lindo* which drew after it the 1st sing. *lindau* = **lindō-u*; this adoption of *i* and *ū* by *a*-stems took place first in the present, whence it passed to the preterite *a*-stems because both had the same ending in the 3rd sing. and in the plural and dual (e. g. *būvo* 'he was' like *lindo*); from the *a*-preterite, *-i* and *-ū* then proceeded to the preterite with *ē*. See § 586 p. 127, § 593 p. 133, § 983.2 p. 522. Another thing may have aided the change of *dūsi* to *dū'di*; — *dūsi* was also the 2nd sing. future,¹⁾ and thus also the present **lindō-si* (cp. O.C.Sl. *ima-si*) may have been exchanged for **lindō-i*, because the former agreed with the 2nd sing. future

¹⁾ *ei*s, 'is' and *ēi*s, 'ibis' are distinguished by accent.

The Reflexive in Lithuanian has always the middle endings *-sẽ -e*, as *dese-s* (1st sing. *dẽ(d)-m* § 546 pp. 103 f.), *sukẽ-s vertẽ-s* (for **vertĩe-s*, cp *te-vertẽ* § 954 p. 494): similarly the old books have *essie-gu* i. e. *esẽ-gu* (*-gu* is a particle). In the same way we have Pruss. *assai assei essei* 'thou art' *seggẽ-sai* 'thou doest' Still, although *-ẽ* had to become *-ĩ* anyhow by rule, we must not assume that all instances of *-ĩ* in the 2nd singular come from *-ẽ*. The truth is no doubt that both active and middle endings were in use together, and it was only in the *si*-reflexive, as we saw was the case with the 1st sing. *-m*, that the middle ending became the rule; cp. § 983.1 p. 522.

Protoethnic Slavonic had *-šĩ* = Idg. *-si*, e. g. in **bere-šĩ* 'fers': Little Russian, Mod.Sloven., Serv., and Czech *bereshĩ*. Along with this it had the middle *-sĩ* = Idg. *-saĩ -soĩ* in verbs with *-mĩ*: O.C.Sl. *jesi* 'art' *jasi* 'eatest' *dasi* 'givest', Little-Russ. *jesy jasy dasy* Mod.Slov. *sĩ* 'art', Serv. *jesi* 'art', Czech *jsi* 'art'. By contamination of *-šĩ* and *-sĩ*, O.C.Sl. *bere-šĩ* *uma-šĩ* etc.

(2) Idg. *-s* can no longer be traced in Lithuanian, but in Old Prussian it can, — opt. *imai-s* 'take thou'. O.C.Sl. aor. *veze*: Skr. *vãha-s*, opt *vezi*. Skr. *vãhẽ-š*. As regards *da* 'gavest' for **dã-s-s* see p. 830 p. 367, where also the origin of the 2nd sing *dastiũ* instead of *da* is treated.

3rd PERSON SINGULAR.

§ 992. Protoethnic Indo-Germanic.

(1) *-ti* Primary ending. **es-ti* 'est': Skr. *ãs-ti* Gr. *εσ-τι* Lat. *es-t* O Ir *is* Goth. *is-t* Lith. *ẽs-ti* *ẽs-t* O.C.Sl. (Russ) *jes-tĩ*. Skr. *dãdã-ti* Gr. Dor. *διδω-τι* Lith. *dũ's-t(i)* O.C.Sl. (Russ) *das-tĩ* 'dat' Skr. *vã-ti* Gr. *ᾗ-σι* 'blows' Lat. *ne-t planta-t* O Ir. *carid* 'loves' Goth. *salbõ-p* 'anoints' O.C.Sl. (Russ.) *inu-tĩ* 'hat'. Skr. *śr-ñã-ti* 'breaks to pieces', Armen *bar-nu-y* 'lifts', Gr. *δαμ-νῃ-σι* 'tames', O.Ir. *lenid* 'catches hold' (for **li-na-ti*) () H.G. *gi-no-t* 'gapes'. **bhere-ti* 'fert'. Skr. *bhãra-ti* Armen. *berẽ* Lat. *agi-t* O.Ir. *beri-d* Goth. *baĩri-p* O.C.Sl. (Russ.) *bere-tĩ*. Conj. Skr. *ãs-a-ti* 'sit' Lat. (fut.) *er-i-t*.

(2) *-t* Secondary ending. **ēs-t* 'erat': Skr. *ās* Gr. Dor. *ἦς*, **ē-gem-t* 'he went': Skr. *ā-gan* Arm. *e-kn*; **ē-dhā-t* 'he placed': Skr. *ā-dhā-t* Armen. *e-d*. Skr. *ā-dadhā-t* Gr. *ἔτιθη* 'he placed'. Skr. *ā-yā-t* Goth. *i-ddja* 'he went'. *s-Aor.* Skr. *ā-jāi-ś* 'he conquered' for **-ś-t*, O.Ir. *for-tē* 'he must help' for **steigh+s+t*, O.C.Sl. *da* 'gave for **dō-s-t*. **bhēre-t*: Skr. *bhāra-t* *ā-bhara-t*, Gr. *φέρε* *ἔφερε*, Osc. *kumbened* 'convēnit', O.Ir. pres. *-beir* O.C.Sl. *veze* 'vexit' Conj. of *s-Aor* Skr. *jē-ś-a-t* O.Ir. *tēs tēs*; long-vowel Conj. Skr. *bhār-ā-t*, Arcad.-Cypr. *φέρε-η*, Osc. *deuā-i-d* 'iuret' herma-d 'velit', O.Ir. *do-bera* Opt. Skr. *s-yā-t* Gr. *εἶη* O.Lat. *sied* O.H.G. *sī wizzī*; Skr. *bhārē-t* Gr. *φέρου* Goth. *bairn* Lith. *te-sukē* 'turn' O.C.Sl. *berī*.

A combination of *-t* with the particle *u* produced the personal ending *-tu* Skr. *ās-tu* 'esto' O.C.Sl. (Bulg.) *jestū* 'est', Skr. *bhāra-tu* 'ferro' O.C.Sl. (Bulg.) *beretū* 'fert' (§ 909 p. 458). Cp. *-ntu* in the 3rd pl., § 1017

(3) *-e* in the Perfect Skr. *vēd-a* Gr. *οἶδ-ε* Goth. *vāt* 'he knows'. Skr. *ja-ghān-a* 'he struck, killed' O.C.Sl. *ro ge-guin* 'vulneravit, trucidavit'

§ 993. Aryan

(1) *-ti*. Skr. *ās-ti* Avest. *astī* O.Pers. *asthy*. Skr. *dādha-ti* Avest. *daḍā-ti* Skr. *bhāra-ti* Avest. *bara-iti*, O.Pers. *tarsa-tiy* 'he fears'

(2) *-t*. Skr. *ā-dhā-t* Avest. *dā-ḥ* O.Pers. *a-dā*. Skr. *ās* Avest. *ās* 'erat' pr. Ar. *ās-t* Skr. *ā-kar* Avest. *cor-ḥ* 'made', Avest. *cōiš-t* 'announced' from *cīš-*. Skr. *ā-tryat* = **a-tryat-t* beside pres. *tryat-ti* from *tard-* 'to pierce', Avest. *cinas* beside pres. *cinas-ti* 'teaches' (§ 626 p. 162). *s-Aor.* Skr. *ā-jāiś* 'he conquered' = **a-jāiś-t*, *ābhar* 'he brought' = **a-bhār-ś-t*. Skr. *ā-bhara-t* Avest. *bara-ḥ* O.Pers. *abara*. Opt. Skr. *han-yā-t* Avest. *janyāḥ* O.Pers. *janyā*, Skr. *bhārē-t* Avest. *barōi-ḥ*.

For the laws which apply where a word ends in two or more consonants, see I §§ 647 ff. pp. 491 ff. When combined with *-u* (§§ 992 2) the *-t* is always kept, cp. Skr. *ās-t-u*

Avest. *as-t-u* with Skr. *ās* Avest. *ās*, Skr. *gán-tu* Avest. Gath. *jan-tū* with Skr. *á-gan*, Skr. *pr̥nák-tu* with *á-pr̥nak*, *iš-Aor. aviš-tu* (§ 839 p. 376).

(3) *-a* = Idg. *-e* in the Perfect. Skr. *ās-a* Avest. *ānāh-u* from *√es-* 'to be'. On Skr. *pa-prā́ pa-prā́u* Avest. *da-ḍa* see § 852 p. 402 f.

§ 994. Armenian. *-e* (Perfect) is wanting

(1) The *t* of *-ti* becomes *ɿ* after vowels (Hubschmann, Arm. St. I 74, above I § 360 p. 276).¹⁾ *berē* 'fert' for **bēre-ɿ* **bere-ti*, *baṛna-y* 'lifts' for **baṛna-ti*, *alay* 'grinds' for **ala-ti*, *xausi* 'loquitur' for **xaust-ɿ -ti*.

(2) *e-d* 'he placed' Skr. *á-dhā-t*. *e-kn* 'he came': Skr. *á-gan*, Idg. **e-gem-t*.

The *-r* of the 3rd sing. imperf., as *berēr*, is obscure; see § 986 Rem. p. 524.

§ 995. Greek.

(1) *-ti*. *ἔσ-τι*, *ἄγ-σι*, Dor. *δίδω-τι* Att. *δίδω-σι*.

(2) *-t* dropt off (I § 652.5 p. 498). Dor. Arcad.-Cypr. *ἦς* 'erat'. *ἐ-τίθη* Injunctive *τίθη* serves as indic. present in Lesbian, cp. 2nd sing Att. *τίθη-ς*. *ἐ-φασκε*. Optative *εἴη*, *φέροι*. Conjunctive Arcad.-Cypr. and other dialects *φέρη*, like Skr. *bhāra-t*.

The explanation of *φέρει*, which cannot be derived from **φερε-τι*, depends on that of the 2nd sing. *φείσεις*. If *φείσεις* == **φερε(σ)ι+ς*, *φείσει* has been coined as complementary on the model of *φέροι*. *φείροις*, *έφερε* : *εἴφερεις*. But if *φείσει* is a form like Skr. *ájān-ś*, which I have preferred as more probable, *φείσει* must go parallel to Skr. *á-śarāi-t* 'he broke to bits', then **bherēi-t* was the ground-form. In any case it follows that *φείσει* had the secondary ending. Conj. *φέρη* is an ad-formate of *φείσει*, as *γείρης* of *φείσεις*. Compare § 987.1 p. 524. In Epic dialect *-σι* spreads from the unthematic indicative to the

1) Not so Bartholomae (Stud Idg. Spr. II 27 f.), who holds that *t* just simply disappears between vowels.

last named conjunctive form, e. g. ἐθέλῃσι instead of ἐθέλῃ, cp. ἐθέλω-μι § 979. 2 p. 520, ἐθέλῃσθα § 987. 3 p. 525.

(3) -e in the Perfect. οἶδ-ε, γέ-γον-ε.

§ 996. Italic. *e* (Perfect) is wanting.

The endings -*ti* and -*t* are nowhere left unchanged. It is assumed that in all Italic dialects they became -*t* and -*d*. these remain in Oscan; in Umbrian -*t* remains (but the spelling varies, and we sometimes find -*t* and sometimes nothing, just as happens with other final consonants), while -*d* is dropt; in Latin, -*t* became the only ending, although instances of -*d* are found in old inscriptions. But an explanation has yet to be found why the -*i* of -*ti* (as of -*nti* in the 3rd plural) has disappeared without leaving a single trace. Compare I § 655. 7 p. 504.

(1) -*t* representing Idg. -*ti* Lat. *es-t* Umbr. *est* Osc. *est* 1st. Lat. *agi-t ama-t*. Umbr. *tišit* 'decet' *trebei-t* 'versatur' *habe habe* 'habet'; Osc. *faama-t* 'habitat' *stai-t* 'stat', Marruc. *fere-t* 'iért', Vestin. *dide-t* 'dat'.

(2) -*d* representing Idg. -*t* Thematic Preterite (§ 867 p. 414 f.): Lat. inser. *vhevhake-d* 'fecit' *fece-d*; Umbr. *řeře* Osc. *dede-d* 'dedit' Osc. *kúm-bene-d* 'convēnit' *aamanaffe-d* 'mandavit' (§ 874 p. 422) Optat. Lat. inser. *sie-d*; Umbr. *si si -sei* 'sit', Osc. *da-di-d* 'dedat' Marruc. *-si* 'sit'. Long-vowel Conj. (cp. Skr. *bhārā-t*, O.Ir. -*ar-ema* § 997 2). Umbr. *fašia* 'faciat' *kuraia* 'curet' Osc. *herua-d* 'velit', Umbr. *heriei* 'velit' Osc. *deuui-d* 'iuret' Osc. *fusi-d* 'foret'; Osc. *tadait* like Skr. *bhārā-ti*, and Lat. *mitat* in the Duenos inser., beside *sied feced* (unless we should read with Conway, Amer. Journ. Phil. x 452, *mita(n)t*).

In Latin -*t* early becomes the sole ending, *fui-t amā-bat sie-t si-t*, like -*nt* in the 3rd pl. Something may be ascribed to sentence-position, which would sometimes cause a change of -*d* to -*t* (e. g. *fuii tum* for *fuid tum*).

§ 997. Keltic.

(1) Idg. -*ti*, whose vowel disappeared by I § 657. 1

p. 506 f O Ir. *is* 'is' for **es-ti* (I § 516 p. 377) *berid* 'fert' for **bere-ti* *cair'ul* 'amat' O Bret *crihot* 'vibrat' for *-ā-ti*

(2) Idg. *-t* dropt (I § 657 9 p 509) *co-tē* 'donec veniat' for **t(o)-mcs-t* (§ 826 p. 364) *no beu* 'fert' for **bere-ti*, *no chara* 'loves' for **carā-t*, *hnn-glen* for **-gli-na-t* (cp absol *glenaid* 'remains hanging' for **gli-na-ti*). Conj. *tēs tēs* 'eat' for **steiks-e-t*, *-aur-ema* 'suscipiat' for **-emā-t*, *ro-chara* 'amet' for **carā-t*

(3) Idg. *-e* *ro cechuun* 'cecinit' for **ce-can-e* (I § 657 1 p. 505 f .

§ 998 Germanic

(1) *-ti*. Goth. O.H.G. *is-t* After sonants, liquids and nasals pr Germ. *-þi* or *-ði* according to the position of the word accent (I § 530 p 386). Gothic has only *-þ*, which may represent both *-þ(i)* and *-ð(i)* (I § 660 5 p. 516). c g *trudþ* 'steps' Class II *B* like Skr *tudā-ti*, *bairþ* 'fert' = Skr *bhāratī*. West Germanic has both forms, O.H.G. using *-t* = pr. Germ. *-ði* always, whilst A.S. has usually *-ð* = pr. Germ. *-þi*; O.H.G. *biri-t* *hevi-t* and the like (§ 720 p 251) are regular and *tuo-t* analogical, A.S. *dēð ðiȝe-ð* (loc cit.) regular and *bire-ð* analogical

(2) *-t* dropt in all Germanic dialects (I § 659. 6 p 513) Goth. *ī-dđja* 'he went' Skr. *ā-yā-t*. Goth. *nasida* O.H.G. *nerita* 'he preserved' Optative Goth. *bairā* O.I.E.G. *beir* pr. Germ. **bēra-ð*, Goth. *vairþi* O.H.G. *wurti* 'he would become' pr Germ. **yurði-þ*.

(3) *-e*, pr Germ. *-i* in the Perfect Goth. *skai-skaiþ* O.H.G. *sciad* 'he separated': Skr. *ci-chēda*. In Gothic *-i* disappeared by universal rule. O.H.G. *was nam* and the like follow the lead of *bant* etc. (I § 661. 2 p. 517). That the lost vowel had *i*-quality is still indicated, according to W. van Helten (P.-B. Beitr. xiv 282 f.), in the *ē* of words like O Fris. *wēt* 'he knows' = Goth. *vait*, which is due to mutation.

§ 999. Balto-Slavonic. *-e* (Perfect) is wanting.

(1) *-ti* in Baltic occurs only with a few unthematic stems,

in Old Russian both with these and with the thematic Lith. *ēs-ti ēst* Pruss. *ast* (*astits* = *asti tas* 'est hic') O.C.Sl. (Russ.) *jes-tŭ* 'is'. Lith. *ēi-ti eīt* Lett. *i-t* 'goes' Pruss. *ēit*. Lith. *dū'sti* reflex. *dū'sti-s* O.C.Sl. (Russ.) *dasŭ* 'dat'. O.C.Sl. (Russ.) *bere-tŭ* Skr. *bhāra-ti*.

(2) *-t* dropt in both branches (I § 663.3 p. 521). O.C.Sl. aor *veze*: Skr. *vāha-t*, *s*-aorist *-ē* 'ate' for **ēts-t* (1st sing. *-ēstŭ*). Lith. injunctive used for indic. pres. and preterite: *sāko* 'says' *būvo* 'was', *tūrū* 'has'. Optative Lith. *te-vežē* O.C.Sl. *vezi* Skr. *vāhē-t*. Another example is Lith. *vėža* 'velut' for **veža-t*. The *a* of this form, and of the 2nd pl *vėža-te* and the 2nd dual *vėža-ta*, came in from the 1st pl *vėža-me* and displaced *e*, this levelling was helped by present stems which had *i* all through, and those which had *o* in the plural, dual, and 3rd singular (*tūrū-me* etc., *sāko-me* etc.), cp O.H.G. Alemann. 2nd pl *bera-t*, § 1015

In Baltic the 3rd singular of all verbs served also for 3rd plural and 3rd dual. According to J. Schmidt (Kuhn's Zeitschr. xxv 595), the form *yŭā* 'est' (from the *√* of Skr. *īr-tē*, § 497 p. 57) was originally a substantive used predicatively ('existentia'), which did for all numbers, when this idiom became familiar, the 3rd singular of real verbs got to be used for all numbers alike. To my mind it seems likelier that the idiom is derived from that idiom of proethnic speech which allowed a neuter plural or dual subject to have a verb in the singular (cp Homer's *δοῦρα σέσηπε* and *ὄσσος δεδήει*): this rule held in proethnic Baltic, and led by and by to using of the masculine or feminine plural in the same way.

In Lithuanian and Prussian, another ending besides these is found, namely *-ai*. Present Lith. *pa-vystai* 'withers' = *pa-výst(a)* and conjunctive (see § 909.3 a p. 457) *te-lystai* 'let him grow haggard' = *te-lýst(a)*, Pruss. *swintmai* 'he sanctifies' = *swintma* (also *-ei -e* instead of *-ai*) *turrai* 'has' = *turri s*-Future Lith. *su-gausai* 'he will or must get' = *su-gaũs*, *turesgi* 'he will or must have', in Prussian always used as conjunctive, as *boũsai* 'be hē' *dāsai* 'let him give' (also *-ei* or

-e instead of -ai). All these forms with -ai can be used for the plural. I regard -ai as something originally independent which has attached itself to the verb, the same which appears in the nom. sing. *tasaĩ* as compared with *tàs* (III § 414 p. 336). Perhaps, however, it was not -ai but -sai (see *loc cit.*).¹⁾ In this case we must assume that it was first added to the future, which seems to have ended with -s = -s-t in proethnic Baltic (injunctive of the s-aorist), cp. § 828 p. 365 f.; and after the double s was thinned (**būs-sai* becoming **būsai*), -ai was mentally abstracted and then added to the present.

In Old Bulgarian we find instead of -tŭ the ending -tŭ i. e. -t + particle u (§ 909 p. 457), e. g. O.Bulg. *jestŭ beretŭ*, cp. 3rd pl. *satŭ beratŭ*. Perhaps proethnic Slavonic had *jestŭ* and *beret(ŭ)* corresponding to Lith. *ėsti* and *vėža*, and levelling took different directions in the dialects

In Old Bulgarian -tŭ spread from the present to the aorist, and thus we have *pri-jetŭ* instead of -ję; these aorist forms then came to be used for the 2nd singular. See § 830 p. 367.

1ST PERSON PLURAL.

§ 1000. Proethnic Indo-Germanic. The different languages show a vast number of endings, the original distribution of which can only be partly made out. Judging from Sanskrit, with its primary -masi -mas, and secondary and perfect -ma; from Old Irish, with -mu -me in absolute flexion, -m in conjunct; and from Old High German, whose -mēs properly belonged to the indic. present (with -m in indic. preterite and the optative), we should regard the forms with a characteristic s as being the primary of proethnic speech. Whether the vocalic suffixes and those ending in a nasal

1) This -sai may be identified with the Goth. *sai* O.H.G. *sē*, which Osthoff connects with Skr. *sēd* = *sā id* 'that same' (P.-B., Beitr. viii 311).

(such as Lith. *-me* and Gr. *-μεν*) represent Idg. secondary and perfect suffixes respectively, is not clear.

(1) Primary Forms.

(a) *-mēs -mos*. Perhaps originally *-mēs* e. g. **i-mēs 'imus'*, but *-mos* e. g. **bhéro-mos 'ferimus'*, cp. III § 228 p. 111 f. on the endings of the gen.-abl. sing. *-es* and *-os*. Skr. *i-más bhārā-mas*, Gr. Dor. *ἱ-μες φέρο-μες*, Lat. *ī-mus feri-mus*, O.H.G. *tuo-mēs bera-mēs*. Perhaps we should add O.Ir. *do-bera-m* (for **-mos*), Czech *js-me nese-me* (for **-mes*) Serv. *jes-mo plete-mo* (for **-mos*).

(b) *-mesi -mosi*, possibly for *-mes -mos* extended on the analogy of the other primary endings in *-i*. Skr. Ved. *s-māsi bhārā-masi*. O.Ir. *ammi 'sumus'* for **esmesi* or **s-es-mesi*, *berme* for **beiom* **beromesi*, but phonetic law would permit us to assume for this language **-mēsi* (cp above O.H.G. *-mēs*)

(2) Secondary or Perfect forms.

(a) *-mē -mō* Skr. *á-bharā-ma bhārē-ma* perf. *vul-má*; Ved. also *-mā*. Osc. *manafu-m* comes in too, if it is 1st pl. ('mandavimus'), see § 874 p. 422. Goth. *vitum* O.H.G. *wizzum*, opt. Goth. *bairái-mu vitei-mu* (for **-mē* or **-mō*). Lith. reflex. *sùko-me-s*, with variant *sùko-me*. Perhaps also O.Ir. *do-bera-m* (for **-mo*), Czech *js-me nese-me* Serv. *jes-mo plete-mo*.

(b) **-mem -mom* or *-men -mon*.¹⁾ Gr. *ἰ-φέρο-μεν φέρο-μεν ἰδ-μεν*, O.C.Sl. aor *neso-mŭ*. Perhaps also O.Ir. *do-bera-m* (for **-mom* **-mon*), but there is no trace of a final nasal. O.C.Sl. *neso-my* may be derived from *-mōm -mōn*.

§ 1001. It is a difficult question how far the *-m-* of our ending, and likewise that of the middle ending Skr. *-mahē* Gr. *-μεθα*, had a sonant pronunciation (*-mm-*) in the parent language.

1) *-mem -mom* appear to deserve the preference to judge from Skr. *-tam* beside Lith. *-ta* O.C.Sl. *-ta* in the 2nd dual (§ 1031), and Skr. *-tām* beside O.C.Sl. *-te -ta* in the 3rd dual (§§ 1038 and 1040)

The following are cited from Avestic by Bartholomae (Kuhn's Zeitschr. xxix 273 ff.). 1st pl. aor. *jun-ama* from √ *gem-* 'go', 1st pl. pres. *hušc-amaidē* beside 3rd sing act *hi-šax-ti* (§ 540 p. 101), opt *jam-y-ama* (§ 941 p. 486). For the Perf. examples are Avest. *-ama* in *daid̥y-ama*, Gr. *-αμεν* Goth. *-um* Lat. *-imus* O.Ir. *-ammar*, see § 844 p. 386. Lastly, for the Sigmatic aorist, Gr. *-σαμεν -σαμεθα* Lat. *-simus*, see § 820 p. 356, § 823 p. 361.

§ 1002. Aryan

(1) Primary *-mas* and *-masi*. Both are kept in Sanskrit, but in Iranian only the latter is found. Skr. *s-mās s-māsi* Avest. *mahi* O.Pers. *a-mahy* 'sumus'. Skr. *bhārā-mas -masi* Avest. *barā-mahi* O.Pers. *paḥyā-mahy* ('dicimur').

(2) Secondary and Perfect *-ma*, whose Vedic variant *-mā* may be compared with Goth. *-ma* Lith. *-me(-s)*. Skr. *á-dhā-ma* Avest. Gath. *dā-mā* from √ *dhē-* 'to place', Skr. *ú-kar-ma* O.Pers. *a-kū-mā* from √ *ger-* 'make'; Avest. *jin-ama* (§ 1001). Opt. Skr. *syā-ma* Avest. *x'yā-ma jam-y-ama* (§ 1001), Skr. *bhārē-ma* Avest. *barae-ma*. Further, the Aryan conjunctive always has *-ma*, by which the ind. and conj. pres. of thematic stems were distinguished. Skr. *bhārā-ma* Avest. *barā-ma* Perfect. *śu-śru-mā su-sru-ma* from √ *h̥ley-* 'hear', Avest. *daid̥y-ama* (§ 1001).

As in other languages, so in Sanskrit, the difference of primary and secondary endings was not strictly kept in the later language, thus we have in the Mahā-Bhārata imperf. *a-paśyāmas* 'we saw' and pres. *paśyāma* 'we see', and similarly 1st dual *syāvas* instead of *syāva* 'we both would be'.

§ 1003. Armenian. The ending of the indic. present suffix *-mē* is not clear, examples are *ta-mē* 'damus' *bere-mē* 'ferimus'; Bugge (Beitr. zur etym. Erl. der arm. Spr., Christiania 1889, p. 44) derives *-mē* from *-mes + v* (the particle *u*), cp. III § 313 p. 212 on the case-suffix *-ē* in *dsterē meē* etc. Still more obscure is the *-ē* of other tenses, as of aor. *tuaē* 'they gave'.

Remark. In explaining the endings of the 1st and 2nd plural (§ 1011) we must not forget the possibility of a personal pronoun being affixt, op. Mod.Cymr. 1st pl. *carwn* Alban. 1st pl. *jena* § 1006. 2, O.Ir. 2nd pl. *adib* (§ 506 p. 72 f). In considering the -*te* of the 2nd plural, where *z* seems to come from *t* for -*te*, we must also remember that the 2nd pl. may have imitated the ending of the 1st plural, op. O.Ir. *berth* Lith. *sūkate-s* §§ 1014, 1016 Compare Hubsohmann, Kuhn's Zeitschr. xxiix 12

§ 1004. Greek. In Doric, -*μεν* (primary) becomes universal E. g. *φέρο-μεν* *ἴω-μεν* *ἐ-στάσαμεν* *ἀπ-εστάλουμεν* Elsewhere -*μεν* (secondary), as *γέρο-μεν* etc

• § 1005. Italic. Latin has always -*mus* for *-*mos* (primary), as *t-mus* *agi-mus* *sī-mus* *momordimus*. Examples of this person in the other Italic dialects are wanting, unless indeed Osc. *manafum* is 1st plural (see § 1000 2 a p. 535).

§ 1006. Celtic.

(1) Primary O Ir. -*mi* for *-*mesi* (or -*mēsi*) *ammi* 'sumus' for **esmesi* or **s-esmesi* (§ 506 p. 72 f), *guidm* we beg' (1st sing. -*guidiu*). -*mi* became -*me* when the preceding syllable had no palatal vowel (1st and 2nd conjugations), thus *berme* for **bero-mi* **bero-mesi*, *carme* for *carā-mi* **carā-mesi*. Then comes confusion of various kinds; *guidme* beside *guidmī*, and *tiagmi* beside *tiagme*

(2) Secondary O Ir. -*m* for *-*mo* or *-*mos*, hardly for **-mōm* **-mon* (§ 1000 1 a, 2 a and b., p. 535) Indic. pres. *do-berame*, *no charam*, *do-lēcem*, and so in the *ā*-conjunctive. -*beram* -*caram*.

The primary ending -*mi*, as the frequent spelling -*mmi* -*mmē* shows, had a hard, not a spirant *m*. This was irregular in forms with orig. vowel before the personal ending, and is due to the analogy of *ammi*, where *mm* = *sm*.¹⁾ But Cymric shows -*wn* in the pres indicative, as *carwn* ('we will love'),

1) On the same principle, we find in Pali *dadamhu* following *amha* for *asma* 'sumus', Prakrit *citthamha* -*mho* following *amha* -*mho*; and in Prakrit there is a 1st sing. *yacchamhi* instead of *yacchāmi*. As regards the 1st plural something may be put down to the influence of the *s*-aorist ending (Skr. -*s-ma*), cp. Pali *apacāmhā* beside *apacimhā* (E Kuhn, Beitr zur Pali-Gramm., 109; Torp, Die Flexion des Pāli, 47).

1. e. *-uf* + the personal pronoun *n*,-¹⁾ and therefore had the regular spirant *m*; however, *ym* 'sumus' has hard *m*, for *sm*

Of the secondary ending *-m* the reverse is true *-m* in O.l.r. *do-beram* and the like is never written *-mm*, and therefore was spirant. Cymric however has *-m*, not *-f*, except in the indic present; as conj. *carom*. As regards this Cymric *-m* Thurneysen writes: "It is possible that other forms with *-sm-* (*s*-aorist and injunctive) may have had something to do with the matter. There are many traces of *s*-forms in British dialects, which have not yet been properly explained".

§ 1007. Germanic

(1) O.H.G. *-mēs* = Idg. **-mēs* must, as the breathed *-s* shews, have originally belonged to the pr. Germ. unthematic present stems (cp. *ga-mēs*). It very soon spread to the hortative Injunctive, as *bera-mēs* (with variant *bera-m* like Goth. *baira-m*, see § 909 p. 458), and then to the Indic. preterite, *bārumēs*, and then to the Optative, *bārīmēs*. Compare Braune, *Ahd Gramm* ² pp. 223 f., and the works there cited.

(2) Goth. *-m* = Idg. *-me* or *-mo* in *vitum bērum baira-m*. Goth. *-ma* = Idg. *-mē* or *-mō* in the optative: *bairai-ma* *bērei-ma*. The West-Germ. *-m*, O.H.G. *wizzum bārum bera-m* *berē-m* *bārī-m*, may be equivalent either to *-m* or to *-ma* in Gothic (I § 661.2 pp. 517 ff.).

§ 1008. Balto-Slavonic.

Lith. *-mė* = Idg. *-mē* (§ 1002.2. a) before the reflexive *-si* and *-s*: *sūko-me-s* *sūka-me-s*. The *-me* of *sūko-me* *sūka-me* *ei-mė* *eamus* *ei-me* 'imus' may come from *-mē* by I § 664.3 p. 523. Perhaps however Idg. **-me* and **-mē* have run together into *-me*. The suffixes *-ma* *-mo-s* found in a few instances as variants of *-me* and *-mē-s* (Bezzenger, in his *Beitrage*, II 268), and Lett. *ei-ma* 'we go' and 'let us go' are a re-formation in agreement with the dual *-va* *-vo-s* (§ 1030);

1) The personal pronoun is added in this way in the Albanian dialect of Škodra, e g. *jena* 'sumus' instead of *jemi*. See G. Meyer, *M. Hertz zum 70 Geburtstag*, 1888, p. 89.

so too in the 2nd plural there is contamination with dual forms (§ 1016). Lett. *-mī(-s)* is to be connected with Pruss. *-mai* (*as-mai* 'we are' *turri-mai* 'we owe, should'), as also 2nd pl. *-tī(-s)* with Pruss. *-tai -tei -ti* (*as-tai es-tei as-ti* 'ye are' *drucō-tai* 'ye believe' *turri-ti* 'ye should'): the diphthong comes from the 1st and 2nd singular (§ 983 p. 522, § 991 p. 528).

The following endings may be regarded as proethnic Slavonic

(1) *-me* = Idg. *-mes* or *-me*. Mod Bulg. *sme* 'sumus' aor. *nesoh-me* Little-Russ dial (in the Carpathians) *vydy-me*. Czech *js-me* 'sumus' *jime* 'edimus' *nese-me* opt. *nesme*.

(2) *-mo* = Idg. *-mos* or *-mo*. Little-Russ. with the ind. present in *-mī*, *ješ-mo jumo* Serv. and Mod.Sloven. also in other stems. Serv *jes-mo ijemo* Mod.Slov. *s-mo jěmo*, Serv. and Mod Slov. *plete-mo* opt *pleti-mo*

(3) *-mŭ* = Idg. *-mom* or *-mon* In O.C.Sl. this is the usual ending. *jes-mŭ damŭ nese-mŭ* aor. *neso-mŭ* opt *nesě-mŭ dadi-mŭ*. So in Great-Russ *nese-m dadi-m* 'damus'; Little-Russ. *nese-m* opt. *neši-m*; Pol. *nieśie-m* (see below), Czech aor. *nesecho-m* imperf *nesjěcho-m*.

(4) *-my* either from *-mōm* or *-mōn* (I § 92 p. 86 f.), or else modelled after *my* 'we' (cp. 1st dual *-vě*, as *jes-vě*, with *vě* 'we both', § 1030). O.Bulg e g. *věmy* beside *věmŭ*, *vidi-my* beside *vidi-mŭ*. Pol. *wiemy*, *nieśiemy* beside *nieśie-m*. East-Sorb. and Mod.Sorb. *věmy*

It is uncertain how these endings were distributed in proethnic Slavonic. As regards *-mo* it should be observed that the accents justify an inference that it at first belonged, as it still does in Little-Russian, only to the indic. Present of verbs in *-mī*, and that it is only their analogy which produced Serv. *plete-mo* etc. The forms we find in modern dialects have been often affected by the fact that *-mŭ* ran into one with the *-mī* of the 1st singular; hence in Polish while *nieśiem* exists beside *nieśiemy* (1st sing. *nieśę*), we have only *wiemy* (1st sing. *wiem*) and *działamy* (1st sing. *działam*).

Thematic O.C.Sl. pres. *nese-mŭ nese-vě* as against aor. *nese-mŭ nese-vě*. The former follow the analogy of *ŕo*-stems such as *znaje-mŭ -vě*, where *e* is regular for *o* (I § 84 p. 80). In the aorist *o* remains, because there were no *ŕo*-stems in the aorist.

2ND PERSON PLURAL.

§ 1009. Proethnic Indo-Germanic. Only in Aryan do we see a pair of endings, one primary and the other secondary, Skt. *-tha* and *-ta* (cp. 2nd dual *-thus* and *-tam*). All the forms of European languages can be derived from the single one Idg. *-te*. Still it must be admitted that much darkness still hangs over the tenues aspiratae in European languages (cp. I § 553 pp. 405 ff., II § 81 Rem. 2 p. 243, Bartholomae Stud. Idg. Spr. i. 44).

Again Aryan, and Aryan alone, shows a special perfect ending, *-a*, which may be related to the Gr. *-τε* as Skt. *-ē* to Gr. *-ται* in the 3rd sing. perf. middle, and may possibly be identical with the *a* of the Sanskrit endings 2nd dual *-á-thur* 3rd dual *-á-tu* (§ 1038).

(1) Primary Skt. *-tha* Gr. *-τε* etc. Skt. *s-thá* Gr. *ἔσ-τε* Lith. *ēs-te* O.C.Sl. *jes-te* Skt. *bhára-tha* Gr. *πέποι-τε* O.Ir. *do-beru-d* Goth. *bairu-þ* Lith. *vėža-te* O.C.Sl. *bere-te*

(2) Secondary Skt. *-ta* Gr. *-τε* etc. Pret. Skt. *á-vida-ta* Gr. *ἔιδε-τε* O.C.Sl. (aor.) *nese-te*. Hortative Injunct. Skt. *bhára-ta* Gr. *πέποι-τε* Lat. *agi-te* O.Ir. *beru-d* Goth. *bairu-þ*. s-Aor. Skt. *á-dhā-s-ta* Gr. *ἔδεξα-τε* Lith. (injunct. as fut.) *dė-s-te* O.C.Sl. *dě-s-te* Opt. Skt. *bhárē-ta* Gr. *πέποι-τε* Goth. *bairu-þ* O.C.Sl. *berě-te*

(3) Perfect Skt. *-a* Gr. *-τε* etc. Skt. *vid-á* Gr. *ἴσ-τε* O.Ir. *gegnaid* Goth. *vitu-þ*.

§ 1010. Aryan

(1) Primary ending pr. Ar. *-tha*. Skt. *bhára-tha* Avest. *bara-þa* Skt. *s-thá* Avest. Gath. *s-tā* (cp. *vōistā* = Skt. *vēttha* I § 475 p. 351).

(2) Secondary ending pr. Ar. *-ta*. Skt. *á-bhara-ta* Avest. *bara-ta*. Opt. Skt. *bhárē-ta* Avest. *baraē-ta*.

In Vedic we also meet with *-thana* and *-tana*, the latter very common with hortative forms: e. g. *s-thāna vāda-thana i-tana puni-tāna*. *-na* is a particle, which, if my conjecture be right, is contained in other forms, namely 2nd sing. imper. Avest *baranā* and Skr. *grhānā* (§ 600 p. 143), and which may be akin to the *-ni* of the Aryan 1st sing. conj. in *-āni* (§ 977. 3 p. 518)

(3) Pr Ar *-a* in the Perfect. Skr *ca-kr-ā* (3rd sing. *ca-kār-a* 'he made'), Avest *hanhān-a* from *han-* 'to present, earn' (§ 852 p. 402)

§ 1011. Armenian. All tenses and moods have *-h* final; e. g. *berēk* 'fertis' for **bere-χk*, *alauk* 'molitis', aor *ediē* 'ye placed'. The *χ* of *-χk* appears to be the same as *t* in *-te*, for further discussion refer to the Remark to § 1003, on page 536

§ 1012. Greek Always *-τε* ἐσ-τε ἐρε-τε φέροι-τε ἴστε τετρόφα-τε.

Remark The *-s* of the Perfect forms Hom ind πέποιθε (Aristarchus πέπασθε) imper. ἐγγήγοθε αρωγθε is not the Skr *-tha*, but a middle ending.

§ 1013. Italic. In Latin *-te* only in the hortative Imperjunctive (Imper) *fer-te agi-te*

Elsewhere *-tis es-tis agi-tis agā-tis sūt-is vīdis-tis*. That the relation of *agite* to *age* produced *agitis* beside *agis* (Osthoff. Zeitschr. f. osterr Gymn, 1880, p. 70), is less probable than that *-tis* (earlier **-tes*) is really a dual ending (Skr. *-thas* Goth. *-ts*). Outside the imperative the forms with *-te*, which often elided their vowel, became too much like those of the 3rd singular; and so by the time that dual and plural had got confused and the feeling for the special dual sense of the endings in question was dulled, *-tis* was preferred to *-te* because it was clearer. Of course the relation of *agite* to *age* may have made it easier to use *agitis* as a plural of *agis*. In Lettic also, where as in Latin the dual number was discarded, the 2nd dual *ei-ta* remained in use as a plural form. 'ye go' and imper 'go ye'. Compare further under § 967 p. 509, § 1034 on Umbr. *futu-to* 'estote', and § 1015 on O.H.G. *beret* 'fertis'.

On Pelign. *leze*, which is apparently 2nd plural, see Thurneysen Rhein Mus. XLIII 352.

§ 1014. Keltic. Ir -*d* for -*te* in conjunct inflexion: *do-berid* 'datis', conj. of s-aorist *for-tēsid* 'succurratis, succurretis'. So in the imperative: *berid* 'ferte'.

The absolute forms have -*thi* for their ending (-*the* for -*thi* in the 2nd conjugation, as in 1st pl. -*me* for -*mi*, see § 1006 p. 537); e. g. *ber-thi* for **berethi*, *lēcthi* for **lēcġ-thi*, *carthe* for **carā-thi*; by levelling, *berthe* (with a glance at *berme* too) *lēcthe*. This ending -*thi* is an imitation of -*mi*, as in Lithuanian *sūka-tė-s* imitates *sūka-me-s* (§ 1016).¹) On *adib* 'estis', see § 506 p. 72 f.

§ 1015. As far as the Germanic sound-laws go, either -*the* or -*te* may be taken as the form to start from. The consonant fared precisely like that of the 3rd sing. ending -*ti*, see § 998.1 p. 532 Goth. indic. pres. *bairi-p* perf. *bēru-p* opt. *bairai-p* *bērei-p* like the 3rd sing. pres. *bairi-p*. O.H.G. *ga-sih-t* 'ye behold' (Monsee or Mondsee "Fragments", see Braune Ahd. Gr.² p. 1) perf. *bāru-t* opt. *berē-t* *bārī-t* like 3rd sing. pres. *biri-t*.

In the indic. present O.H.G. originally had -*i* for its thematic vowel; and this remains in *ga-siht* and a few other forms from the authority just cited. Alemannic *bera-ī* with -*a-* following the 1st and 3rd plural (cp. Lith. *vėža-te* § 999.2 p. 533), which served to distinguish 2nd plural from 3rd singular.

The commonest in O.H.G. is the form *beret*. With Kogel (P.-B. Beitr. VIII 138) we may regard this as a dual form, either **bhere-thos* (Skr. *bhādra-thas* Goth. *baira-ts*), or **bhere-tom* (Gr. *φίρε-τον*), or **bhere-tā* (O.C.Sl. *bere-ta*); cp. §§ 1031 ff.

§ 1016. Balto-Slavonic.

Lith. -*te* and -*t*, as *ės-te* *vėža-te* (on -*a-* instead of -*e-*, see § 999.2 p. 533) pret. *vėžė-te*. The ending -*tė-s* in the reflexive

1) Just in the same way **faiz* **diz* became *fastes dītes* in Old French by analogy of *faines* and *dīmes* (Neumann, Zeitschr. für rom. Phil., XIV 581, 584).

follows *-mē-s* beside *-mē* in the 1st pl. (cp. § 1014). The endings *-tō-s*, sometimes found in place of *-tē-s*, and *-ta* in Lett. *ei-ta* 'ye go' or 'go ye', are dual; just as *-ma* and *-mo-s* in the 1st plural of Lith., which sometimes take the place of *-mē* and *-mē-s*, and in Lett. *ei-ma*, have the dual vowel (§ 1008 p. 538 f.). On Lett. *-tī-s* and Pruss. *-tai -tei -ti*, see the same place.

Slavonic: *-te jes-te nese-te* aor. *nese-te dē-s-te* opt. *nesē-te*.

3RD PERSON PLURAL.

§ 1017. Proethnic Indo-Germanic. We here deal with the *nt*-suffix only. On Skr. perf. *vid-úr* and like forms see §§ 1076 f. and 1079

(1) After Consonants *-énti -ént* and *-ṇti -ṇt*, which appear to be related in the same way as *-és* and *-s* of the genitive singular. Compare footnote to page 50.

(a) *-énti* and *-ént*.

Primary *-énti* **s-énti* 'are' Skr. *s-ánti* (Armen. *en*, cp. § 1019), Gr. Dor. *ἐντι* Att *εἰσι*, Umbr. *s-ent* Osc. *s-et s-et*, O.Ir. *it* O Cymr *int*, Goth *s-ind* **d-énti* 'they eat' ✓ *ed-*. Skr. *ad-anti* O.C Sl. (Russ.) *jad-ěti*. **mṛ-n-énti* beside 3rd sing. **mṛ-nā-ti* 'crushes, grinds to dust' (§ 598 p. 141): Skr. *mṛ-n-ánti*. **ṛ-nṇ-énti* beside 3rd sing. **ṛ-néu-ti* 'excites' (§§ 638 f. pp. 176 f.): Skr. *ṛ-nv-ánti*

Secondary *-ént*. **s-ént* Skr. *s-án* *ás-an* (cp. *gm-án* *á-gm-an*), with the particle *u*, *s-ánt-u*, Gr. Dor. *ἦν* for **ḥ(σ)-εν*, O.Bulg. *jad-ět-ū* with the particle *u* (but cp § 1026). Skr. *á-śṛ-ṇ-an*, *á-su-nv-an*. Opt. **s-(i)-ént* 'may they be': Gr. *ἐ-εν* O.Lat. *si-ent*; of the same kind, apparently, is Skr. *duh-ty-án*, see § 941 p. 486, § 951 p. 493

(b) *-ṇti* and *-ṇt*.

Primary *-ṇti*. **dē-d-ṇti* from ✓ *dō-* give': Skr. *dād-ati* O.C.Sl (Russ) *dad-ěti*. In Greek *-ᾶσι* for the Perfect, as *λε-λόγῃ-ᾶσι*

Secondary *-ṇt*. The type **dē-d-ṇt* is preserved in Aryan only as embodied along with the particle *u* in the Skr. *dā-d-at-u*.

In other cases **-at* in Sanskrit is replaced by *-ur* (*á-da-d-ur*), in Avestic by *-an* (*da-d-en*). Another form which comes in place here is the O Bulg. *dad-et-ŭ* 'dant' (but cp. § 1026), and another is O Sax *deu-un* 'they did' from *√dhē-*, if it be a reduplicated imperfect (§ 545 p. 103, § 886 p. 433, § 1025). Then again some forms of the thematic aorist appear to have had *-nt* originally, as we are led to believe by Skt. part. nom. sing. *dhūkṣat* ¹⁾ and so perhaps O.C.Sl. *-s-e*, as *daše*, belongs to the same group, and O.H. *(t) wissun* if it is rightly compared with Gr. *ἴσων* (§ 827 p. 365, § 907 p. 455). Lastly, our suffix should be claimed for the optative **bhéro-nt*, instead of which we have in Skt. *bhārēy-ur* Avest. *baray-en* Gr. *φέρου-εν* Goth. *butrāi-na*.

(2) After Sonants *-nti* and *-nt*.

Primary *-nti* **uē-nti* 'they blow'. Skt. *vānti* Gr. *ἀέεισι*, Armen. *ala-n* 'they grind', Lat. *ple-nt ama-nt*, O.Ir. *carut* 'they love', Goth. *salbō-nd*, O.C.Sl. (Russ.) *imāŋi* 'they have' Long-vowel Conjunctive Avest. *patā-nti* Gr. Dor. *φέρω-ντι* Att. *φέρωσι* **bhéro-nti* 'ferunt'. Skt. *bhāra-nti* Armen. *bere-n* Gr. Dor. *φέρω-ντι* Lat. *feru-nt* O.Ir. *berit* Goth. *baira-nd* O.C.Sl. (Russ.) *beratŭ*.

Secondary *-nt* Gr. *έ-μυε-ν έγνο-ν*, O.Bulg. *imāt-ŭ* 'they have' (with the particle *u*). Long-vowel Conj. Skt. *bhārā-n*, Osc. *deuca-ns* 'dicant' **bhéro-nt*. Skt. *bhāra-n á-bhard-n*, (tr. *φέρω-ν φερό-ν*, O.C.Sl. *ba* for **bhūo-nt* (§ 525 p. 88) aor. *nesq* § 1018. Aryan

(1) After Consonants Idg. *-ēnti -ént* and *-nti -nt*

(a) *-ēnti* and *-ént*

Primary *-ēnti* = pr. Ar. *-ánti*. Skt. *s-ánti* Avest. *h-enti* O.Pers. *h-atuy*. Skt. *y-ánti* Avest. *y-ēinti*. Skt. *grbh-n-ánti* Avest. *ger'u-n-enti* Skt. *yuyj-ánti* Avest. *mer'nc-inti* (I § 94 p. 89) Skt. *hṛ-yv-ánti* Avest. *ker'-nv-anti*.

Secondary *-ént* = pr. Ar. *-ánt*. Skt. *s-án* *ás-an* Avest. *h-en* O.Pers. *ah-a*, Skt. *áy-an* O.Pers. *ay-a*. Aor. Skt. *gm-án*

1) For the 3rd plural of the *s*-Aorist with vowel gradation (§ 811 p. 348 f), it is necessary to assume the ending **-s-ént*.

á-gm-an Avest. *g'm-en*; with *a*-stems of our Classes I and X Sanskrit adopted the ending *-ur*, as *á-sth-ur á-g-ur* from *sthā-* and *gā-*; but in Vedic there remain a few examples of *-an*, as *vy-āsthan* (Bartholomae, Stud. zur idg. Sprachg. I 32 ff., II 64 ff.). Skr. *á-śr-n-an á-yuñj-an á-kr-nv-an*. An Optative form of this kind is apparently Skr. *duhīy-án*; otherwise we have Skr. *s-y-úr* and Avest. *h-yān* = **s-yā-nt*, no. (2).

(b) *-ṇti* and *-ṇt*.

Primary *-ṇti* = pr. Ar. *-ati* Skr. *dá-dh-ati* Avest. Gath. *da-d-anti*, Skr. *sa-śc-ati bí-bhr-ati dávi-dyut-ati*. Cp. part nom. pl. *dá-dh-at-as* II § 126 p. 400. In the Avesta, *-ati* is usually exchanged for *-anti*, which showed the plural mark more clearly, as *da-p-enti* (similarly in the part. *da-d-ant-* instead of **da-d-at-*); cp. mid. *-antē* instead of *-antē* § 1067. 1

Secondary *-ṇt* = pr. Ar. *-at*, which remains in *-at-u* as Skr. *dá-d-atu* 'danto', and also seems to be represented in its unextended shape by four Avestic examples from the Gathas, viz. *da-d-aḥ sa-s-aḥ jē-ger^o-s-aḥ dūdy-aḥ* (Bartholomae, Kuhn's Zeitschr. XXIX 280 ff., 291 f.), but elsewhere it is lost. It should be remembered that whilst *-ati* corresponds to *-anti* and *-nti*, *-at* stood in sharp contrast to *-an* and *-n*, and therefore *-at* did not suit the general types of 3rd pl. in the Aryan verb. In Sanskrit this is replaced by *-ur*, as *á-da-dh-ur á-bi-bhar-ur*,¹⁾ s-aorist *á-mats-ur á-tāriṣ-ur á-yāsiṣ-ur* (cp. § 1017. 1. b), opt. *bhārēy-ur*. But in Avestic we have *-an*, in the same way as we have *-anti* instead of *-ati*: *da-p-en* (cp. *da-p-enti*) opt. *baray-en*.

(2) After Sonants, Idg. *-nti* and *-nt*.

Primary *-nti* Skr. *vā-nti* Avest. *vā-nti*. Skr. *bhāra-nti* Avest. *bara-inti* O Pers. *baratīy*, Skr. *bhārāya-nti* Avest. *baraye-nti*. The long-vowel Conjunctive in Avestic has *-nti* and *-n*, as *patā-nti* and *patān*, but only *-n* in Sanskrit — *pātān*.

Secondary *-nt*. This form retains its *-t* before the particle

¹⁾ Ved. *abibhran* I regard as *a-bi-bhr-a-n*, i. e. as a thematic form (§ 539 p. 99).

u: Skr. *bhāra-ntu* Avest. *bara-ntu* 'ferunto' (§ 909 p. 458). Elsewhere *-n*. Skr. *ā-bhara-n* Avest. *bare-n* O Pers. *a-bara*. The short-vowel conjunctive always has this ending. Skr. *ās-a-n* Avest. *anhen* In place of **a-gā-n* (= Gr. *ἐ-βᾶ-ν*, beside 3rd sing. *ā-gā-t* *ἐ-βῆ*) Sanskrit has *ā-g-ur*, and similarly *ā-y-ur* instead of **a-yā-n* (3rd sing. *ā-yā-t*), answering to the form *ā-dh-ur* = Avest. Gath. *d-ar^o*. But Avest. *dan* beside *d-ar^o* makes us infer such forms as **gan* = *βᾶ-ν* (Idg. **gā-nt*) — *dan* *dā-ma* following **gan* *gā-ma* — as in the optative, beside 1st pl. Gath. *ḡ-yā-mā* was coined 3rd pl. *ḡ-yē-n* = 'late Avestic *h-yān* (compare with this *h-yā-r^o*, also with strong form of optative suffix).

As regards the 3rd pl with *-r* (Skr. *-ur* Avest. *-ar^o* *-ar^oš*), see §§ 1076 f.

§ 1018. ARMENIAN The 3rd plural has *-n* always, this seems to represent a coincidence of *-nti* and *-nt*.

ala-n 'they grind' for **ala-nti*. cp. Lat. *juva-nt. en* 'sunt' for **s-enti*, but this must have been influenced by other forms of the paradigm (*em es* etc.), for by I § 63 p. 50 **in* was to be expected (cp. Bugge, Kuhn's Zeitschr. xxxii 71). *beren* 'ferunt' follows *en* like 1st sing. *berem*: *em* § 978. 1 p. 519

etūn 'they gave', *ediū* 'they placed', cp. Avest. *dā* § 1018. 2 above. But why not **etn* **edn* by I § 651. 1 p. 497?

§ 1020. GREEK

(1) After Consonants Idg. *-énti* *-ént* and *-nti* *-nt*

(a) *-énti* and *-ént*.

Primary *-énti* Dor. *ἐντι* Att. *εἶσι* instead of **ἐντι* = Idg. **s-énti* with smooth breathing following *εἰσι* etc. 1)

Secondary *-ént* Doric and other dialects *ἦν* 'erant' for **ḡ(σ)-εν* Skr. *s-ān* *ās-an*; cp. § 502 p. 65 on the 3rd sing *ἦεν* *ἦν* 2nd-Optative *εἶ-εν* *εἶδεῖ-εν* *τιθεῖ-εν*, O.Lat. *si-ent*; on El. *συν-έαν* refer to § 944 p. 487.

(b) *-nti* and *-nt*.

Primary *-nti* = Gr. *-ᾶτι*. Instead of **ἵστ-ατι* **τιθ-ατι*

1) *εἶσι* 'eunt' in Theognis 716 is too uncertain to make it a ground for assuming pr Gr **k-εντι* = Skr. *ḡ-anti*. See Osthoff, *M. U.* iv 288 f

**δίδο-ατι* (Skr. *bibhr-ati dādḥ-ati*) we find (Dor.) *ἴστα-ντι τιθε-ντι δίδο-ντι*, as in (2). But *-ατι* is preserved in the perfect, as Dor. *ἔθωκ-ατι* (Hesych.), Phoc. *ἱερητεύκ-ατι* Hom. *λε-λόγγ-ασι*, and I may suggest that this ending was taken from reduplicated present stems (cp. § 555 p. 108).

Secondary *-ητ* = Gr. *-α* is lost; all examples of secondary 3rd pl. took *-ν* *ε-ι-θε-ν* *έ-δ-δο-ν* like *τι-θε-ντι*. Similarly **Φεῖπ-α(τ)* 'they said' = **μέ-μψ-ητ* gave way to *Φεῖπαν*, thus following no. 2 (§ 557 p. 109). Again, *-αν* got into the *s-aorist*, where originally either *-ént* (with roots that had gradation), or *-ητ*, seems to have been the ending; e. g. *ἔσ-αν* *ῥ-δεξ-αν* (instead of **Φισσ-εν* **ῥ-δεξ-εν*?) **Φειδε-αν* (instead of **Φειδε-ατ*); on the last see § 1021. The *οἰ-*optative took over the ending of the *χῆ-*optative *φέρου-εν* instead of **φέροκ-α* following *εἶεν* (El. *-οιαν*, e. g. *παρ-βαίνοιαν*, seems to have arisen by regular change from *-οιεν* as *συν-έαν* *ἐπι-θεῖαν* from **-εαν* *-θαεν*); side by side with which Delphic has *φέρου-ν*, analogical like *μυδ* *φέρου-ντο* (§ 1068).

(2) After Sonants Idg. *-nti* and *-nt*.

Primary *-nti*. *αεῖσι* 'they blow' for **ἄφ-η-ντι*: Skr. *uḍ-nti*; Lesb. *φιλεισι* 'they love' *δίψαισι* 'they thirst': Lat *ple-nt uide-nt jura-nt*. Conj. Dor. *φέρω-ντι* Att. *φέρουσι* (§ 923 p. 471). Dor El. N.-W. Gr. *φέρω-ντι* Att. *φέρουσι*.

Secondary *-nt* = Gr. *-ν*. *ε-δρᾶ-ν* *ε-τλᾶ-ν* *ἔ-γνο-ν* *έ-μυγε-ν* *έ-γγνωσθε-ν* for **ἔ-δρα-ντ* etc., whence also *ε-φῦ-ν*.

The vowel before the personal ending is sometimes long instead of short. The reason is undecided. Examples are Hom. *μῑάνθην* Cret. *διελέγην* Hom. *εἰπῶν*

Remark. In Morph. Unt 1 72 f, I assumed in agreement with G. Meyer and others that the long vowel was taken from other forms of the paradigm, as for instance it must be explained in *πλήντο δηνται* and other like them. Solmsen now tries to make out a case for believing that *-ην* *-ων* etc arose at the sentence-end, and that *ἔλεγεν* replaced the regular in-sentence form **ἔλεγες* i on the analogy of *ἔλέγην* (Bezz Beitr. xvii 329 ff.).

These endings *-ντι* and *-ν* spread to all stems with

gradation that ended in *-ā*, *-ē*, or *-ō*. *τι-θε-ντι* *ε-τι-θε-ν* *ε-θε-ν*), *δι-δο-ντι* *ε-δι-δο-ν* *ε-δο-ν* (cp 1. b) Dor. *φα-ντι* Att. *φασι*, *φά-ν* *δαμνῶσι* (*δαμνῶσι*) for **δαμ-να-ντι* instead of **δαμ-ν-εντι*. By analogy *ρήγγῶσι* (*ρήγγῶσι*) for **ρῳγγ-νν-ντι* instead of **ρῳγγ-ν-εντι*.

§ 1021. The ending *-αν*, which developed first in Greek (§ 1020. 1. b), spread widely and was the model for many innovations.

(1) *-αν* instead of *-εν* and instead of *-α* became usual in the Indicative of stems which did not end in *-ā*, *-ē*, *-ō*. Some have been already mentioned *εἴπ-αν*, *ἴσ-αν* *ἐ-διδε-αν* **φειδε-αν* (by analogy, the ind. perf. *γέ-γον-αν* § 844 p. 386). So Boeot *παρ-εἶαν* for **-η(α)-αν* (I § 72 p. 63) from *✓es-* 'to be', Hom. Aeol. *ἔχεν-αν* (§ 504 p. 67 f) and others. Also opt. *δεξιέσιν* instead of **δεξε-εν* as we should expect (§ 144 p. 489).

In the tendency which exchanged *-εν* for *-αν* the middle ending *-ατο* may have had some influence, e. g. in *ἔχεν-αν* (instead of **έ-ν-αν*), beside which there once was a 3rd pl middle **έ-χν-ατο* (cp. 3rd sing *έ-χν-ατο*)

That *-εν* remains in the Opt., as *τιθεῖ-εν*, must be put down to the strong stem *τιθειη-* (cp. *έμμεν* : *έμμεν-*, *εἰθεν* : *εἰθειη-*). Then *τιθεῖ-εν* propped up *φεροι-εν* despite the middle *φεροί-ατο*.

(2) **η-αν* 'erant' (Boeot. *παρ-εἶαν*) under the influence of *ησ-τε* *ησ-τον* *ησ-την* became *ησ-αν*, which may be compared with *ισ-μὲν* (§ 502 p. 65). Similarly *φειδεσαν* *ῥηδεσαν* depend upon a lost **φειδεσ-τε* (§ 836 p. 372); the form was once **φειδε-αν* (cp. § 1020.1 b). Then the ending *-σαν* became familiar, and was detached as a type, beginning partly with these, and partly with *σ*-aorists of the form *ἔπηξαν* (to whose system once belonged **ἔπαμμεν* **επαμμεν*, see § 820 p. 357); examples are *ε-φα-σαν* *ε-τίθε-σαν* *ε-θε-σαν* *ε-γνώ-σαν* *ε-μίγη-σαν* *ε-διώσθη-σαν* (Hellenistic also *ελάβουσιν* *εἵπασαν* and the like),

1) Although we must assume Idg. **dh-ént* **é-dh-ent*, we can hardly venture to say that the Greek form is derived straight from this ground-form.

plpf. ἔ-στα-σαν, opt. εἴη-σαν, imper. ἔστω-σαν. The wider use of -σαν was assisted by a wish to make the number of syllables the same in 1st 2nd and 3rd plural (ἔφασαν : ἔφαμεν ἔφατε).

(3) On the analogy of ἵστα-ν to ἵστα-ντι, ἔ-τιθε-ν to τίθε-ντι, ἔ-διδό-ν to δίδο-ντι, a primary -αντι sprang up as complement to -αν. Beside *ἦαν 'erant' then stands the pres. Ion. ἑᾶσι; we also have ἑᾶσι 'eunt', ῥηγνύ-ᾱσι. Beside ἵσαν, the pres. (perf.) ἵσασσι ἵᾶσι 'sciunt' Dor. ἵσαντι (§ 863 p 411). Also perf. δε-δί-ᾱσι τε-τεράφ-ᾱσι Dor. τε-θέκ-αντι.

* Doubtless something is due to the analogy of the middle -αται, as ῥηγνύ-ᾱσι : *ῥηγνύ-αται (like εἰρί-αται § 1068.1 a), τετεράφ-ᾱσι . τετεράφ-αται. For the Perfect cp also the ending -ᾱτι, § 1020.1 b

(4) Following ἱ-ᾱσι beside ἱ-μεν, ῥηγνύ-ᾱσι beside ῥηγνύ-μεν, δεδί-ᾱσι beside δεδί-μεν sprang up τίθε-ᾱσι δίδό-ᾱσι *ἵστα-ᾱσι ἵσταῖσι as 3rd pl. to τίθε-μεν δίδο-μεν ἵστα-μεν, Hom βεβᾶ-ᾱσι Hom. Att. *ἑσταῖ-ᾱσι¹⁾ ἑσταῖσι to βέβα-μεν ἑστα-μεν, Boeot. δεδό-ανθι (on the θ see § 1068). Similarly Boeot. ὄν-έθειαν (εθιαν εθιαν), by which form the number of syllables in the 3rd plural was made to agree with the 1st and 2nd plural (as with -σαν, see no. 2. above)

• Remark Thess imperf ἐν-εφανίσσεν aor ἑδόσκειν ἂν-εθελάν ἐτάξαν are not yet properly explained. If their -εν -ιν = pr.Gr. -εν, their model must have been *ἦ-εν 'erant' (§ 1020.1. a) εἰ-εν φέροι-εν; if again -εν (-ιν) is regular in Thessalian for -αν (Prellwitz, De dial Thess., 9), they fall into line with Boeot. ἔθε-αν mentioned above Solmsen conjectures that the endings -ον -αν were pronounced -ονη -ανη, to get an equal number of syllables with the 1st and 2nd plural, and that -σεν -αεν -αιν are various attempts to write these sounds (Bezz Beitr. xvii 336).

Late Greek new forms in the 3rd pl are treated by Buresoh in the Rhein. Mus., xLvi 193 ff

§ 1022. Italic. • In Umbro-Samnitic the endings *-nti and *-nt become -nt and -ns respectively, and are thus kept distinct. But in Latin the primary ending -nt was made universal in

¹⁾ This uncontracted form is wanting in Epic, because it did not suit the dactylic metre.

prehistoric times in the same way, though earlier, as the primary *-i* can be seen before our eyes usurping the place of the secondary *-d* (§ 996 p. 531). The form *quotiens* Skr. *ktyat* (III § 225 p. 106) makes it probable that Latin once had Umbr.-Samn. *-ns* = Idg. **-nt*.

The complete disappearance of *-i* from *-nti* in Italic is remarkable; the same thing is seen with the ending *-ti* (§ 996 p. 531).

Along with *-ns* Latin must once have had a sentence doublet *-n*, if Johansson is right in saying that O.Lat. *dañunt* is really **dan* + the ending of *legunt* which it took by analogy (Akadem afhandl til Prof. S. Bugge, pp. 29 ff), compare § 1023 on *sēder-unt*, and the O.H.G. and A.S. *sind-un* instead of *sind*, § 1025. Similarly *ex-plēnunt prōd-ūnunt* would stand for **plen *in* (cp the form *unt* beside *eunt*, formed complementary to *imū* *itis* as *sint* was to *sīmus sīs*, instead of *sient*). The same *-n* may perhaps be the ending of Umbr. *staheren* 'stabunt'.

Remark. I will not pass unmentioned Danielsson's conjecture (in Pauli's *Altital Stud* III 148) that *-ns* originally belonged to the indic perfect only, and that *-s* is the same as we see in Avest *-ar^os* (§ 1077) Compare further Johansson, *Bezz Beitr.* xviii 49.

(1) The post-consonantal Idg. *-ēnti -ēnt* and *-ṇti -ṇt* run together into *-ent(i) -ens* in Italic.

(a) *-ēnti* and *-ēnt*

Primary *-ēnti* = Ital. *-ent(i)*. Umbr. *s-ent* Osc. *set set* 'sunt'.

Secondary *-ēnt* = Ital. *-ens*. Opt. Lat. *si-ent* instead of **si-ens*; new form *sint* following *sī-mus sī-tis*, so also Umbr. *sins sīs* with the secondary ending kept. Lat. *viderint* like *sint*.

(b) *-ṇti* and *-ṇt*.

Primary *-ṇti* = Ital. *-ent(i)*. Since in Umbr.-Samn. the orig. *-o-nt(i)* has disappeared and given place to *-ent(i)* (see below), we may assume as 3rd pl. to *di-d-e-t* 'dat' (§ 553 p. 107) the form **dident*, which would be a parallel to Skr. *dā-d-ati*.

Secondary *-ṇt* = Ital. *-ens* seems to be lost.

(2) After Sonants *-nti* or *-nt*.

Primary *-nti* Ital. *-nt(i)*. Lat. *plē-nt fla-nt vide-nt ama-nt*, Umbr. *furfant* 'februant'. Hence by analogy Lat. *da-nt* like Gr. *ἔδο-ν* § 1020 p. 548, *i-nt* (beside *eu-nt*). Lat. *feru-nt su-nt*: Skr. *bhāra-nti* O.Russ. *satī*. Thematic Conjunctive Lat. *eru-nt*.

Secondary *-nt* = Ital. *-ns*, instead of which Latin has the primary *-nt*. Osc. *fu-fu-ns* 'erant' Lat. *umā-ba-nt*. Conj. Umbr. *darsa-ns darsas* 'dent' Osc. *deica-ns* 'dicant', Lat. *dīca-nt*, Osc. *herri-ns* 'caperent' tribarakatti-ns 'aedificaverint', Lat. *age-nt agere-nt* Also, with *-n* for *-nt*, Lat. *ex-plēn-unt* etc. according to Johansson's explanation, for which see above p. 550.

In Umbr.-Samn often *-ent*, where *-ont* is expected. Osc. *fiiet* 'fiunt'. Thematic Conjunct of the *s*-Aor. Umbr. *furent* 'erunt' Osc. *censazet* 'censebunt' (§ 824 p. 362), and these served as the model for fut. pf Umbr. *benurent* 'vencerint' Osc. tribarakattuset 'aedificaverint' (§ 872 p. 421). Of the same kind are perhaps Umbr. *eitipes* 'decreverunt' Osc. *prúfattens* 'probaverunt', cp. the thematic 3rd sing *prúfatted* (§ 867 p. 416, §§ 872 f pp. 420 ff.) The spread of *-ent* (*-ens*) was probably not due to the solitary form *sent*; probably there also existed **ed-ent* 'they eat' O.Russ. *jad-eti*, forms of the XIIth Present Class in *-n-ent* = Skr. *-n-ánti*, of the XVIIth in *-ny-ent* = Skr. *-nuv-ánti* (*-nuv-ánti*), and again the form **did-ent* = Skr. *dád-ati* (see above, 1 b).

§ 1023. The Perfect in Latin shows the endings *-erunt* *-erunt* and *-ēre*, to which we must add from inscr. *ded-rot ded-ro* C. I. L. i 173, 177, and some other forms which have been gathered by Deecke (De redupl. Lat. lingu. praeterito, pp. 17 f.). Though it is natural enough to derive *-erunt*, beside *-is-tis* *-is-ti*, from **-is-ont(i)* (§ 841 p. 378), still the *r* of these 3rd pl endings is doubtless connected in some part at least with the Skr. *-ur*. Avest. *-ar*, Skr. mnd. *-rē*, and others of like nature (§§ 1076 ff.). With the extension of the *-r*-form by **ont* compare Skr. *-r-anta* *-r-atē* *-r-ata* (on the form *-r-an*,

which looks as though it were most closely connected, refer to § 1078. 8). That there is no doubt of its being a middle *-r*-form extended by the active *-nt*-suffix is shewn by the 1st sing. *tutul-i* (§ 1044), which has the middle ending. For further conjectures I refer to Osthoff, Perfect 210 ff. 609 f., Windisch, Über die Verbaltormen mit dem Charakter *R*, pp. 47 f.; Henry, Mém. Soc. Ling. vi 373 ff.; Zimmer Kuhn's Zeitschr. xxx 281 ff.; Schweizer-Sidler and Surber Lat. Gramm. 1² 139; Stolz, Lat. Gr.² 372 f. Bartholomae, Stud. Idg. Spr. II 195 ff.

§ 1024. Celtic

Primary Ending. Idg. *-énti* remains in O.Ir. *it* O.Cymr. *int* 'they are' for pr. Kelt. **s-enti*, see footnote to II p. 196 (in the light of which I § 243 3 p. 202 must be corrected). Elsewhere only Idg. *-nti* O.Ir. *berit*; Gr. *φέρο-ντι* *carit* for **carā-nti*. cp. Lat. *ama-nt* Conjunctive *berit*. Lat. *fera-nt*. cp. Mid.Cymr. *gwelo-nt* 'videant'. *lenit* 'they hold' for **hna-nti*, as Gr. *δάμνασι* (*damvāsi*) for **dau-va-ντι* (§ 1020 p. 548), instead of Idg. **-n-énti*.

Side by side runs the Conjunct inflexion. indic. *do-berat*, in the oldest glosses *-ot* is still found, as *tu-thegot* = later *do-thagat* 'they go away', *no charat* 'amant'; conj. *do-berat*. Whether these are descended straight from forms in Idg. *-nt* (**bero-nt* **cara-nt* **berā-nt*), or are middle forms with the Idg. ending *-nto*, has not been made out (see I § 657.1 p. 506, and § 82.1 p. 76); the second alternative however seems better. Zimmer, who identifies *-berat* with Gr. *φέρο-ντο*, explains the active function of this form by supposing that *berit* represents a confluence of two, **bero-nti* and **bero-ntai* (Kuhn's Zeitschr. xxx 236).

§ 1025. Germanic.

(1) After Consonants, *-énti* *-ént* and *-nti* *-nt*.

(a) Primary *-énti* = pr. Germ. *-inþi*. Goth. *sind* O.H.G. *sint* 'they are' for pr. Germ. **sindi*, which is either the unaccented form of the word (cp. I § 669 p. 534) or has taken the place of the regular **sinþi* = Goth. **sinþ* O.H.G.

**sind* on the analogy of *batrand berant*; (O.H.G. also *sunt-un sind-un* (O.Sax. and A.S. *sind-un*) with an additional ending following 1st pl. *birum* 2nd pl. *birut*. Secondary *-ent* is quite lost.

(b) Primary *-nti* is lost. Secondary *-nt* = Germ. *-un* is perhaps original in O.Sax. *ded-un* 'they did' O.H.G. *uissun* 'they knew' (§ 1017. 1. b p. 544). *-un* is always found in the 3rd pl. of both strong and weak Perfect, and also sometimes in the Present e. g. Goth. *skatskaid-un bër-un* O.H.G. *sciad-un bär-un*, Goth. *nasulēd-un* O.H.G. *nerit-un*, Goth. *vit-un* O.H.G. *wizzun* (§ 508 p. 74), O.Icel. *er-o er-u* 'they are'. Perhaps these endings have been under the influence of the middle **-undaḡ* **-undu* = Idg. *-ntaḡ -nto*, which we may assume to have lasted down to protoethnic Germanic.

(2) After Sonants *-nti* and *-nt*

Primary *-nti*. Goth. *salbō-nd* O.H.G. *salbō-nt*, O.H.G. *habē-nt*. Goth. *baira-nd* O.H.G. *bera-nt*. Instead of the latter, Frank. *berent*, formed doubtless like the 1st pl. *beremēs* (instead of *beramēs*) under the combined influence of the 2nd plural *beret* (§ 1035) and present stems with *-ḡo-* (*suoche-mēs -nt*).

Secondary *-nt*. Perhaps it is old in O.H.G. conj. *salbō-n* like O.Ir. *-carat* 'ament' (§ 930 p. 476). Further, **-nt*, but not original, in all optatives, as O.H.G. *s-ī-n bār-ī-n*, which are to be compared with Lat. *s-i-nt* instead of *s-i-ent* (it is hardly likely that *sēn* is for **s-iḡ-mḡ* = Idg. **s-ḡ-ént*), and O.H.G. *berē-n* (instead of Idg. **bhéroḡ-nt*), which falls in line with Gr. *φέροι-ν* (§ 1020. 1. b p. 547). Gothic in the optative shows *-na*, *salbō-na bērei-na bairái-na*, and the *-n* of Old Swedish must come from *-na* (cp. Kock, P.-B. Beitr. LV 244 ff.), while the W.-Germ. *-n* may possibly have once been followed by a vowel, now lost. This *-na* displaced *-n* = Idg. **-nt* on the analogy of the 1st plural *-ma* (§ 1007. 2 p. 538). I suggest that in the 1st plural of these forms there were first two parallel suffixes *-ma* and *-m*, and that this fact produced *-na* beside *-n*; then the fuller form won the day in all persons.

§ 1026. Slavonic¹⁾ The variation of (O.Russ.) *-nti*

¹⁾ In Baltic, the 3rd singular did for 3rd plural too; see § 999 p. 533.

and (O.Bulg.) *-ntŭ* (= *nt* + particle *u*) ran parallel to that of *-tŭ* and *-t-ŭ* in the 3rd sing., see § 999 p. 532 f.

(1) After consonants, *-énti -ént* and *-yŭt -yŭt*, both running into *-etŭ -et*.

(a) Primary *-énti* = *-etŭ* O.C.Sl. (Russ.) *jad-etŭ* Skr. *ad-anti* Secondary *-ént* in O.Bulg. *jad-et-ŭ* (but cp. below).

(b) Primary *-yŭt* = *-etŭ* O.C.Sl. (Russ.) *dad-etŭ*: Skr. *dád-at* Secondary *-yŭt* in O.Bulg. *dad-et-ŭ* like Skr. *dád-at-u* (but cp. below) and perhaps in the *-e* of *s-Aorists*, as O.C.Sl. *daše* (§ 1017. 1. b p. 543 f.

(2) After sonants, *-nti* and *-nt*

Primary *-nti*. O.C.Sl. (Russ.) *imaŭtŭ* beside 3rd sing. *ma-tŭ*. *beraŭtŭ saŭtŭ znaŭtŭ*

Secondary *-nt*. Aor. O.C.Sl. *nesa*, adjunct. *ba* for **bhy-o-nt* (§ 523 p. 87), *baŭa* (§ 909 p. 458) With the particle *u*, O.Bulg. *imaŭtŭ beraŭtŭ saŭtŭ znaŭtŭ*

On *smrŭdetŭ -etŭ* for **-inti *-int-u*, see § 637 Rem. p. 176.

If in proethnic Slavonic the *mi*-presents had *-ntŭ*, the rest *-ntŭ* (*jadetŭ* — *beraŭtŭ*), and if levelling took place in different directions in the several dialects (cp. § 999 p. 534 on *-tŭ* and *-t-ŭ* in the 3rd singular), O.Bulg. *jadetŭ* could not be brought in evidence for Idg. *-ént* (1. a), nor O.Bulg. *dadetŭ* for Idg. *-yŭt* (1. b)

1ST PERSON DUAL.

§ 1027. Proethnic Indo-Germanic. The suffix began with *u-* and shows in its ending some kinship with the 1st plural suffixes beginning with *m-*. It can only be traced in Aryan, Germanic, and Balto-Slavonic.

(1) Primary forms *-ues -uos* and *-uesi -uosi*. Skr. *s-vás bhára-vas*, Avest. Gath. *us-vahi* (3rd sing. *vaš-ti* 'wishes'). Also doubtless Goth. *baŭrōs salbōs*, cp. § 1029.

(2) Secondary or Perfect forms *-uē -uō*. Skr. *á-bhara-va* Goth. opt. *baŭra-va*; perf. *bēru* for **bēru-u(i)* or *-u(a)*, possibly for **bēr-uyi* or *-uyi* with a form of suffix that makes a parallel to *-ume -umo* (= Goth. *-um*?) ; cp. § 1001 p. 535. Lith. pret. *sùko-va* refl. *-vo-s*, O.C.Sl. aor. *vezo-vě* (but cp. § 1030).*

§ 1028. Aryan. In Sanskrit only *-vas* and *-va*, in Avestic only *-vahr̥* and *-va* are found. That Sanskrit has no *-vasi*, Avestic no *-vō*, may be considered an accident. For examples see § 1027; I add Avest. injunct. *jvāva* i. e. *jīvā-va* from Ar. *jīva-* 'to live' (Bartholomae Handb. § 91a Anm. 4, p. 40).

§ 1029. Germanic.

The primary form appears to occur in Goth. *baírōs* (3rd sing. *baírī-þ*) *salbōs* (3rd sing. *salbō-þ*), cp. 1st pl. O.H.G. *-mēs*. *salbōs* perhaps for **salbō-us* (cp. Streitberg, Die germ. Compar. auf *-ōz*,* p. 9 as against I § 181 Rem. p. 159). Instead of *baírōs* we should expect **baíráus*. To assume an Idg. ground-form **berōyes* on the strength of Goth. *baírōs*, as Streitberg does (Zur germ. Spr., 108) seems to me to be open to criticism.

Secondary forms. Opt. Goth. *baírái-va* like 1st pl. *baírái-ma*. Perf. *bēru* see § 1027; similarly Norse Run. *waritu* for **writ-u* 'we both scratched, or wrote'

A neat conjecture is that of van Helten (P.-B. Beitr. xv 472), who sees a 1st dual injunct. aorist in O.Sax *wita* 'come along, very well' orig 'tendamus', for **wita-w-*. Compare 1st pl. A.S. *wuton* 'come along' § 532 p. 94.

§ 1030. Balto-Slavonic

Lith. *ēs-va sùka-va* reflex *sùka-vo-s*. cp. 2nd dual *sùka-ta sùka-tō-s*. *-vō* is a secondary ending like *-me* (*-me-s -me*) in the 1st plural. But *-vō* is doubtless not = Idg. **-uō* (for which we ought rather to have *-vū*), but a transformation of the Idg. secondary endings on the analogy of the 2nd dual (cp. Slav. *-va* below).

O.C.Sl. *-vě*. *jes-vě veze-vě* aor *vezo-vě* opt. *vezě-vě*. As representing Idg. **-uē* we expect *-vi* (cp. *mati* 'mother' I § 76 p. 66). There seems therefore to have been an imitation of *vě* 'we two' (cp. § 1008 p. 539 on 1st pl. *-my*). The ending *-va*, rare in O.C.Sl, more common in Mod.Slov. and Czech, I prefer to regard as an imitation of *-ta* (2nd dual) than as representing Idg. **-uō* (cp. above Lith. *-va*). In Mod.Slovenian, which has *-vě* and *-va* both, a difference of gender has developed between them, because it so happened that there were feminine words

like *raqē* (III § 286 p. 194) and masculines like *vlūka* (III § 285 p. 193), and *vē* and *ra* were grouped accordingly (cp. what is said of *-tē* in § 1036).

2ND PERSON DUAL.

§ 1031. Proethnic Indo-Germanic.

(1) Primary ending something like **-thes *-thos*; observe that the aspirate rests on the authority of Aryan only; the same is true of the 2nd plural (§ 1009 p. 540). Skr. *s-thás bhāra-thas*. Lat. *es-tis agi-tis* (cp. § 1034). Goth. *baīra-ts* (cp. § 1035).

(2) Secondary or Perfect forms.

(a) *-tā*. Lith. pret. *sūko-ta* reflex. *-to-s*, O.C.Sl. aor. *veze-ta*. And, no doubt, Umbr. *futu-to* 'estote' (§ 1034).

(b) *-tom* (also *-tem*?) Skr. *á-bhara-tam*. Gr. *ἐ-φάρε-τον*

§ 1032. Aryan. Skr. primary *-thas*: *s-thás bhāra-thas*; secondary *-tam*: *ās-tam a-bhara-tam*. The Avestic forms in *-fō* and *-tem*, which answer to these, are used for the 3rd dual.

On Skr. *-āthur* in the Perfect, see § 1038.

§ 1033. Greek. The secondary ending *-τον* drove out the primary in prehistoric times (cp. the levelling out of all but *-μεν* in the 1st plural, § 1004 p. 537). pret. *ἦσ-τον ἐ-φάρε-τον*, pres. *ἐσ-τὸν φέρε-τον*.

A consequence of the use of *-τον* for both 2nd and 3rd dual in primary tenses was that the same was done in historic tenses, where *-τον* belonged properly to the 2nd dual and *-τάν* (Ion.-Att *-την*) to the third. Thus we get *ἐφάρετον* for both persons, and by similar reasoning *ἐφερέτην* for both also.

§ 1034. Italic. Lat. *es-tis agi-tis agē-bātis sī-tis* are probably dual forms, see § 1013 p. 541.

The secondary ending *-tā* may have taken plural use in Umbrian forms like *futu-to* 'estote', for which see § 967 p. 509, and § 1040

§ 1035. Germanic. The primary ending is represented by Goth. *-ts*, which at the same time acted as secondary:

baŕa-ts (-a- instead of -i-, cp. O.H.G. 2nd pl. *bera-t* § 1015 p. 542) perf. *bēru-ts* opt. *vilei-ts*. On the -t of -ts — for which *-ps would be expected — see I p. 406 footnote 1, Kluge in Paul's Grundr. I 324 (§ 10. 1. b), and Johansson Kuhn's Zeitschr. xxx 554 f.

The O.H.G. 2nd pl. *bere-t* 'fertis', which cannot be explained as being for Idg. **bere-t(h)e*, may be a dual form. As far as sound-laws go, it may be compared with any of these three, Skr. *bhāra-thas bhāra-tam* or O.C.Sl. *bere-ta*, see § 1015 p. 542.

§ 1036. Balto-Slavonic.

Lithuanian has the secondary ending -ta (reflexive -tō-s) = Idg. -tā as its only form. *sūko-ta*, *sūka-ta* (instead of **suke-ta*, see § 999 2 p. 533), *ēs-ta*

So also Slavonic aor *veze-ta* opt. *vezē-ta* pres. *veze-ta jes-ta*. A few instances of -tē are found, as also in the 3rd dual, probably in imitation of -vē in the 1st dual, so by reverse attraction -va is found instead of -vē (§ 1030 p. 555). -tē in the 2nd and 3rd dual is used where the subject is feminine, as we saw in the case of -vē (loc. cit)

3RD PERSON DUAL

§ 1037. Proethnie Indo-Germanic. This person is only preserved in Aryan, Greek, and Slavonic (as regards Lithuanian see § 999 p. 532 f), which makes it difficult to determine what suffixes were used in the parent language. The only thing certain is that -tām is nothing but secondary: Skr. *ās-tām* Gr. ἤσ-την.

§ 1038. Aryan

Primary ending pr. Ar. -tas Skr. *bhāra-tas* Avest. *lara-tō*. Avest. *yūdaya-pō* 'they both fight' shows the 2nd dual ending.

Secondary, pr. Ar. -tām. Skr. *ā-bhara-tām*. In Avestic always -tem, the ending of the 2nd dual, as *āi-tem* 'they both went', just as in Greek we see -τον in place of -τάν (§ 1039).

In the Perfect pr. Ar. -atyr, Skr. -ātūr Avest. -atar^s: Skr. *ca-kr-ātūr sēd-ātūr da-d-ātūr*, Avest. *yast-atar^s* (from *yat-* 'to stretch, strive to reach'), beside this Gath. *vaocatar^s* (from *vac-*

'to speak'), where *a*, we may conjecture, comes from the middle suffix *-āitē* (*maman-ditē*). The *r*-ending is undoubtedly borrowed from the 3rd pl. in *-r* (Skr. *-ur* Avest. *-ar*^e, § 1077), and the Skr. *-āthur* of the 2nd du., e. g. *cakr-āthur*, is due to the use of both *-thas* and *-tas* (cp. O.C.Sl. *pri-jetŭ* as 2nd and 3rd Person § 830 p. 367). The *a* of *-atur* appears to be that of the 3rd sing. and 2nd plural perfect.

§ 1039. Greek. Primary *-τον*. ἴσ-τόν φέρε-τον. Secondary *-τᾶν* and *τον*: ἡσ-την ἐ-φερέ-την and ἡσ-τον ἐ-φέρε-τον. Cp § 1033 p. 556

§ 1040. Slavonic *-te* and *-ta* are variants without any distinction O.C.Sl. pres. and aor. *veze-te* and *-ta*, opt. *vezě-te* and *-ta* *-te* may be derived from **-tes*, cp. Skr. *-tas*. Whether *-ta* originally belonged to the 3rd dual or was the ending of the 2nd dual is not clear. Perhaps *-ta* must be identified with Umbr. *-tā* in *etu-ta* 'eunto', see § 967 p. 508. As regards a third form *-tē* (used with a fem. subject), see § 1036 p. 557

MIDDLE ENDINGS.

1ST PERSON SINGULAR.

§ 1041. Proethnic Indo-Germanic

(1) Primary endings there appear to be two:

(a) *-maṣ* or *-māṣ* in unthematic stems: Gr. ἴ-στα-μαι *dí-do-mai*, Lith. reflex. *vel-me-s(i)* Pruss *as-mai* 'sum'.

(b) *-ōṣ* in thematic stems (vgl. *-ō* in the active). Skr. thematic Conjunct. *kṛ-nāv-ān* (3rd sing. *kṛ-nāv-a-tē*). Norse Run *haite* O.Icel. *heite* 'I bid, call'. The same ending in the long-vowel Conj.: Skr. *bhārāi* (cp. § 918 Rem. p. 466).

(2) The Secondary endings are quite obscure:

(a) Unthematic Stems. Skr. *á-dviṣ-i* doubtless for *-a* (*á-dviṣ-i* : *dī-dviṣ-ē* = 1st pl. *-mahī* Gr. *-μεθα* : *-mahē*), but opt. *dviṣy-ā* *bhārēy-a*. Gr. *ἐ-δό-μην* *δι-δοί-μην* *φερόί-μην* (Dor. *-μᾶν*), recalling the Suffix of the 2nd sing. *-ihēs* beside act. *-tha*

(b) Thematic Stems. Skr. *á-bhar-ē*. Gr. *ἐ-φερό-μην*.

(3) *-aṣ* or *-āṣ* in the Perfect, is doubtless connected with

the *-a* of Skr. *diviṣy-ā* and the *-i* = *-ə* of Skr. *ā-diviṣ-i* (cp. § 1054. 3). Skr. *tutud-ē*. Lat. *tutud-ī*. O.C.Sl. *věd-ě*.

§ 1042. Aryan.

(1) Primary ending. The *-āi* of the thematic Conj. is old. Skr. *mān-āi* Avest. Gath. *mēn-āi* beside indic. Skr. *ā-ma-ta*, s-Aor. Skr. *mā-s-āi* Avest. Gath. *mēnagh-āi* beside indic. Skr. *ā-mā-s-ta*, Skr. *kṛ-nāv-āi* beside indic. *kṛ-ṇu-tē*. Also *-āi* in the long-vowel Conj. Skr. *bhārāi* Avest. *barāi*. So there was once indic. pres. **bharāi* (cp. active indic. Avest. *ufyā* Gr. *φέω* like conj. Avest *anōhā* Gr. *έω* Lat. *erō* and conj. Skr. *ārcā* Gr. *φέω* § 976. 2 p 517), which was exchanged even in pr. Aryan for **bharaṇi* = Skr. *bhārē* Avest *barē* following the *-aṇi* of the unthematic Indicative, and the analogy of *-saṇi* *-taṇi* etc., for the purpose, I would suggest, of distinguishing the conj. and indic. moods.

Instead of *-āi* in the conj. Avestic has sometimes *-ānē*, a new formation based upon the active *-ān* and its termination imitating the middle *-ti* as compared with act. *-ti* etc., e. g. *var'sānē* beside 3rd sing. *var's-a-itē* (s-aorist of *varz-* 'to work'), *yazānē* (beside *yazāi*) with 3rd sing. *yazā-itē* (from *yaz-* 'to offer').

Aryan *-aṇi* in the non-thematic indic. present. Skr. *bruv-ē* Avest. *mruyē* i. e. *mruv-ē* beside 3rd sing. *brū-tē* *mrū-itē*, Skr. *duh-ē*, Avest. *yn-ē* (✓ *ghen-* 'strike, slay') This *-aṇi* I regard as borrowed from the perfect in place of orig. **-maṇi* (vice versa we have in Greek perf. *δέδο-υα* following pres. *δέδο-μαι*), just as in the 3rd sing. Skr. *-ē* (§ 1055), and in the 3rd pl. Skr. *-rē* (§ 1078. 1), came from the perfect to the non-thematic present.

(2) Secondary ending. Thematic Skr. *ā-bharē* Avest. *a-barē* O.Pers. *a-takšāy* (from *takš-* 'to shape, make all right').

Unthematic In the Indicative Ar. *-i* for *-ə*. Skr. *ā-duh-i* *ā-kr-i*, Avest. Gath. *aōj-ī* (from *aōj-* 'to speak'), s-aorist Skr. *ā-ruts-i*, O.Pers. *u-darš-uy* (from *dar-* 'to hold'). But in the Optative Ar. *-a*. Skr. *tanvīy-ō* Avest. *tanūya* i. e. *tanvīy-a* from **tan-* 'to stretch' (§ 940 p 485), Skr. *bhārēy-a* Avest. Gath.

vāuray-ā (from *var-* 'to choose'), Avest *mainya* for **manyay-a* (I § 643 p 482) = Skr. *mānyēy-a*.

(3) Pr. Ar. *-a₂* in the perfect Skr. *śu-śruv-ē* Avest. *su-sruyē* 1. c. *su-sruv-ē* from $\sqrt{\text{kleu-}}$ 'hear'.

§ 1043 Greek. Primary *-μαι*; on the analogy of *δίδο-μαι* ἄρνυ-μαι we get *φέρο-μαι* *φέρω-μαι* and perfect *δέδο-μαι* *είτυγ-μαι*, etc

Secondary (Dor.) *-μεν* *ἐδιδό-μεν* *ἐδεικνί-μεν* *ἐειξάμην* *τετύγ-μεν* *τιθεί-μεν* *φεροί-μεν*.

§ 1044. Italic. Only the perfect Idg. *-a₂* or *-o₂* remains, but it loses its middle meaning. Lat. *tutud-ī*: Skr. *tutud-ē*, *ded-ī*: Skr. *dad-ē* (§ 867 p 414) Perhaps we should explain *revertī* beside *revertor*, *assēnsī* beside *assentior* as due to the originally middle force of *-ī*.

§ 1045. Germanic Idg. *-ōi* (§ 1041.1. b) in O.Icel *heite heiti* 'I bid, call', beside Goth. *hāta*.

Remark. I cannot agree with Jellinek's conjectures in his Beitr. zur Erklärung der germ Flexion, 1891, pp. 70 ff.

In Gothic the 3rd sing *hátada* does duty for the 1st sing. too, so also A.S. *hätte* is 3rd and 1st sing., cp. Goth. 3rd and 1st pl. *hátanda*. On this use of the 3rd person for the 1st see Jellinek in the work just cited, pp. 103 ff.

. § 1046. Balto-Slavonic.

In Baltic Idg. *-ma₂* or *-mæ₂* remains. Lith. reflex. *velme-s(i)* (§ 511 p. 76), Pruss *as-mai* 'I am' Cp. § 983 p. 522.

The perfect *-a₂* or *-æ₂* occurs in the single form O.C.Sl. *věd-ě* 'I know'.

2ND PERSON SINGULAR.

§ 1047. Protoethnic Indo-Germanic.

(1) Primary ending *-sa₂* or *-sæ₂*. Skr. *bhára-sē*, Gr. *φέρειαι* *φέρῃ*, Goth *batra-za*; thematic Conj. Skr. *ma-s-a-sē* Gr. *βιήσ-ε-αι* (Theogn.), long-vowel Conj. Skr. *bhár-ā-sē* Gr. *φέρειαι* *φέρῃ* Skr. *da-t-sē* *dha-t-sē*, Gr. *δί-δο-σαι* *τί-θε-σαι*, Lith. *dūsi* *dese-s* O.C.Sl. *dasi*

The same ending in the Perfect: Skr. *da-di-ṣē* *ri-rik-ṣē*, Gr. *δέ-δο-σαι* *λέ-λειψαι*.

(2) Secondary endings *-so* and *-thēs*, the latter connected with perf. act. *-tha* (§ 984.3 p. 523), and recalling Gr. *-μεν* (§ 1041.2 p. 528). Originally it would seem that *-so* belonged only to thematic and *-thēs* only to unthematic stems.

(a) *-so*. Avest. *bara-ŋha*, Gr. *φέρω φέρον ἐ-φέρω ἐ-φέρου*, Lat. *sequere*. Possibly also Idg. *-se*, see § 1082.1.

(b) *-thēs*. Skr. *á-di-thās*, Gr. *ἐ-δó-θης*. *s*-Aor. Skr. *á-śramiṣ-thās* from *śram-* 'to grow tired' Gr. *ἐ-ρρεμάσθης* from *ῥρέμα-μαι* 'I hang'. O.Ir. *cluín-te* 'exaudi'.

§ 1048. Aryan On *-smu* in the imperative see § 968 p. 510.

(1) Primary ending, pr Ar. *-sa₂*. Skr. *bhāra-sē* Avest. *bara-ŋhē*. Conj. Skr. *pychā-sē* Avest. *per^sā-ŋhē*, on *-sai* in the Skr. conjunctive, see § 922 p. 470 Skr. *bra-ṣē ky-nu-ṣē*, Avest. *raosē* beside 3rd sing injunct Gath. *raostā* (from *rud-* 'to grow'). Perfect Skr. *dadī-ṣē*

(2) In the Secondary endings Sanskrit and Avestic do not go together; the former has only pr. Ar. *-thās*, the latter only pr. Ar. *-sa*. Skr. *á-ky-thās á-dhat-thās á-dhūnu-thās jamṣ-thās*, opt. *vāyadhī-thās bhārē-thās*, pret. *á-bhara-thās*. Avest. *a-yasa-ŋha* (cp. Skr. *á-yacha-thās*), Gathic *aoyā* beside 3rd sing. *aog^sdā* (I § 482 p. 356), *dā-ŋhā* (but Skr. *á-dhu-thas*), opt. *daidī-ša baraē-ša* (but Skr. *dadhī-thās bhārē-thās*)

§ 1049. Greek.

(1) Primary ending *-σαι ἦσαι* 'thou sittest' for **ἦσ-σαι* (§ 494 p. 54), *δίδο-σαι δάμ-να-σαι φέρει φέρη,¹⁾* conj. *φέρηαι φέρη*. Perf. *γέγραψαι δέδο-σαι μέμνη-σαι*. That the 2nd sing. imper. of the *s*-Aorist, as *λέξαι*, comes in here, we saw in § 910 Rem. p. 460, § 969.2 p. 511.

(2) Of the two secondary endings, *-θης* holds its ground in the Present of Classes I and X and in the *s*-Aorist, as *ἐ-δó-θης* = Skr. *á-di-thās* (3rd sing. *ε-δο-το* = Skr. *á-di-ta*) *ἐ-κτά-θης* = Skr. *á-kṣa-thās* (3rd sing. *ἐ-κτα-το* = Skr. *á-kṣa-ta*), *ἐ-βλή-θης*

¹⁾ On the supposed middle forms in *-ει*, see Meisterhans Gramm. d. alt. Inscr.² 181, the Author, Gr. Gr.² p. 147.

(3rd sing. ἔ-βλη-το), ἔ-μειχ-θη (3rd sing. ἔ-μεικτο for *ἔ-μεικ-σ-το. On these forms is founded the whole "Weak" passive aorist ἔ-δδθ-η-ν etc. See § 589 pp. 130 f.

The only suffix which remained in living use was -σο; and this, as in Avestic, spread to unthematic stems. ἔ-φερε-ο ἔ-φερον, injunct. imper. φέρε-ο φέρον. ἔ-θε-ο ἔθου (beside ἔ-τε-θη), injunct. imper. θέ-ο θου, ἦσο for *ἦσ-σο, ἔ-δίδο-σο, ἔ-γέγραψο ἔ-δέδο-σο, ἔ-δείξα-ο (ἔδείξω Dor ἔδειξᾱ), opt. φέροι-ο.

The σ of -σαι and -σο of course dropt in pr. Greek after vowels (I § 564 p. 420 f) In Attic on the analogy of forms such as γέγραπαι ἐγέγραψο, the σ was restored in the perfect, pluperfect, and unthematic present and imperfect, with a very few exceptions of which one is ἐδύνω· δέδοσαι δίδοσαι ἐδέδοσο ἐδίδοσο ἴστασαι etc. Homer has still the unrestored forms, βέβληαι plpf. ἔσσο διζῆαι ἐμάργναο imper. παρ-ίσταο, side by side with δύνουσαι παρ-ίστασαι imper. ἴστασο. The aorist everywhere kept clear of this tendency: Att. ἔθου ἐδείξω.

In later times, the vulgar dialect used -σαι with thematic stems as well, e. g. in the N.Test. πίεσαι.

§ 1050. Italic Latin keeps -so in the form -re (I § 81 p. 73): — *seque-re* Gr. ἔπε-ο, *rē-re vidē-re fabulā-re*, conj. *sequā-re*.

Side by side with -re there is a variant -ris, found everywhere except in the imperative; e. g. *sequeris*. The reason for this formation, which is analogical, is that *agis* and *age* were associated as being both second person. In the older language, -re is still commoner than the other.

As regards *sequere sequeris* the student may further compare the remarks in § 1082 on Osc. *vinciter*.

Inscriptions also have -rus, as *spatiārus utārus*. I offer the following conjecture as to this ending. We may suppose that at the time when **spatiā-so* was the form, a suffix **-so-r* arose answering to **-to-r -tur* in the 3rd singular,¹⁾ and that

1) **-so-r* **-rui* beside **-so -re* like O.Ir. *-the-r* beside *-the* (§ 1051)

*-*ur* changed to -*us* following -*is*. This I think more probable than supposing that -*is* changed to -*us* on the analogy of -*ur* and -*tur*. Compare further p. 577 footnote.

§ 1051. Keltic. Irish retains Idg. -*thēs*.

-*the* for *-*thēs* in the injunctive with imperative function, as *cluīn-te* 'exaudi'; this is found almost exclusively with verbs which are altogether or mostly deponent in flexion. See § 909 p. 458.

-*ther*, made up of -*the* + the deponent suffix -*r*, appears in the conjugation of deponents, e. g. pres indic. -*sechther* 'sequeris' conj. -*sechther* 'sequeris'. In the *s*-aorist *-*s-thēs* became -*sse*. and with -*r* -*sser*; as *ro-sudigser* from *sudigim* 'pono', like Skr. *jamś-thās*

§ 1052. Germanic. Here only -*saī* can be traced, Goth. -*za* (cp. III § 263 Rem. p. 165 f., Hirt, Idg Forsch. I 217) · *salbō-za* cp. Gr. perf *τε-τίμη-σαι* Lat. injunct. pres. *amā-re*; *batra-za* (*a* as the thematic vowel, as in 3rd sing. *batra-da*, comes from the plural *batranda* in all probability): cp. Gr. *φείσ-αι*.

The ending -*zau* in opt. *batrái-zau* is, like -*dau* in the 3rd sing. and -*ndau* in 3rd plural, obscure. Compare imper. *at-steigadai liugandai*, § 970 p. 511

§ 1053. Balto-Slavonic. Here also the only suffix is -*saī*, with active meaning.

In Lithuanian. it occurs with unthematic verbs, as *desā(-s)* for **det-sē*. Skr. *dhatsé*, Pruss. *seggē-sai* 'thou doest'. See § 991 p. 528.

In Old Church Slavonic, also with verbs in -*mi*, as *dasi* 'givest' for **dō-t-saī*: Skr. *datsé*. See *ibid*.

3RD PERSON SINGULAR.

§ 1054. Proethnic Indo-Germanic.

(1) Primary ending -*taī* or -*tāī* Skr. *ās-tē* Gr. *ῆσ-ται*. Skr. *ḡ-ṇu-tē* Gr. *ὀρ-υυ-ται*. Gr *ἀη-ται* Lesb. *ποιη-ται* *τίμα-ται* Goth. *salbō-da*. Skr. *bhāra-tē* Gr. *φείρε-ται* Goth. *batra-da*.

Thematic Conjunct. Skr *kar-a-tē mā-s-a-tē* Gr. φθί-ε-ται ἀμειψ-ε-ται. Long-vowel Conjunct. Skr. *manyā-tē* Gr. μάλνῃ-τοί.

(2) Secondary ending -to. Skr *á-di-ta* Gr. ἔ-δο-το Lat. *da-tu-r* Skr *á-stō-ś-ta* Gr. ἔμεικτο for *ἔ-μεικ-σ-το. Opt. Skr. *dadhā-tá* Gr. τιθεῖ-το Lat. *duā-tu-r*, Skr. *bhārē-ta* Gr. φέποι-το. Skr. *á-bhara-ta* Gr. ἐ-φίπε-το Lat. *agi-tu-r*. Conj. Lat. *ferā-tu-r* O.Ir. *do-berthar*.

-to also in Venetian: *zo-to* 'ēdoro', *zonas-to* 'ἐδωρήσατο, donavit'. See p. 53 footnote 2. In Armenian Bugge (Idg. Forsch. I 440) sees -to in the -v of the 3rd sing. aor. II mid., as *cnav* 'natus est' for **gena-to*, cp. 3rd pl. *cna-n* § 1066. I also conjecture -to in such forms as Lith. *rims-ta*, see footnote to p. 216.

On the strength of Osc. -ter beside Lat. -tur = -to+r, e. g. *vinctur* 'vincitur', we should perhaps assume another Idg. form -te beside -to (and similarly in the 3rd pl. -nte beside -nto), see § 1082

(3) -a₂ or -e₂ in the Perfect Skr. *ca-kr-ē da-dh-ē*

In § 1041 3 p 560 I said that -ē in Skr. 1st sing. *di-dviṣ-ē* is doubtless connected with -i = -ə in the 1st sing. *á-dviṣ-i*. If so, we must connect -ē in 3rd sing. *didviṣ-ē* with -i in 3rd sing. aor. mid. pass., as ai. *á-vāc-i*; all the more because the root-vowel so strikingly recalls the Skr. 3rd sing. perf. act (*u-vāc-a*) Compare § 905 p 453.

§ 1055. Aryan As regards -ām and -tām in the Imperative, see § 968 2 p 510.

(1) Primary ending Ar. -ta₂. Skr *vás-tē* Avest. *vas-tē* (from *vas-* 'to clothe oneself'), Skr. *dhattē* Avest. Gath. *dazdē* (I § 482 Rem. 1 p 356). Skr. *bhāra-tē* Avest. *barantē* O.Pers. *gauba-taiy* 'is called'. Conj. Skr. *yam-a-tē* Avest. *yamantē* (from *yam-* 'cohibere'), Skr. *yāj-ā-tē* Avest. *yazantē* O.Pers. *gaubā-taiy*, on -tāi in the Skr. Conj. see § 922 p. 470.

(2) Secondary ending Ar. -ta. Skr. *á-brā-ta* Avest. Gath. *mrū-tā*, Skr. *á-hu-ta* O.Pers. *a-ja-tā*. s-Aor Skr. *á-praśta* Avest. Gath. *frašta* from √*prek-* (§ 814 p. 352). Skr. *á-bhara-ta* Avest. *baru-ta* O.Pers. *a-naya-tā* 'was 'led'.

Opt. ai. *bruv-tá* Avest. Gath. *mrvi-tā* Skr. *dadhi-tá* Avest. *daipi-ta*, Skr. *bhárē-ta* Avest. *baraē-ta*.

(3) Perfect Ar. *-ai*. Skr. *da-dhr-ē* Avest. Gath. *dā-dr-ē*, Skr. *da-dh-ē* Avest. *daid-ē*. The *-i* of Skr. *á-vāc-i* Avest. Gath. *a-vāc-i* may be regarded as in some degree the secondary ending of this *-ai*, see § 1054. 3.

It is not uncommon to find Ar. *-taḡ* and *-ai* interchanging, in consequence of the close connexion between Present and Perfect. Thus on the one hand we have Skr *iṣ-ṭē* instead of *iṣ-ē** (Avest. *is-ē*, Goth. act. *áih*, § 848. 1 p. 391).¹⁾ On the other hand, Skr. *bruv-ē* Avest. *mruyē* i. e. *mruvē* instead of *mrū-tē nuūtē*, Skt *śyni-ē* instead of *śynu-tē*. There is the same confusion in the 3rd pl (§ 1078. 1). Compare also act. *nō-nav-a* beside *nō-navī-ti* § 850 p. 398. There is nothing to prevent forms like Skr *bruv-ē* from being called an unreduplicated perfect

§ 1056. Greek. On the unper. *-σθω* see § 966 p. 506 f

(1) Primary ending *-ται* (Boeot. *-τη* Thess. *-ται* I § 96 p. 90). *ἴστα-ται φέρε-ται*, conj *ἀμείψε-ται φέρε-ται*. Arcad. *-τοι* instead of *-ται*, but (notwithstanding O. Hoffmann, Die griech. Dial i 180 f) this comes from the analogy of *-το*

• Even in pr Greek perf. *δέδο-ται πέπυσται* following the present (cp. Skr. *iṣ-ṭē* instead of *iṣ-ē* § 1055. 3), just as *δέδο-μαι* follows *δίδο-μαι* (§ 1043 p. 560).

(2) Secondary ending *-το* (Cyp. *-τν* I § 80 p. 71). *ἴστα-το ἐ-φέρε-το*, opt. *τιθεῖ-το φέροι-το*.

§ 1057. Italic. Here we have *-to* with *-r*. Lat. *da-tu-r*. Gr. *δό-το. sequi-tu-r*. Gr. *ἔπε-το*. As to Osc. *-ter* see § 1054 2 p. 564, § 1082.

§ 1058.²⁾ Keltic. Probably only *-to*

First in the 3rd sing. of the *t*-preterite, as O Ir *as-bert*

1) Compare the change of Upper-Germ *er weiss* to *er weissst* and of O.Fris. *āch* 'he has' (= got *áih*) to *ācht*.

2) Whoever assumes with Zimmer that the 3rd pl act *berst* represents both **beronti* and mid **berontā* (see § 1024 p. 552) may also regard 3rd sing. *sechidur* and 3rd pl. *sechtur* as representing *-taḡ+r* and *-ntaḡ+r*.

dixit, which is followed by 1st sing. *-burt* etc. after *-t* became part of the stem; see § 506 pp 72 f.

Next, in the middle ending *-thar* for *-to+r*, as conj. *doberthar*: Lat. *ferā-tur*.

§ 1059. Germanic. Only *-taɪ* remains. Goth *hāita-da* A S. *hätte* for **haita-ðaz*, Goth. *sallō-da*. See § 1045 p. 560. *-a-* is the thematic vowel, as in the 2nd sing. *hāita-za* § 1052 p. 563.

The ending *-dau* in Goth. opt *bairái-dau* (also used as 1st sing.) is obscure. Compare *bairái-zau*, loc. cit.

1ST PERSON PLURAL.

§ 1060. Proethnic Indo-Germanic. We may suppose that *-medhai* or *-medhaz* = Skr. *-mahē* is the Primary, and *medhā* = Skr. *-mahī* Gr. *-μεθα* the Secondary ending, e. g. pres Skr. *bhārā-mahē* pret. Skr. *á-bharā-mahī* Gr. *ἔ-φερό-μεθα*. Compare § 973 p. 515 f.

Goth. *bairanda* is doubtless 3rd pl. and not for **bwa-mda* **-midaz* (§ 1071).

As to *-ṃmedhaz* (Avest. *hušc-amaiðē*), answering to act. *-ṃmes*, see § 1001 p. 535 f.

§ 1061 Aryan. Skr. *-mahē -mahī* with *h* = *dh* is to be explained like the imper ending *-hi* beside *-dhi*, see § 960 p. 503.

(1) Primary ending Skr. *-mahē* Avest. *-maiðē*. Skr. *bhārā-mahē* Avest. *barā-maiðē* Conj. Skr. *saniša-mahē* Avest. *cinapā-maiðē* (beside *cinas-ti* 'he teaches' § 626 p. 163), on Skr. conj forms like *yājāmahāi* see § 922 p. 470.

The same ending in the Perfect. Skr. *mumuc-miñē*.

(2) Secondary ending Skr. *-mahī* Avest. Gath. *-maidī*. Skr. *á-yuj-mahī*, s-Aor. Skr. *á-ga-s-mahī* (from *gam-* 'to go') Avest. *a-mēhmandī* (from *man-* 'to think', § 815 p. 353). Opt. Skr. *bhārē-mahī* Avest. *barōi-maidī*.

In late Avestic *-maiðē* is also used as secondary (just the opposite in Greek, § 1062), e. g. opt. *barōi-maiðē*.

§ 1062. Greek. Only *-μεθα*, the secondary ending, is kept, and used for both primary and perfect suffix as well as secondary. ὁρ-νύ-μεθα φερό-μεθα, ἐ-φερό-μεθα, φερόι-μεθα, perf. πεπύσμεθα.

Homer. *-μεσθα* with *σ* by analogy of *-σθε -σθον -σθην*.

Remark V. Henry (Mém Soc. Lang. vi 73 f.) thinks that Greek once had in the active *φέρουμε*; **ίφερούε*, and at this period the type *φερόμεσ-θα* was produced on the analogy of *ίφέρουμε-θα*; after that *-μεσθα* was employed as secondary as well as primary

Acot. *-μεθεν*, only known through the grammarians, appears to be modelled upon *-μεν* (*-μεθεν . -μεν = -σθε : -τε*). Compare 3rd pl Thess *-νθει-ν* § 1068.

2ND PERSON PLURAL

§ 1063 Proethnic Indo-Germanic. All that can be fairly inferred from Ar. *-dhmāi* (primary) *-dhvam* (secondary) and Gr. *-σθε* (both) is that the original ending contained *dh*. It is phonetically possible to derive Gr. *-σθε* from **-σθφε*. The original ending of the suffix may perhaps be that shewn by Aryan. It is possible that Gr. *-σθον* was orig 2nd plural (*-σθον = Skr. -dhvam*), and turned into a dual because of the dual meaning of *φέρετον*; after which *-σθε* was made for the plural to match *-τε*.

Remark. The *σ* of *-σθε* is the most obscure part of this suffix. Three explanations are possible

(1) The suffix originally began with *-zdh-*, which became Gr. *-σθ-*. In Aryan *z* dropt between consonants, and the type thus produced became general

(2) It orig. began with *-dlh-*. Then Gr. *ἡσ-θε* *πένυσ-θε* come straight from it. In mentally analysing these forms, *σ* was conceived to be part of the suffix, whence *φέρε-σθε* etc. On this supposition it remains doubtful whether such forms as *ἔσπαρθε ἔσταλθε πεφύλαχθε* still have the orig suffix, without the intrusive *σ*, or whether they once had *σ* and it disappeared as it regularly would.

(3) There was a double suffix, with initial *-zdh-* or *-dlh-*, and each of the two types was preferred by certain languages

Compare Bartholomae, Rhein Mus. XLV 153.

§ 1064. Aryan. On Skr. *-dhvād* imper., see § 965 p. 506.

(1) Primary ending Ar. *-dhmāi -dhvamāi*: Skr. *-dhvē*, also *-dhūvē* in Vedic, Avest. *-duyē* i. e. *-duvē*. Skr. *anag-dhvē*

(from *anák-ti* 'he smears, anoints') Avest. Gath. *mer'rag'-duyē* (from *marc-* 'to destroy', § 626 p 162) Conjunctive Skr. *kāmāyā-dhvē*; as regards *-dhvāi* in the conj., see § 922 p 470.

The same ending in the Perfect *bubudhi-dhvē*.

(2) Secondary ending. Ar. *-dhvam -dhuvam*: Skr. *-dhvam*, also *-dhuvam* in Vedic, Avest. *-dhuem -dūm* (I § 159 p. 142) Skr. *á-bhara-dhvam* Avest. *bara-dūem*. Avest. s-aorist Gath. *prā-z-dūm* from *trā-* 'to push through' (§ 813 p. 351).

§ 1065 Greek. Always *-σθαι*, see § 1063. *φέρουσθαι ἤσθαι ἐ-φέρου-σθαι φέρου-σθαι*. Perfect *πέπυσθαι*.

Perf. *πέφανθαι* beside 1st sing *πέφασμαι* 3rd sing. *πέφανται* is doubtless a transformation of **πέφασθαι* on the lines of *ἔσπαρθαι* beside *ἐσπαρθαι*, see § 862 p. 411

3RD PERSON PLURAL.

§ 1066 Proethnic Indo-Germanic.

(1) After consonants *-ntai* or *-ntē* and *-nto*.

(a) Primary ending *-ntai* or *-ntē*. Skr. *ās-atē* Gr. Hom. *ῆ-αται*, Skr. *dá-dh-atē pu-n-atē ta-nv-atē*.

(b) Secondary ending *-nto*. Skr. *ās-ata* Gr. Hom. *ῆ-ατο*. Skr. *á-kṛ-nv-ata*, s-Aor *á-dḥś-ata*. Opt. Gr. *γενοί-ατο*.

(2) After sonants *-ntai* or *-ntē* and *-nto*.

(a) Primary ending *-ntai* or *-ntē* Skr. *bhāra-ntē* Gr. *φέρο-νται* Goth. *baíra-nda* Thematic Conj. Skr. *mā-s-a-ntē* Gr. Hom. *ἐπ-εντόνο-νται* (*ἐπ-εντόνω* 'I arrange'). Long-vowel Conjunctive Avest. *hacā-ntē* Gr. *ἔνω-νται*. Gr. *διζή-νται* Lesb. *προ-νόη-νται τίτω-νται* Goth. *salbō-nda*.

(b) Secondary ending *-nto*. Skr. *á-bhara-nta* Gr. *ἐ-φέρο-ντο* Lat. *feruntu-r* O.Ir. *do-bertar*. Conj. Lat. *fera-ntu-r* O.Ir. *do-bertar*. Gr. *ἔμ-πλη-ντο* Lat. *im-ple-ntu-r* *planta-ntu-r*.

-nto is conjectured by Bugge (Idg. Forsch 1 440) in the *-n* of the Armen 3rd pl. aor. II mid., as *cna-n* 'nati sunt' for **gēno-nto*.

On account of Ocean forms of the 3rd plural like *karanter* 'pascuntur' beside Lat. *-ntur* = *-nto+r*, we should perhaps

assume an Idg. form *-nte -nte* beside *-nto -nto* (similarly in the 3rd sing. *-te* beside *-to*), see § 1082.

(3) Perfect. What connexion there is between the Aryan forms, as Skr. *du-duh-rē ja-gm-i-rē*, and O.Ir. *do-mēn-atar* (Gr. *τετραφ-αται*) is still a riddle. See §§ 1076 ff.

§ 1067. Aryan On the Imperative in *-atām -ntām* see § 968 p. 510

(1) After sonants Ar *-ataḥ -ata*

(a) Primary ending *-ataḥ* Skr *vās-atē, indh-atē indh-ātē*, Avest. *mer^{nc}-antē*.

(b) Secondary ending *-ata* Skr *á-gm-ata ú-tanv-ata*, Avest Gath *dar's-atā* ($\sqrt{\text{derh}}$ -)

In Avestic *-antē -ata* as a rule gave way to *-antē -anta*, which mark the plural number better, cp. act. *daḥ-enti* as contrasted with Skr. *dádḥ-ati* § 1018.1 b p. 545. E. g. *āshantē dadentē ver^{nc}navantē* (Skr. *ās-atē dúdh-atē r̥nv-ātē*), *mravanta* (3rd sing. *mr̥ao-tā mr̥ā-ta*), opt. *barayanta*.

As regards O.Pers. *ahuta* 'erant' it is impossible to say whether it ought to be spelt with a nasal or not (I § 197 Rem p. 166)

(2) After sonants Ar *-ntaḥ -nta*

(a) Primary ending *-ntaḥ*. Skr *bhūra-ntē*, Avest *bara-ntē*. Short-vowel Conjunctive Skr *na-s-a-ntē* (from *nam-* 'to bend, bow oneself'), long-vowel Avest *yazā-ntē* On *-ntā* in the Skr. Conjunctive see § 922 p. 470.

(b) Secondary ending *-nta*. Skr. *á-bhara-nta*, Avest *yaze-nta* O.Pers. *a-baratā* (read *abarantā*).

(3) In the Perfect we have an *r*-ending, Skr. *-rē* Avest *-rē*, see § 1078.1. Observe that in Sanskrit this ending crept into the Present like the *-ē* of the 3rd sing. (§ 1055.3 p. 565). e. g. *duh-rē sunv-i-rē*.

§ 1068 Greek On imper. *-σθω -σθων -σθωσαν* see § 966 p. 506 f.

(1) After consonants *-αται -ατο*.

(a) Primary ending *-αται*. Hom. *ῆ-αται* for **ῆσ-αται*,

κεί-αται for **κει-αται* (variant *κείαται* with *ρει-* following *κεί-μαι* etc., see I § 130 p. 117 f.), *εἰρύν-αται*.

(b) Secondary ending *-ατο*. Hom *ῆ-ατο κεί-ατο εἰρύν-ατο*. Opt. Hom. and elsewhere *γενοί-ατο ἐπι-φρασσαι-ατο ἐπι-σται-ατο*, whose diphthongs *οι* and *αι* are to be explained like *ρεί-αται* (a), *δανύατο* = *-νυ-ατο* (§ 944 p. 487)

-αται -ατο are special favourites in the Perfect system, where they occur even in Attic prose; e. g. *τετεύχ-αται γεγράφ-αται ἐ-τετάχ-ατο* (cp § 898 p. 446).

Instead of **τιθ-αται *διδ-αται* (Skr. *dā-dh-atē*) we have *τίθε-νται διδο-νται* (2), as act. *τίθει-ντι* instead of **τιθ-ατι* (§ 1020 1. b p. 547)

(2) After sonants *-νται -ντο*

(a) Primary ending *-νται*. *φέρω-νται*. Conj. *φέρω-νται*. *δίζην-νται* Lesb *προ-νόη-νται*.

(b) Secondary ending *-ντο* *ἐ-φέρω-ντο*. *πλή-ντο* = **πλᾶν-το* pres. *πλάζω*, *ἐμ-πλή-ντο* from *plē-* 'fill'.

Of the same kind are perf *μέμνη-νται δεδούλω-νται* *ἐ-μέμνη-ντο*.

Wherever a long vowel precedes *-νται -ντο* it was previously short, as it should be (I § 611 p. 461). Compare opt. *-πλή-το μεμνή-μην* § 944 p. 488 With *φέρωνται* cp. act. *φέρω-ντι* § 923 p. 471.

Both *-αται -ατο* and *-νται -ντο* overstep their proper boundaries in one or more dialects. In Ionic the former pair are applied to stems in *ā*, *ē*, or *ō*; as Hom. *βεβλή-αται βεβλή-ατο* instead of *βέβλη-νται βέβλη-ντο*, late Ion. *πιπονέαται* (for *-ηαται*) and *τιθέ-αται διδό-αται*, cp. act. *τιθέ-ασι* (§ 1021. 4 p. 549). On the other hand, *-νται -ντο* are added to stems in *i* and *u* in Attic and elsewhere, sometimes in Ionic itself; e. g. *κεί-νται εκεί-ντο λύ-ντο ἄγνυ-νται* (should be **ἄγνυ-αται*, cp. Skr. *aśnuv-atē*) *εἴρω-ντο*, opt. *γέροι-ντο τιθεῖ-ντο*, with which compare 1st sing. *ἔφϋ-ν* (§ 979 3 p. 520) and opt. 1st sing. *φέροι-ν* (*ibid*) and 3rd pl. *φεροι-ν* (§ 1020. 1. b p. 547). Further, *ῆνται ῆντο* beside *ῆαται ῆατο*, since *ῆμαι ῆμεθα* (for **ῆσ-μαι *ῆσ-μεθα*) were regarded as similar in structure to *ἄγ-μαι* etc.

Boeotian and Thessalian have ϑ in place of τ in the 3rd plural endings, as Boeot. ἐστρουνά $\vartheta\eta$ (= Ion. ἐστρατεύ $\alpha\tau\alpha\iota$) ἐβάλον $\vartheta\omicron$ Thess. ἐγένον $\vartheta\omicron$; and Boeotian has ϑ in the active endings too, καλέον $\vartheta\iota$ διδόν $\vartheta\iota$. It may be suggested that ϑ came in from the middle endings -με $\vartheta\alpha$ and -σ $\vartheta\epsilon$, and in Boeotian had spread from the 3rd pl. middle to the 3rd pl. active.

In Thessalian we get -ν $\vartheta\epsilon\iota\text{-}\nu$ as a primary ending, in which - ν probably came from the active; cp. § 1062 p. 567 on ἔμε $\vartheta\epsilon\iota\text{-}\nu$ Example ἐφανγρόν $\vartheta\epsilon\iota\text{-}\nu$.

§ 1069 Italic Here we have - $\text{nto} + \text{-r}$. Lat *feru-ntur ama-ntur*, Umbr *cma-ntur* 'emantur'. On Osc *kara-nter* see § 1066. 2. b p. 568.

§ 1070.¹⁾ Celtic Here too we have - $\text{nto} + \text{-r}$, as O.Ir *do-bertar* 'dantur' Lat *feru-ntur* Beside this - nto without - r is possibly contained in *do-berat* 'dant', see § 1024 p. 552.

§ 1071. Germanic. - nta_1 or - nta_2 in Goth *batra-nda salbō-nda*, used for both 1st and 2nd plural (cp. § 1060 p. 566).

An obscure form is - ndau in the opt. *batrāi-ndau* (also used for both 1st and 2nd plural), cp. § 1052 p. 563.

PERSONS OF THE DUAL MIDDLE

§ 1072. 1st Person. Aryan alone has any special suffix, Skr. prim. - vahē sec. - vahi , which if we judge by - mahē - mahi will be derived from *- uedha_2 or *- uedha_3 and *- uedhā . E. g. *bhārā-vahē* opt. *bhārē-vahi*; on - vahāi in Conjunctive forms like *sacāvahāi* see § 922 p. 470.

Greek. -με $\vartheta\omicron\text{-}\nu$, only found in rare instances and questionable at that, is doubtless a transformation of -με $\vartheta\alpha$ made to match the ending of -σ $\vartheta\omicron\text{-}\nu$.

§ 1073 2nd and 3rd Person. Here there is hardly anything to do but to present the facts. Aryan alone shows suffixes that can have any claim to be regarded as original.

§ 1074 Aryan. Skr primary 2nd dual - āthē 3rd dual - atē ,

¹⁾ See footnote 2 to § 1058 p. 565, above.

secondary 2nd dual *-āthām* 3rd dual *-ātam* in unthematic stems. Indic. pres. *dvīṣ-āthē -ātē*, imperf. *á-dvīṣ-āthām á-dvīṣ-ātam*. It has the primary endings in the Perfect, *cakr-āthē -ātē*. In Avestic the same stems have the secondary 3rd dual *-ātem* = pr. Ar. **-ātam a-srv-ātem* von *sru-* 'hear'. In Vedic are other secondary endings, *-īthām -ītām*: 2nd dual injunct aor *trā-s -īthām* 3rd dual indic. aor *á-dh-ītām*.

Skr. primary 2nd dual *-ēthē* 3rd dual *-ētē*, secondary 2nd dual *-ētham* 3rd dual *-ētām* in thematic stems. Indic. pres. *bhárēthē bhárētē*, imperf. *á-bharēthām á-bharētām*. On the Conjunctions *bhárāthē bhárātē* see § 922 p. 470. In Avestic there is a 3rd dual indic. pres. *vaenōpē*, answering to the form of the Skr. 2nd dual, but injunct. 3rd dual *jasātem*.

Rarely Skr. *-thē* etc. without any preceding vowel in the ending itself. Skr. 2nd dual indic. perf. *ci-kē-thē*, 3rd dual indic. pres. *patya-tē* conj. aor. *yam-a-tē*, 2nd dual injunct. *dī-dhī-thām*. Similarly Avest. 3rd dual indic. perf. *dazdē* = **dha-dh+ta*.

See further details in Bartholomae, Kuhn's Zeitschr. xxix 283 ff, Jackson, Amer. Or. Soc. Proceed., Oct. 1889, p. CLXV.

§ 1075. Greek. Indic. pres. 2nd dual *φέρε-σθον* 3rd dual *φέρε-σθον*, imperf. 2nd dual *ἐ-φέρε-σθον* (*ἐ-φερε-σθην*) 3rd dual *ἐ-φερε-σθην* (*ἐ-φέρε-σθον*) answering to the active *φέρει-τοσθ* etc., see § 1033 p. 556, § 1039 p. 558. Possibly *φέρε-σθον* was originally 2nd plural (§ 1063 p. 567), and caused *-σθαν* to be made on the model of *-ταν*.

ARYAN, ITALIC, AND KELTIC ENDINGS WITH R¹)

§ 1076. In this section we discuss those endings of the Aryan, Italic, and Celtic branches which consist of, or contain, the suffix *-r*.

Remark. It is not impossible, but certainly it is unlikely, that the *r* which we noticed in the 2nd and 3rd singular in Armenian has the same origin (§ 986 Rem p. 524).

1) These have been more fully treated by Windisch and Zimmer in their essays cited on pages 512 and 513.

Italic and Keltic are very much alike in these endings. Aryan is quite different; and it has not yet been shewn which best represents the parent language, or how the present variation came about. Perhaps *r* was originally a perfect suffix, for the perfect has peculiar endings in other of its persons. But whether *r* properly belonged to the 3rd plural, or denoted an indefinite subject or subjects, such as *one says*, *one comes*, or what, it is at present quite impossible to say. Certain *r*-forms in both Italic and Keltic appear to belong to the separate history of those branches.

I shall not indulge in any speculations as to the earliest value of this *r*. The latest discussion may be seen in Johansson's paper, *Bezz Beitr* xviii 49

§ 1077. Aryan shows it almost exclusively in the 3rd plural (exceptions are the 2nd and 3rd dual perf. act. in *-athur* *-atur* in Sanskrit).

The Active voice has it in the 3rd pl. perfect, aorist, and optative, with exception of the 2nd and 3rd dual perfect.

First as regards the usage in the 3rd plural. Here *-r* sometimes is the only personal suffix and sometimes it is combined with *s*. Tracing the forms back to protoethnic Aryan, we get four.

(1) *-r* = Avest. *-r°*. opt. *hyā-r°* 'sint', a later re-formate with the strong opt. suffix *-yā-* (§ 1018. 2 p. 546).

(2) *-yr* (the form taken by *r* before sonants) = Skr. *-ur* Avest. *-ar°* (I § 290 p. 233) perf. Skr. *ās-úr* Avest. *ānāh-ar°*, aor. Skr. *á-dh-ur* Avest. Gath. *d-ar°*, opt. Skr. *sy-úr bhārey-ur*. But Skr. *-ur* may be equated with Avest. *-er°š* (4).

(3) *-rš* = Avest. *-r°š*. opt. *daiṇyā-r°š*, a new form like *hyā-r°* (1).

(4) *-rš* = Avest. *-er°š*. perf. *cikōit-er°š* (§ 850 p. 397, § 852 p. 402). This form may also be the origin of Skr. *-ur*, compare gen. abl. Skr. *mātúr* with Avest. *ner°š* III § 235 pp. 125 f

Exceptionally Skr. *-ur* appears in the indic. present as well, as *duh-úr* 'they milk'. But this formation, 3rd pl. mid. *duh-rē* and

3rd sing. mid *duh-ē*, may if you will be called an unreduplicated perfect. In any case *duh-ūr* does not justify our assuming that *r* originally belonged to the indie present.

The combinations Skr. *-atw* Avest. *-atar^o* in the 3rd dual, and Skr. *-athur* in the 2nd dual, are without doubt peculiar to Aryan, see § 1038 p. 557 f

§ 1078 In the Middle and Passive *r* is found only with the 3rd plural, and only combined with other elements, added after it, which usually appear as middle and passive suffixes in other connexions.

(1) *-ra₂* in the 3rd pl. perf., and by analogy in the 3rd pl. present, is proethmic in Aryan. Skr. *du-duh-rē da-dh-rē*, pres. or unreduplicated perf. *duh-rē* (cp. *duh-ūr* § 1077); Skr. *śē-rē* Avest. *sae-rē sōi-rē* 'they lie' (cp. 3rd sing. *śáy-ē* beside *śē-tē*). In Sanskrit *-rē* is generally preceded by *-i-* = Idg. *-ə-*, regularly so in Vedic with a long stem-syllable (cp. § 844 p. 385), as *īś-i-rē ja-jñ-i-rē* (cp. Avest. *vaoz-i-rem* under 2); so also pres. *śṛṇv-i-rē* (cp. 2nd sing. *śṛṇv-i-še* § 853 p. 403) *-irē* became a new suffix and in classical Sanskrit was the only one used for the Perfect, as *duduh-irē cakry-irē* (pres. *śay-irē* beside *śē-ratē*). By analogy of forms like *duduh-rē* and like *ja-jñ-irē* we have in Vedic *duduh-rirē jagrbh-rirē*, and others.

In Avestic *-rē* passed into the *ā*-Conjunctive *ānha-rē* beside indie. *as-tē* 'sits'.

Ar. *-ra₂* seems to have the same relation to act. *-r* (*-ṛ*) as *-nta₂* to *-nt*, 3rd sing. *-ta₂* to *-t* and the like.

(2) Further, *-ram* in the augmented preterite is pr Aryan, as *ā-dṛś-ram a-sṛj-ram*, Avest. *vaoz-i-rem* (§ 844 p. 385, § 854 p. 403). *-ram* is usually compared with the middle ending of 2nd pl. *-dhvam*.

The following *r*- suffixes appear in Sanskrit only.

(3) *-ra* in augmented preterite: *ā-duh-ra. ā-duh-ra · duh-rē* = *ā-duh-ata. duh-atē* (*duh-ātē*).

(4) *-ratē* and *-i-ata*. pres. *duh-ratē śē-ratē*, opt. *maṣ-ī-rata bharē-rata*.

(5) Isolated *-anta* in *ā-va-vṛt-ranta*.

(6) *-rām* and (7) *-ratām* in the Imperative: *duh-rām* and *duh-ratām*. Cp *duh-ātām* § 968.2 p. 510. Lastly

(8) *-ran* in the augmented preterite, as *a-va-ort-ran* *ā-ca-kr-i-ran* *ā-dyś-ran* *ā-šē-ran*, and in the Optative, as *da-dī-ran* *bhārē-ran*. That the ending *-an* is the same as *-an* in the active (for **-ant*) I cannot regard as proved at all. It may be some element not found elsewhere as a personal suffix, of like character with *-s* in the Avestic active ending *-r's*.

§ 1079. As regards the *r*-suffixes in Italic and Keltic, the first remark to be made is that not one of them can be confidently held to have originally had an active meaning. All of them may be explained as originally deponent or passive (cp. § 1081 *sub fin*).

The Latin suffixes of the 3rd pl. indic. perf *-erunt* *-ērunt* *-ere* (with *dedrot* etc.) are at least in some degree akin to the Aryan *r*-forms. This has been already pointed out as likely in § 1023 p. 551. But there is no need to believe that the Latin forms have any such basis as the Aryan active forms of the 3rd plural perfect. Since the 1st sing *tutud-ī* was properly middle, the 3rd plural may be derived from a middle type like that of Skr *-rē -ra*.

The remaining *r*-forms in Italic and Keltic fall into two groups.

§ 1080. (I) Forms in Umbro-Samnitic and in Keltic where *r* appears to be the only personal suffix.

The Umbro-Samnitic forms seem best translated by aid of the indefinite *one* or *they*. Umbr. *pihāfe(r)* 'let them have appeased', Osc. *sakrafir* (with *últiumam* for object) 'let them have consecrated' (§ 874 p. 422, § 926.3 p. 473). Umbr. *ferar* 'let one carry', *ier* 'one will go' possibly for **ier-er* i. c. **e(ē)-es-er* (§ 837 p. 374), *benuso(r)* 'one will have come' (§ 872 p. 421). With Zimmer and Conway, I formerly regarded these as 3rd plural active (Ber. sachs. Ges. der Wiss., 1890, pp. 214 ff.). But, as we infer from a comparison of *sakrafir* with *sakrim fakiadon* the other Oscan inscr. of the same kind (Rhein. Mus. XLIII 557 f.), they may be 3rd singular

deponent Compare the active and deponent imperatives with *-tu* and *-mu*, used with indefinite subject in the ritual rules of the Iguvine Tables; and the Avest. 3rd sing. *zazan-ti* 'one trains, breeds' and others like it (Bartholomae, *Ar. Forsch.* II 82); and a great deal of illustrative matter may be found in Miklosich's essay on Sentences without a Subject (Subjectlose Sätze, 2nd ed. 1883). There is a third possibility. They may be 3rd singular passive, answering to Latin impersonal constructions (*legitur* 'one reads, they read'); Osc. *sakrafir ultiumam* would exactly correspond to Lat. *legitur Vergilium, legendum est Vergilium* (see Weisweiler, *Lat. part. fut. pass.*, pp 70 ff.). The last view is best; it is best supported by Keltic, as will now be shewn

These Umbro-Samnitic forms run on parallel lines with the Keltic 3rd sing passive, e g. O.Ir *do-berar* 'datur' (also *-berr* because of the two *r*'s, but this syncope is not otherwise found — we only have *-canar*, for example; Zimmer, *Kuhn's Zeitschr.* xxx 252 takes a different view), whose absolute bye-form *berur*, like the 3rd pl. *bertir* beside *do-bertar* (§ 1082), I believe to be a new Keltic developement; imper. *berar* 'should be brought', Mod.Bret *quemerer* (i. e. **com-berer*) 'is taken', Mod.Cymr *ni chenur* 'there will be no singing'. Zimmer's view that these Keltic *r*-forms, like the Umbrian and Oscan, are 3rd plural active, has not enough to support it.

Remark 1. Zimmer's attempts to prove that the active indefinite idiom with *one* is kept in Britannic (*loc cit.*, pp. 237 ff) fail, according to Thurneysen "They are proved to fail by the single fact that in expressions like 'he is killed' or 'one kills him' the pronoun which is the object can be left out, even in Cymric, thus shewing that the person is regarded as the subject Furthermore, Zimmer forgets that the passive preterite to the *r*-forms in Britannic, as in Irish (and in Italic), is represented by the part passive with *-to-* This indicates that the *r*-form was regarded as a real passive, possibly in protoethnic Keltic (or, if you will, in Italo-Keltic)"

Remark 2 If we assume these Italo-Keltic *r*-forms to be 3rd sing. deponent or passive, the question arises whether their *-r* came from **-ro*, a form which may have stood to the middle ending **-to* in much the same relation as Palr 3rd pl *socai ē* 'they trouble themselves' to Skr. *śocanti*

§ 1081. (II) *r* in combination with other personal endings,

active and middle, which always precede it (cp. Skr. 2nd and 3rd dual *-athur -atur* § 1077 p. 574).

These forms may be either deponent or middle in Latin. In Keltic, however, these two moods were distinguished in form; for in the deponent conjugation, *r* runs through all persons except the 2nd plural, but the passive forms only the 3rd singular and plural with such suffixes.

It is possible that once, in protoethnic Italo-Keltic, *r* was used only with middle endings, that in this use it came to be a medio-passive sign; and that it was afterwards added to middle or active endings with the effect of making them middle or passive.

§ 1082. (A) *r* added to Middle endings

(1) Italic and Celtic 3rd pl. *-nto + r*. Lat. depon. *sequi-tur sequo-ntur sequā-tur sequa-ntur* etc., pass *agi-tur agu-ntur* etc. Umbr. e. g. *emantur* 'emantur'. O Ir. depon. *-sechethar* 'sequitur' *-sechetar* 'sequontur' perf. *do-mēnatar* 'putaverunt', pass. *do-bertar* 'dantur, dentur'; in the 3rd sing. indic. pass. this ending is shown only in the 2nd and 3rd Conjugations in Irish, as *no charthar* 'amatur' *do-lēicther* 'linquitur' (1st Conjug. *doberar*, conjunct. *-berar* and *-berthar*).¹⁾ The absolute forms *sechid̄ir* 'sequitur' *sechit̄ir* 'sequontur' *bert̄ir* 'feruntur, ferantur' *carth̄ir* 'amatur' *lēicth̄ir* 'linquitur' etc. are analogical like *berir* 'fertur' (§ 1080 p. 576).

No satisfactory explanation has been given of the Umbr.-Samn. endings with *e*-vowels, which answer to Lat. *-tur -ntur*. Osc. *vin̄cter* 'vincitur' *sakarater* 'sacratur' *sakah̄iter* 'sancitur' *comparascuster* 'consultus erit' *karanter* 'pascuntur', Pelign. *upsaseter* 'operaretur' or 'operarentur', Marruo. *ferenter* 'ferantur'. Umbr. *herter herte hert̄i hertei* 'oportet' *ostensendi* 'ostenderentur'; for the form *emantur*, see above. The Oscan forms had undoubtedly a short *e*, and I venture to conjecture that parallel to *-to -nto* there were Idg. forms *-te -nte* (cp. 1st pl. *-mo(s) -mc(s)*, *-mom -mem*, § 1000 p. 535).²⁾ Umbr. *hertei* points

1) See footnote 2 to § 1058, page 565

2) If this be correct, there would be no need to derive the *-re* of Lat. *sequere* (cp. Gr. *ἐρε-ο*) from Idg. **-so*, it might be derived from

to *ē*. Very well — we may suppose that there were variants *-tē* *-ntē* beside *-te* *-nte*, as we saw *-mēs* beside *-mes* in the 1st plural (*loc. cit.*). But *herter* is used in such a way that we may believe it to be conjunctive; and then we are led to ask whether its *ē*, and that of *ostensendi* (*-i* for *-ē*), be not the conjunctive suffix *-ē-*, which could easily creep into the personal ending when there was such a form as **ferē-r* (cp. *ferar*).

Remark. On Zimmer's view of these Umbro-Samnite forms (Kuhn's *Zeitschr* xxx 277), which I regard as wrong, see Buok, *Der Vocalismus der osk. Sprache* pp 79 f.

(2) Latin forms of the 2nd singular, like *spatiārus* possibly contain *'-ru-r* = **-so+*. See § 1050 p. 562.

(3) In Oscan *censamur* 'censemino, censetor' *r* is seen combined with the Umbr-Samn mid.-pass. suffix **-mōl*. *-d* was exchanged for *-r*. See § 967 pp 508 f.

(4) O.Ir *-ther* in the 2nd sing of deponent verbs, e. g. *-sechther* 'sequeris', is derived from *-the* = Idg. **-thēs*, which is preserved without *-r* in the imperative type *clum-te*. See § 1051 p. 563.

§ 1083. (B) *r* added to Active endings.

(1) Italic and Keltic 1st sing. **-ōr*, in Keltic only deponent. Lat. *sequor* O.Ir. *-sechur* 'sequor', Lat. *gradior* O.Ir. *-midur* 'iudico', pass. Lat. *feror capior*. Lat. *ferar* beside Act. *feram*, *ferrer* beside act. *ferrem*; *-r* takes the place of *-m*.

Remark 1. It is of course not certain that *'-ōr* is the active *-ō+r*. It may be that Italo-Keltic had the 1st sing. mid. **seqōr* (§ 1041 1 b p. 558), and that this was transformed to **seqōr*, as in Oscan **-mōl* **-mud* became *-mu* (§ 1082. 3).

(2) Italic and Keltic 1st pl. **-mor*, in Keltic only deponent. Lat. *sequimur sequāmur sequēmur ferunur* etc., O.Ir. *-sechem-mar* 'sequimur, sequamur' perf. *do-mēnammar* 'putavimus'. Whether **-mor* was transformed to **-mōs* by exchanging *-s* for *-r*, or whether it was an extension of **-mo* (cp. § 1000. 2. a p. 535), is doubtful *mm* instead of *m* in Irish is due to the active forms *ammi bermu* etc. (see § 1006 pp. 537 f.)

Idg. **-so*. *ālū* is would be related to *ālūrus* as Osc. *vinctur* to Lat. *vinctur*. Compare § 1050, page 562

(3) In the Irish deponent perfect we have 1st sing. *do-mēnar* 2nd sing. *do-mēnar* beside the active forms 1st sing. *cechan* for **ce-can-a* 2nd sing. *cechan* (§ 981.4 p. 521, § 989 p. 525) In 3rd sing. *do-mēnair* beside act. *cechuin* the non-palatal pronunciation of the *n* is a difficulty. Is this due to the analogy of other persons of the perfect, or because *-gēnair* comes from **ge-gnā*-?

Remark 2 Neither Italic nor Celtic have an *r*-form in the 2nd plural. Latin has *sequimini ferimini* (see II § 71 p. 165) The Irish deponents have the active ending, as *-midid* beside *-midir*, *do-mēnair* beside *dō-menar*.

PERIPHRASTIC MIDDLE IDIOMS (REFLEXIVE).

§ 1084. In several languages, where the Idg. Middle (Skr. *bhāra-tē* Gr. *φέρεται*) either dwindled or quite died out, its place was filled by the combination of the Active (or some Middle form degraded until it could not be distinguished from the active) and an Oblique Case of the pronoun which answered to the active form in question, and which referred to it.

From a comparison of Sanskrit and Greek we may believe that this roundabout idiom was general at the time when the Idg. Middle was still in living use. For in Greek and Sanskrit both periphrastic reflexive and middle are used side by side; and this is true, both when the contrast between the subject and object is important, that is, when there is a contrast with some other person, which makes it necessary to lay stress on the person implied by the middle form, and also when the cases are not clearly shown by the middle, or where this could be understood as a passive, so that there was every need to make the expression as clear as possible. Thus we have Skr. *yād yajumānabhāgrā prāśnāty ātmānam evā prīṇāti* (Taitt. Sāh. I 7 5. 2) 'when he eats his share of the offering, he gets new life in himself' (otherwise it is his task to quicken others), *nēd ātmānaḥ vā prithivī vā hindāsani* (Satap.-Brāhm I 2. 4. 7)

'that I may not destroy either myself or the earth', Gr. *ἐμοὶ δὲ δέκ' ἔξελον οἶον* (Od 9. 160) 'but for myself alone I chose ten (goats)', *ἀποκρύπτω ἑμαυτόν* 'I hide myself' beside *ἀποκρύπτομαι* 'I hide for myself' or 'I am hidden'. Often enough we find the middle used with the reflexive pronouns, as *τάβηρ νᾶί σί αἰτμᾶνᾱν ἀπρίνῃτα* (Tāitt-Sāh v 1. 8. 3) 'therewith he enjoyed himself', *σὺ γαγῆᾱν αἰτμᾶνᾱ νυλῆδῃτα* (Māitr.-Sāh. i 9, 3) 'he changed himself into the offering', *ἡ κακῶσαι ἡμᾶς ἢ σφᾶς αὐτοὺς βεβαιώσασθαι* (Thuc. i. 33. 3), *ὅτι Ξενοφῶν βούλεται ἑαυτῷ ὄνομα καὶ δύναμιν περιποιήσασθαι* (Xen. An. v 6, 17) Cp. Lith *būrna sau prausiū-s(i)* § 1086.

§ 1085. The next step is represented in Italic and Celtic. Here the original Middle had got mixt up very much with the *r*-deponent (§§ 1081 ff.). E. g. Lat. *sequitur* O.Ir. *-sechethar* 'sequitur' = Skr. *sacatē* Gr. *ἕπεται*, Lat. *re-minīscor* O.Ir. *do-muiniur* 'I think' = Skr. *mānyatē*. But it partly gave place to the periphrastic reflexive, Lat. *dedecore se abstinebat* (ἀπέχετο), *gloriam sibi peperit* (ἐπορίσαστο, ἐκτήσατο), *mecum reputo* (συναποῖμαι, λογίζομαι), O.Ir. *no-m-moidim* 'glorior' (Wb. 14°), lit. 'I pride myself', *act r-an-glana* 'si emundaverit se' (Wb. 30°). In Latin this idiom is often hardly distinguishable from the deponent, as *immiscemus nos rei* and *immiscemur*, *castris se effundunt* and *effunduntur*, *relaxat se* and *relaxatur*.

§ 1086. Next come Germanic and Balto-Slavonic, where the Idg. Middle with middle meaning had died out in prehistoric times — In Gothic the forms remain but have passive meaning, in Balto-Slavonic there are forms of the 1st and 2nd sing. middle in the place of active forms, see § 1046 p. 560, § 1053 p. 563, and footnote to page 216 above. — Here then the Periphrastic Reflexive is regularly used in place of the Idg. Middle.

Remark Regularly so used, but not always. Sometimes the Active form alone does duty for the Idg. middle, as Goth. *ga-nisīþ* 'he gets happily through, finds protection or health' as against Skr. *ndsatē* Gr. *νέσται*, Lith. *sekiū* 'I follow' against Skr. *sacatē* Gr. *ἕπεται* (Lat. *sequitur* O.Ir. *-sechethar*), O.C.Sl. *mŭnyq* 'I think' as against Skr. *mānyatē* (O.Ir. *do-muiniur*). In Gothic, verbs in *-nan* may represent the old Middle, as

and-bundniþ 'he lets himself go, gets free, sets off' beside pass. *and-bindada* 'he is released' act. *and-bindīþ* 'he sets free'. There are more of the kind.

Gothic *gavandja mik* O.H.G. *gi-went(i)u mih* 'I turn myself towards, convert to me, convertor, return'. Goth. *skama mik* O.H.G. *scamēm mih* 'I am ashamed'. Goth. *ōg mis* 'I fear' (for myself). O.H.G. *furht(i)u mir*, the same. Goth. *gagimand sik* 'they gather together', reflex. In Norse, about the 8th century, the pronoun affix itself firmly to the verb in a contracted shape (*-sk* for *sik*, dat. *-ss* for *-sæx*). Then *-sk* and *-ss* were used for the 1st and 2nd persons as well as the 3rd. However, in the oldest period we do find a 1st sing *-mk* (for *mih*), as *heito-mk* 'I call myself' (where the ending *-ō* is kept, though it drops with *heit* 'I call'). This Norse type, much altered and obscured by sound-change and analogy, was also used as a passive. Compare Noreen, Aisl. und Anorw. Gramm. pp. 185 ff.; Paul's Grundriss I 518 ff.; Specht, Das Verbum Reflexivum und die Superlative im Westnord. (Acta Germ. III 1), Berlin 1891.

In Lithuanian *-si* (for **sē*) became a universal reflexive, and coalesced with the verb, being used for all persons. It was originally only locative or dative, but afterwards came to be used for the accusative (III § 447 p. 385). *-si* at the end of words has now generally become *-s*. *kelī'-s(i)* 'I raise myself, get up' 2nd sing. *kelš-s(i)*, and so forth. *bijaũ-s(i)* 'I fear'. *džiaugĩ'-s(i)* 'I enjoy myself'. *būrna prausĩ'-s(i)* 'I wash my face'. Also *būrna sau prausĩ'-s(i)*, like Gr. περιποιήσασθαι τι εαυτῷ (§ 1084 p. 580). *mūsza-s(i)* 'they struck each other'. When a verb has a prefix, *si* stands between prefix and verb, as *pa-si-kelu* 'I raise myself, rise' (dial. also *pa-si-kelš-s*). Compare Lett. *bistī-s* 'I fear' (in folk-poetry *-si* sometimes survives, and has not yet become *-s*); Pruss. *grīki-si* 'they fall into sin' (III § 447 p. 385), with a variant *-sin*, obviously the accusative case, as *etlāiku-sin* 'let him abstain, forbear'. In O.C.Sl. we see the acc. *sę* answering to Pruss. *-sin* as a

(Continued on p. 594.)

[Here follow Tables of the Verb Finite pp. 582—593.]

1 Ind pres and imperf act. of Present Class. I.

Appendix to

	Pr Idg	Sanskrit	Avestic	Armenian	Greek
Sing. 1.	*é-s-mi. 'I am'	ás-mi	ah-mi	em	εἰμι
2	*é-si: *é-si:	ási	ahi		εἶ, εἶ-ς (εἶ-ς) ἐσσὶ
3	*é-s-ti	ás-ti	as-ti	ē	ἐσ-τι ἐσ-τι
Plur. 1.	*s-mes(i) (*s-mos(i)):	s-más s-mási mahi		ēmē	Dor. εἰες, Ion. εἰμεις, Att. ἐομέν
2	*s-tē (*s-thē)	s-tihā	s-tā	eē	ἐσ-τε
3	*s-anti	s-ānti	h-enti	en	εἰσὶ, εἰσσι
Dual. 1.	*s-ue(s) (*s-uos(i)):	s-vās	*xiw-ahi		[Dor. εἰμες etc]
2	*s-tēs (*s-thēs)	s-tihās			ἐσ-τὼν
3	?	s-tās	s-tō		ἐσ-τὼν
Sing 1	*é-s-mi(*é-s-mi-mi). 'I was'	ās-am	O Pers ah-am	ēi	ἦ α ἦ, ἦ
2	*é-s-s:	ās, āsī-	*ās	ēr	ἦσθα •
3	*é-s-t	ās, āsī-t	ās (as)	ēr	Dor. ἦς [ἦεν ἦ]
Plur. 1	*é-s-mē(m) *é-s- -mē(m) (-mō(m))	ās-ma	a-h-ma	ērē	ἦμεν
2	*é-s-te *é-s-te	ās-ta		ērē	ἦσ-τε, ἦτε
3	*é-s-ent *é-s-ent	ās-an (s-ān)	O Pers ah-a (Avest h-en)	ērē	Dor ἦν, Boet. εἰσι, Att. ἦσαν
Dual. 1.	*é-s-ue *é-s-ue(-uō)	ās-va			[ἦμεν]
2.	*é-s-tom *é-s-tom (-tem?)	ās-ta m			ἦσ-τον, ἦτοι [ἦσ- την]
3.	*é-s-tām *é-s-tām	ās-tām			ἦσ-την, ἦτην [ἦσ- τον]

1 When any of the forms here given under a certain heading belong to the place assigned them in meaning alone, while their ending belongs to a different person, they are enclosed in square brackets []

Latin	Irish	Gothic	O.H.G.	Lith.	O.C.Sl.
<i>sum</i>	<i>am</i>	<i>im</i>	<i>b-im</i>	<i>es-mi</i>	<i>jes-mi</i>
<i>es, ē</i>	<i>at</i>	<i>is</i> (§ 990. 1)	(<i>bis bist</i>)	<i>esi</i> (991. 1)	<i>jesi</i>
<i>es-t</i>	<i>is</i>	<i>is-t</i>	<i>is-t</i>	<i>ēs-ti, ēs-t</i>	O.Russ. <i>jes-ti</i> O.Bulg. <i>jesti</i>
<i>sumus</i>	<i>ammi</i>	<i>sum</i>	<i>b-inni b-inni- mēs</i>	<i>ēs-me</i>	<i>jes-mi -my,</i> Mod.Bulg. <i>s-me,</i> Serb. <i>jes-mo</i>
[<i>es-tis</i>]	<i>adi-b</i>	<i>siuþ</i>	<i>b-nut</i>	<i>ēs-te</i>	<i>jes-te</i>
<i>sumt, Umbr s-ent</i>	<i>it</i>	<i>s-ind</i>	<i>s-mt</i>	[<i>esti, est</i>]	O.Russ. <i>siti,</i> O.Bulg. <i>siti</i>
		<i>siu</i>		<i>ēs-va</i>	<i>jes-ve</i>
2nd pl. <i>es-tis</i>		<i>siuþs</i>		<i>ēs-la</i>	<i>jes-la</i>
		[<i>s-ind</i>]		[<i>ēs-ti, ēs-t</i>]	<i>jes-te, jes-la</i>
pres. <i>ēs</i> (?)					
					<i>nesē-as-te</i>
					<i>nesē-as-la</i>
					<i>nesē-as-te</i>

Spaced type implies that the inflexion of any given form may be regarded as derived straight from that of the parent language

2 Ind. pres. and injunct. (pret.) act. of Present Class X.

	Pr Idg.	Sanskrit	Avestic	Armenian	Greek
Sing. 1	* <i>ue-m</i> 'I blow'	<i>vā-m</i>	<i>vā-m</i>	<i>mnā-m</i> 'I remain'	<i>ān-μ</i>
2	* <i>ue-s</i>	<i>vā-s</i>	<i>vā-h</i>	<i>mnā-s</i>	<i>ān-ς</i>
3	* <i>ue-ti</i>	<i>vā-t</i>	<i>vā-t</i>	<i>mnay</i>	<i>ān-σ</i>
Plur. 1	* <i>ue-mēs(i)</i> (- <i>mos(i)</i>)	<i>vā-m ds -m ds</i>	<i>vā-mah</i>	<i>mnā-mē</i>	Dor. <i>ān-μες</i> , Att <i>ān-μεν</i>
2	* <i>ue-te</i> (- <i>thes</i>)	<i>vā-t h d</i>		<i>mnayē</i>	<i>ān-τε</i>
3	* <i>ue-nti</i>	<i>vā-n t</i>	<i>vā-n t</i>	<i>mnā-n</i>	<i>ān-σι</i>
Dual 1	* <i>ue-ues(i)</i> (- <i>uos(i)</i>)	<i>vā-v ds</i>	<i>vā-vah</i>		[Dor. <i>ān-μες</i> , Att <i>ān-μεν</i>]
2	* <i>ue-tes</i> (- <i>thes</i>)	<i>vā-t h ds</i>			<i>ān-τον</i>
3	?	<i>vā-t ds</i>			<i>ān-τον</i>
Sing 1	* <i>(e-)ue-m</i>	<i>d-vā-m</i>	<i>vā-m</i>		<i>ān-ν</i> , <i>ē-δρε-ν</i>
2	* <i>(e-)ue-s</i>	<i>d-vā-s</i>	<i>vā</i>		<i>ān-ς</i> , <i>ē-δρε-ς</i>
3	* <i>(e-)ue-t</i>	<i>d-vā-t</i>	<i>vā-t</i>		<i>ān</i> , <i>ē-δρε</i>
Plur. 1.	* <i>(e-)ue-mēs(m)</i> (- <i>mō(m)</i>)	<i>d-vā-ma</i>	<i>vā-ma</i>		<i>ān-μεν</i> , <i>ē-δρε-μεν</i>
2.	* <i>(e-)ue-te</i>	<i>d-vā-ta</i>	<i>vā-ta</i>		<i>ān-τε</i> , <i>ē-δρε-τε</i>
3.	* <i>(e-)ue-nt</i>	<i>d-v-n</i>	<i>vā-n</i>		<i>ān-ν</i> , <i>ē-δρε-ν</i> (<i>ān-σεν</i> , <i>ē-δρε-σεν</i>)
Dual. 1.	* <i>(e-)ue-ues</i> (- <i>uō</i>)	<i>d-vā-va</i>			[<i>ān-μεν</i> , <i>ē-δρε-μεν</i>]
2.	* <i>(e-)ue-tom</i> (- <i>tem</i> ?)	<i>d-vā-ta n</i>			<i>ān-τον</i> , <i>ē-δρε-τον</i> [<i>ān-την</i> , <i>ē-δρε-την</i>]
3.	* <i>(e-)ue-tām</i>	<i>d-vā-tām</i>			<i>ān-την</i> , <i>ē-δρε-την</i> [<i>ān-τον</i> , <i>ē-δρε-τον</i>]

Latin	Irish	Gothic	O.H.G.	Lith.	O.C.Sl.
<i>plēō, nō</i>	<i>scarimm</i> 'I separate'	<i>mitō</i> 'I measure'	<i>mez3ō-m</i>	<i>lindau</i> 'I put somewhere'	<i>ima-mi</i> 'I have'
<i>plē-s, nās</i>	<i>scaru</i>	<i>mitō-s</i>	<i>mez3ō-s</i>	<i>lindai</i>	<i>ima-ši</i>
<i>plē-t, nā-t</i>	<i>scarid</i>	<i>mitō-þ</i>	<i>mez3ō-t</i>	<i>lindo</i>	O.Russ. <i>ima-ti</i> , O.Bulg. <i>ima-tū</i>
<i>plē-mus, nā-mus</i>	<i>scarimme, -scaram</i> (?)	<i>mitō-m</i>	<i>mez3ō-mes, -ō-n</i>	<i>lindo-me</i>	<i>ima-mū</i>
<i>[plē-tis, nā-tis]</i>	<i>-scarid, scarthe</i>	<i>mitō-þ</i>	<i>mez3ō-t</i>	<i>lindo-te</i>	<i>ima-te</i>
<i>plē-nt, nā-nt</i>	<i>scarit</i>	<i>mitō-nd</i>	<i>mez3ō-nt</i>	[<i>lindo</i>]	O.Russ. <i>ima-ti</i> , O.Bulg. <i>ima-tū</i>
		<i>mitō-s</i> (?)		<i>lindo-va</i>	<i>ima-vē</i>
2 pl. <i>plē-tis, nā-tis</i>		<i>mitō-ts</i>		<i>lindo-ta</i>	<i>ima-ta</i>
		[<i>mitō-nd</i>]		[<i>lindo</i>]	<i>ima-te, ima-ta</i>
<i>-ba-m</i>	<i>ba</i> 'fui'	<i>iddja</i> 'I went'		<i>miniaŭ</i> 'I remembered', <i>buvaŭ</i> 'I was'	
<i>-bā-s</i>		<i>iddjēs</i>		<i>mineŭ, buvaŭ</i>	<i>bē</i> 'eras'
<i>-ba-t</i>	<i>ba</i>	<i>iddja</i>		<i>mine, buvo</i>	<i>bē</i>
<i>-bā-mus</i>				<i>mine-me, buvo-me</i>	
<i>[-bā-tis]</i>				<i>mine-te, buvo-te</i>	
<i>-ba-nt, umbr. -fa-ns</i>				[<i>mine, buvo</i>]	
				<i>mine-va, buvo-va</i>	
2. pl. <i>-bā-tis</i>				<i>mine-ta, buvo-ta</i>	
				[<i>mine, buvo</i>]	

3 Ind. praes and inj. (pret.) of Present Class II.

	Pi I lg	San-krit	Avestic	Armenian	Greek
Sing. 1	*bhēi ō 'I bear'	bhārāmi	bar ā, bai āmi	berem	φέρω
2	*bhēro-si	bhāra-si	bara-hi	beres	φέρεις
3	*bhēre-ti	bhāra-ti	ba i a-i ti	berē	φέρει
Plur. 1	*bhēi o-mos(i) (-mēs(i))	bhārā-mas -masi	bai ā-mah i	beremk	Dor. φέρο-μες, Att φέρο-μεν
2	*bhēi e-te (-the)	bhāra-ta	ba i a-pa	berēk	φέρε-τε
3	*bhēro-ni	bhāra-ni	ba i a-i ni	berin	φέρουσι
Dual 1	*bhēro-mos(i) (-mes(i))	bhāra-vas	bar ā-va hi		[Dor. φέρο-μες, Att φέρο-μεν]
2	*bhēre-tes (-thes)	bhāra-tas			φέρετον
3	?	bhāra-tas	bara-tō [bara-pō]		φέρετον
Sing. 1	*(-)bhēro-m	ā-bhāra-m	bare-m	ber-	ἐ-φερον
2	*(-)bhēre-s	ā-bhāra-s	barō	berer	ἐ-φερε-ς
3	*(-)bhēre-t	ā-bhāra-t	bara-ḥ	e-ber	ἐ-φερε
Plur. 1	*(-)bhēi o-mō(m) (-mō(m)):	ā-bhāra-ma	barā-ma	berak	ἐ-φερο-μεν, Dor ἐ-φερο-μες
2	*(-)bhēre-te	ā-bhāra-ta	bara-ta	berēk	ἐ-φέρε-τε
3	*(-)bhēi o-ni	ā-bhāra-n	bare-n	berin	ἐ-φερον
Dual 1.	*(-)bhēi o-mō (-mō)	ā-bhāra-va	barā-va		[ἐ-φερο-μεν, Dor ἐ-φερο-μες]
2.	*(-)bhēre-tom (-tem?)	ā-bhāra-tam			ἐ-φέρε-τον [ἐ-φερε- την]
3.	*(-)bhēre-tām	ā-bhāra-tām [bara-tem]			ἐ-φερε-την [ἐ-φερε- τον]

Latin	Irish	Gothic	O H G	Lith	O C Sl.
<i>ag-ō</i>	<i>-biur</i>	<i>baīra</i>	<i>biru</i>	<i>vežū</i> 'veho'	<i>berq</i>
<i>ag-s</i>	<i>ber-s</i>	<i>baīr-s</i>	<i>bir-s</i>	<i>vež</i>	Little Russ. etc. <i>bere-s</i> , O C Sl <i>bere-ši</i>
<i>agi-t</i>	<i>ber-s-d</i>	<i>baīr-i-þ</i>	<i>bir-s-t</i>	<i>vežu</i>	O Russ <i>bere-ti</i> , O Bulg. <i>ber-e-ti</i>
<i>agi-mus</i> *	<i>ber-mme, -ber-</i> <i>an (?)</i>	<i>baīra-m</i>	<i>bera-mēs</i>	<i>veža-me -me-s(i)</i>	<i>bere-mŭ</i> etc (§ 1008)
[<i>agi-tis</i>]	<i>-ber-i-d, beīthi</i> <i>beīthe</i>	<i>baīr-i-þ</i>	<i>bir-i-t bera-t</i> [<i>bere-t</i>]	<i>veža-te -te-s(i)</i>	<i>ber-e-te</i>
<i>agu-nt</i>	<i>ber-it</i>	<i>baīa-nd</i>	<i>beru-nt</i>	[<i>veža</i>]	O Russ <i>ber-qtŭ</i> , O Bulg. <i>ber-qtŭ</i>
		<i>baīr-ōs</i>		<i>veža-va -vo-s(i)</i>	<i>bere-vē</i>
2nd pl. <i>agi-tis</i>		<i>baīra-ts</i>	2 pl. <i>ber-e-t</i>	<i>veža-ta -tō-s(i)</i>	<i>bere-ta</i>
		[<i>baīra-nā</i>]		[<i>veža</i>]	<i>berete, bere-ta</i>
					<i>vežū</i> 'vox'
pres. <i>ag-t-s</i>	pres. <i>-ber</i>				<i>veze</i>
<i>scīd-i-t</i> , Osk <i>kūm-</i> <i>bene-d</i>	pres. <i>-ber</i>			praes. <i>veža</i>	<i>veze</i>
<i>scīd-i-mus</i>	pres. <i>-beram(p)</i>			praes. <i>veža-me vezo-mŭ</i> etc <i>-me-s(i)</i>	(§ 1008)
					<i>veze-te</i>
					<i>veza</i>
				praes. <i>veža-va vezo-vē</i> <i>-vo-s(i)</i>	
					<i>veze-ta</i>
					<i>veze-te, veze-ta</i>

4 Indic. perf. act

	Pr. Idg	Sanskrit	Avestic	Greek
Sing. 1.	<i>*gē-gōn-a²</i> 'gonui', <i>*gēd-a²</i> ? 'I know'	<i>ja-jān-a</i> [<i>ja-jan a</i>], <i>vēd-a</i>	<i>dā-dar-s-a</i> , <i>vaφd-ā</i>	<i>γέ-γον-α</i> , <i>οἶδ-α</i>
2	<i>*gē-gōn-i-hu</i> , <i>*gōi-tha</i>	<i>ja-jān-i-tha</i> <i>ja-jān-i-thā</i> , <i>vēti-tha</i>	<i>uōi-sta</i>	<i>γέ-γον-ας</i> , <i>οἶσθα</i>
3	<i>*gē-gōn-e</i> , <i>*gōd-e</i>	<i>ja-jān-a</i> , <i>vēd-a</i>	<i>da-dār-a</i> [<i>va-va-ā</i>], <i>vaφd-ā</i>	<i>γέ-γον-ε</i> , <i>οἶδ-ε</i>
Plur. 1.	<i>*gē-gū-mē(m)</i> , <i>*gōd-me(m)</i> , (<i>mō(m)</i>)	<i>ja-jñ-i-mā</i> <i>ca-hi</i> - <i>mā</i> , <i>vid-mā</i>	<i>su-sru-ma</i> <i>vaox-mā</i>	<i>γέ-γα-μεν</i> <i>γε-γόν-αμεν</i> , <i>ἰδ-μεν</i> <i>ἄτε</i> <i>ἰσμε</i>
2	?	<i>ja-jñ-ā</i> , <i>vid-d</i>	<i>ha-hān-a</i>	<i>γέ-γα-τε</i> , <i>γε-γόν-ατε</i> , <i>ἰσ-τε</i>
3	<i>*gē-gū-i(r)</i> , <i>*gōd-i(r)</i> (-ṛs)	<i>ja-jñ-ūi</i> , <i>vid-ūrca-xr-a²</i> , <i>kōit-arš</i>		<i>ci-γε-γά-δοι</i> <i>γε-γόν-δοι</i> , <i>ἰσδοι</i>
Dual 1	<i>*gē-gū-ū²</i> , <i>*gōd-ū²</i> (<i>gōd</i>)	<i>ja-jñ-i-vd</i> <i>ca-hi</i> - <i>vā</i> , <i>vid-vd</i>		[<i>γέ-γα-μεν</i> <i>eto</i>]
2	?	<i>ja-jñ-dihur</i> , <i>vid-dihur</i>		<i>γέ-γα-τον</i> <i>γε-γόν-ατοι</i> , <i>ἰστον</i>
3	?	<i>ja-jñ-ātur</i> , <i>vid-ātur</i> <i>yapt-atar²</i>		<i>γέ-γα-τον</i> <i>γε-γόν-ατοι</i> , <i>ἰστον</i>

5. Imper. praes. act.

	Pr Idg.	Sanskrit	Avestic	Armenian	Greek
Sing. 2	<i>*g₁-go:</i> <i>*i-dhi</i> 'go': <i>*bhēre</i> 'carry'. <i>*i-tōd</i> , <i>*bhēre-tōd</i>	<i>i-hi</i> <i>bhāra</i> <i>i-tād</i> , <i>bhāra-</i> <i>tād</i>	<i>i-āi</i> <i>bara</i>	<i>ber</i>	<i>ἔξ-ει</i> <i>ῥ-θι</i> <i>φέρει</i> <i>ἔλθε-τω</i> , <i>ἔλθε</i> (Hos.)
3	<i>*i-tōd</i> , <i>*bhēre-tōd</i>	<i>i-tād</i> , <i>bhāra-</i> <i>apli-u</i> , <i>baru-tu</i> <i>tād</i> , <i>ei-u</i> , <i>bhārat-u</i>			<i>ι-τω</i> , <i>φέρει-τω</i>
Plur. 2.	<i>*i-tē</i> , <i>*bhēre-te</i> <i>*i-tōd</i> , <i>*bhēre-tōd</i>	<i>i-tā</i> , <i>bhāra-ta</i> <i>i-tād</i> , <i>bhāra-</i> <i>tād</i>		<i>berē</i>	<i>ι-τε</i> , <i>φέρε-τε</i>
3.	<i>*i-tōd</i> , <i>*bhēre-tōd</i>	<i>yāni-u</i> , <i>bhānt-u</i> <i>yant-u</i> , <i>baranti-u</i>			<i>ι-των</i> , <i>φέρε-τωσαν</i> <i>φερό-ντων</i> <i>-ντων</i> <i>-ντωνσαν</i>
Dual 2.	<i>*i-tóm</i> (-tēm?) <i>*bhēre-tom</i>	<i>i-tām</i> , <i>bhāra-</i> <i>tam</i>			<i>ι-τοσ</i> , <i>φέρει-τοσ</i>
3.	<i>*i-tām</i> , <i>*bhēre-tām</i>	<i>i-tām</i> , <i>bhāra-</i> <i>tām</i>			<i>φερέ-των</i>

Latin	Irish	Gothic	O H.G.
<i>me-mni-ī, scāb-ī</i>	ro ce-cha n 'cecim', ro gād 'I begged'	<i>hai-hādī</i> 'I called', <i>hiaz</i> 'I called', <i>weiz vādī</i>	
<i>me-min-istī, scāb-istī</i>	ro ce-cha n, ro gād	<i>hai-hādī, vādī</i>	<i>hiaz, weiz</i>
<i>me-min-it, scāb-it</i>	ro ce-chu in, ro gād	<i>hai-hādī, vādī</i>	<i>hiaz, weiz</i>
<i>me-min-imus, scāb-imus</i>	ro ce-chn-ammā, ro gād-ammā	<i>hai-hādī-um, vit-um</i>	<i>hiaz-um, wizz-um (-umēs)</i>
<i>me-min-istis, scāb-istis</i>	ro ce-chnaid, ro gād-aid	<i>hai-hādī-uþ, vit-uþ</i>	<i>hiaz-ut, wizz-ut</i>
<i>me-min-erunt, scāb-ērunt (-ēre)</i>	ro ce-chn-atar, ro gād-atar	<i>hai-hādī-um, vit-um</i>	<i>hiaz-un, wizz-un</i>
		<i>hai-hādī-u, vit-u</i>	
		<i>hai-hādī-uts, vit-uts</i>	
		<i>[hai-hādī-um, vit-un]</i>	

Latin	Irish	Gothic	O H.G.	Lith	OCSL
<i>ī</i> <i>age</i> <i>ī-tō, agi-tō</i>	<i>berī</i>	<i>baīr</i>	<i>bīr</i>	<i>eī-k</i> <i>veizdī, venzd</i> <i>vedī, ved, vēsk</i>	<i>viždī (§ 949)</i>
<i>ī-tō, agi-tō</i>		<i>baīradau</i>			
<i>ī-te, agi-te</i> <i>ī-tōte, agi-tōte</i>	<i>berid</i>	<i>baīri-þ</i>	<i>bera-t [beret]</i>	<i>eīkute, vēskute</i>	
<i>eu-ntō, agu-ntō</i>		<i>baīra-ndau</i>			
		<i>baīa-ts</i>	2nd pl. <i>bera-t</i>	<i>eīkuta, vēskuta</i>	
		<i>[baīra-ndau]</i>			

3 Optative pres. act.

	Pr Idg	Sanskrit	Avestā	Greek
Sing. 1	*s- <i>h</i> -m *s- <i>h</i> -m 'sim'	s-yā-m s-iyā-m	í y ē m	ειν-ν
2	*s- <i>h</i> -s *s- <i>h</i> -s	s-yā-s s-iyā-s	á y ā	ειν-ς
3	*s- <i>h</i> -t *s- <i>h</i> -t	s-yā-t s-iyā-t	á y ā h	ειν
Plur. 1	*s-i-mē(m) (mō(m)) *bh- <i>h</i> -m-mē(m) (-mmō(m)):	s-yā-ma s-iyā-ma	í y ā m ā b u y a m ā i e. b v- -i y - a m ā	ει-μεν, ειη-μεν
2	*s-i-tē	s-yā-ta s-iyā-ta	á y ā t ā	ει-τε, ειη-τε
3	*s- <i>h</i> -nt *s- <i>h</i> -nt	s-y-úr s-iy-úr	h y a n h y ā r ^e	ει-εν, ειη-σαν
Dual 1	*s-i- <i>h</i> ē (-hē):	s-yā-va s-iyā-va		
2	*s-i-tóm (-tēm?)	s-yā-tam s-iyā-tam		ει-τον, ειη-τον
3	*s-i-tām	s-yā-tām s-iyā-tām		ει-την, ειη-την
Sing. 1	*bhérox- <i>h</i> (m) 'feram'	bhárēy-am		φέρει-μι, φέροι-ν
2	*bhérox-s:	bhárē-s	b a r ē i - s	φέρει-ς
3	bhérox-t:	bhárē-t	b a r ē i - h	φέρει
Plur. 1	*bhérox-mō(m) (-nie(n))	bhárē-ma	b a r a e - m a	φέρει-μεν, Dor. -οι-μεν
2	*bhérox-te:	bhárē-ta	b a r a e - t a	φέρει-τε
3	*bhérox- <i>h</i> t:	bhárēy-nt	b a r a y - e n	φέροι-εν
Dual 1	*bhérox- <i>h</i> ō (-hē):	bhárē-va		[φέροι-μεν, Dor. -οι-μεν]
2	*bhérox-tom (-tēm?)	bhárē-tam		φέρει-τον
3	*bhérox-tām	bhárē-tām		φέρει-την

Latin	Gothic	O H G	Lith	O.C Sl
<i>s-e-m, sin</i>	<i>siþau, viþau</i> 'I would know'	<i>[s-i, wiþz]</i> 'I would know'		
<i>s-i-ð-s, sið</i>	<i>siþái-s, viþei-s</i>	<i>s-i-s -st, wiþzī-s -st</i>		<i>jaždē</i> 'eat thou' (§ 949)
<i>s-i-ð-t, sið</i>	<i>siþái, viþi</i>	<i>s-i, wiþzi</i>		<i>[jaždē (949)]</i>
<i>s-i-mus</i>	<i>siþái-ma, viþei-ma s-i-m, wiþzīm</i>			<i>jad-i-m ū</i>
<i>[s-i-tis]</i>	<i>siþái-þ, viþei-þ</i>	<i>s-i-t, wiþzī-t</i>		<i>jad-i-te</i>
<i>s-ic-nī, sinī, Umbr sinis</i>	<i>siþái-na, viþei-na</i>	<i>s-i-n, wiþzī-n</i>		
	<i>siþái-va, viþei-rá</i>			<i>jad-i-rě</i>
2 nd pl <i>s-i-tis</i>	<i>siþái-ts, viþei-ts</i>			<i>jad-i-ta -te</i>
	<i>[siþái-na, viþei-na]</i>			
	<i>baíau</i>	<i>[bere?]</i>		
	<i>baíái-dí-s</i>	<i>berē-s</i>	Preuss. <i>imai-s</i> 'take thou'	<i>ber-i</i>
	<i>baírái</i>	<i>berē</i>	<i>te-sukē</i> 'let him turn'	<i>ber-i</i>
	<i>baíái-dí-ma</i>	<i>berē-m</i>		<i>berē-mū</i>
	<i>baírái-þ</i>	<i>berē-t</i>	Preuss. <i>imai-ti</i>	<i>berē-te</i>
	<i>baírái-na</i>	<i>berē-n</i>	<i>[te-sukē]</i>	
	<i>baírái-va</i>			<i>berē-rě</i>
	<i>baírái-ts</i>			<i>berē-ta -te</i>
	<i>[baíái-na]</i>		<i>[te-sukē]</i>	

7. Indic. pres. und injunct. (pret.) mid. of Present Classes I and II.

	Pr Idg	Sanskrit	Avestic
Sing. 1	* <i>ēs-ma₂</i> 'I sit' (-ma₂); * <i>bherō</i> ₁ 'I bring me' etc :	<i>ās-ē</i> , <i>bhācē</i>	<i>gei'z-ē</i> , <i>barē</i>
2	* <i>ēs-sa₂</i> (-sa₂); * <i>bhere-sa₂</i> (-sa₂):	<i>ās-sē</i> ; <i>bhāra-sē</i>	<i>raosē</i> , <i>bara-rahē</i>
3.	* <i>ēs-ta₂</i> (-ta₂); * <i>bhere-ta₂</i> (-ta₂)	<i>ās-tē</i> ; <i>bhāra-tē</i>	<i>ās-tē</i> , <i>bara-itē</i>
Plur. 1	* <i>ēs-medha₂</i> (-medha₂); * <i>bhero-medha₂</i> (-medha₂):	<i>ās-mahē</i> , <i>bhārā-mahē</i>	<i>ciš-maīdē</i> ; <i>barā-maīdē</i>
2.	?	<i>ādhvē</i> , <i>bhāra-dhvē</i>	op. <i>mer'ag'-duyē</i> ; <i>bara-duyē</i> - <i>puē</i>
3.	* <i>ēs-nta₂</i> (-nta₂); * <i>bhero-nta₂</i> (-nta₂)	<i>ās-atē</i> , <i>bhāra-ntē</i>	<i>ādh-antē</i> op. <i>mer'nc-atē</i> , <i>bara-ntē</i>
Dual 1.	* <i>ēs-medha₂</i> (-medha₂); * <i>bhero-medha₂</i> (-medha₂):	<i>ās-va hē</i> ; <i>bhārā-va hē</i>	
2.	?	<i>ās-ūthē</i> ; <i>bhārēthē</i>	
3	?	<i>ās-ātē</i> ; <i>bhārētē</i>	—, [<i>barō; pē</i>]

	Pr Idg	Sanskrit	Avestic
Sing. 1	?	<i>ās-i</i> ; <i>ā-bharē</i>	<i>aoj-i</i> ; <i>a-barē</i> ₂
2	* <i>ēs-thēs</i> ; *(e) <i>bhere-so</i> (-se?)	<i>ās-thās</i> ; <i>ā-bhara-thās</i>	<i>aoγ-zā</i> ; <i>a-bara-raha</i>
3	* <i>ēs-to</i> (-te?); *(e) <i>bhere-to</i> (-te?)	<i>ās-ta</i> ; <i>ā-bhara-ta</i>	<i>mrū-ta</i> ; <i>a-bara-ta</i>
Plur. 1.	* <i>ēs-medha</i> ; *(e) <i>bhero-medha</i>	<i>ās-mahi ā-bharā-mahi va</i>	*- <i>maīdē</i>
2	?	<i>ādhvam</i> ; <i>ā-bhara-dhvam</i>	<i>i-dūm</i> , <i>a-bara-dhweni</i>
3	* <i>ēs-nto</i> (-nte?); *(e) <i>bhero-nto</i> (-nte?)	<i>ās-ata</i> ; <i>ā-bhara-nta</i>	<i>dar's-atā</i> , <i>mrav-anta</i> , <i>a-bare-nta</i>
Dual 1.	* <i>ēs-medha</i> , *(e) <i>bhero-medha</i>	<i>ās-va hi</i> ; <i>ā-bharā-va hi</i>	
2	?	<i>ās-ūthām</i> ; <i>ā-bharēthām</i>	
3.	?	<i>ās-ātām</i> ; <i>ā-bharētām</i>	<i>a-sro-ātem</i> ; <i>a-baractem</i>

Greek	Gothic	Lith.	O.C.Sl
ααι, φερομαι	—; O.Icel. <i>heita</i> , Goth. [bafrada]	vel-me-s(i)	
οαι; φερε-αι φέρη	—; bafr-a-za	op. dese-s(i)	jasi
σ-ται, φερε-ται	—; bafr-a-da		
ιεθα; φερο-μεθα	—; [bafr-a-nda]		
αθε, φέρε-αθε	—; [bafr-a-nda]		
αται, ήται, φερο-ται	—; bafr-a-nda		
ιεθαι, φερο-μεθαι			
ιθον; φέρε-αθον			
ιθον, φέρε-αθον			

Greek	Latin	Irish
ην; ἐ-φερο-μην		
α, ἐ-δύ-θην, ἐ-φάρε-ο ἐ-φάρο	op. i ē-re, -ris, spatiūus; se-que-re, -ris	op. cluin-te; -sechithar
ι-το; ἐφάρε-το	da-tu-r; sequi-tu-r — Osc. vinc-fer	op. as-bert; -sechethar
μεθα; ἐ-φερο-μεθα		
αθε; ἐ-φάρε-αθε		
ατο, ήτο, ἐφάρο-γτο	da-ntu-r; sequo-ntu-r — Osc. kafa-nter	—; -bertar, -sechetar
μεθαι, ἐ-φάρε-μεθαι		
αθον, ἐ-φάρε-αθον		
αθη; ἐ-φάρε-αθη		

general reflexive pronoun, e g *privedā sē* 'I take myself somewhere, turn towards', *bojā sē* 'I fear', *smējā sē* 'I laugh'. This *sē*-reflexive also got a passive meaning, as *ljubljaše sē gospodīnī* 'he was loved of the Lord'

THE VERB INFINITE (VERBAL NOUNS) ¹⁾

§ 1087. Our description of the Verb in the strict sense of the word is now at an end. But in its wider sense the Verb includes several classes of nouns, substantive and

1) For the sake of completeness some works are given here which have been mentioned before.

On the Indo-Germanic Verb Infinite in General. W. von Humboldt, Über das Wesen des Infinitivs und Gerundums, A. W. von Schlegel's Indische Biblioth., II (1824) 71 ff. *Idem*, Über den Infinitiv, Kuhn's Zeitschr. II 242 ff. Max Schmidt, Über den Infinitiv, Ratibor 1826. C. E. A. Schmidt, De infinitivo, Ponzlau 1827. A. Hofer, Vom Infinitiv, besonders im Sanskrit, Berlin 1840. C. Fritzsche, De substantia in verbo constituta vel de participio et infinitivis, Grolitz 1865. Schumann, Zur Lehre vom Infinitiv, Fleckeisen's Jahrb. 1869 pp. 209 ff. E. Wilhelm, De infinitivi vi et natura, Eisenach 1869. *Idem*, De infinitivi linguarum Sanscritae Baotricae Persicae Graecae Osoae Umbricae Latinae Goticae forma et usu, Eisenach 1873. J. Jolly, Geschichte des Infinitivs im Indogermanischen, München 1873. Th. Benfey, *dādnē dāmanē dōmēai*, und die Infinitive auf *evai*, Orient und Occident I 606 ff. L. Tobler, Über das Gerundum, Kuhn's Zeitschr. XVI 241 ff. J. Jolly, Zur Lehre vom Particip, Sprachwissenschaftl. Abhandl. aus G. Curtius' grammat. Gesellsch. Leipz. 1874, pp. 71 ff. Th. Benfey, Indogermanisches Particip. Perfecti Passivi auf *tua* oder *tva*, Nachr. von der Gesellsch. d. Wiss. zu Göttingen 1873 pp. 181 ff. = Kleinere Schriften II 2 and 139 ff. H. Ebel, Das Suffix *-ant* und Verwandtes, Kuhn's Zeitschr. IV 321 ff. M. Bréal, Origine du suffixe participial *ant*, Mém. Soc. Ling. II 188 ff. F. Baudry, Le *t* du suffixe participial *ant*, *ibid.* 393 ff. Bartholomae, Zur Flexion der *nt*-Participien, Bezenberger's Beitr. XVI 261 ff. The Author, Zur Geschichte der Nominalsuffixe *-as-*, *-us-*, *-vas-*, Kuhn's Zeitschr. XXIV 1 ff. J. Schmidt, Das Suffix des part. perf. act., *ibid.* XXVI 329 ff. W. Schulze, Zum part. perf. act., *ibid.* XXII 547 ff.

Aryan. H. Brunnhofer, Über die durch Anhangung der dativisch flectierten Wurzel *dha*, *dhā*, *dhi*, *dhū* an beliebige andere Wurzeln gebildeten Infinitive des Veda und Avesta, Bezenberger's Beitr. XI 262 ff. A. Ludwig, Der Infinitiv im Veda, Prag 1871. M. Müller, Grammatische Formen im

adjective; these are the Infinitive, Supine, Absolutive, Gerund, Participle, and Gerundive.

Sanskrit, welche den sogenannten Infinitiven im Griech. und Lat. entsprechen, Essays iv 420 ff. H. Brunnhofer, Über Dialektspuren im ved. Gebrauche der Infinitivformen, Kuhn's Zeitschr. xxv 329 ff. *Idem*, Über die durch einfache Flexion der Wurzel gebildeten Infinitive des Veda, *ibid* xxx 504 ff. Th. Benfey, Zu dem sanskr. Infinitiv *manā*, Orient und Occident ii 132. A. Barth, Le gérondif sanscrit en *toā*, Mém Soc Ling ii 238 ff. Bartholomae, Altind. Infinitive auf *-man* und *-mani*, Idg. Forsch i 495 ff. J. Jolly, Der Infinitiv im Zendavesta, Kuhn-Schleicher's Beitr. vii 416 ff. Geldner, Ein neuer Infinitiv im Avesta, Bozzenberger's Beitr. xii 160 f. Bartholomae, Noch zwei avest. Infinitive, *ibid* xv 12 f. *Idem*, Die Infinitivbildung im Dialekt der Gāthā's, Kuhn's Zeitschr. xxviii 17 ff. *Idem*, Die ar. Flexion der Adjectiva und Participia auf *nt*, *ibid* xxix 487 ff. H. Kern, Le suffixe *yu* du sanscrit classique, *ra* de l'arién, Mém Soc. Ling ii 321 ff.

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Italo. L. Lange, Über die Bildung des lat. infinitivus praes. pass., Denkschr. der Wiener Akad. x (1860) 1 ff. F. Sander, Über die Bildung des lat. infinitivus praes. pass., Stade 1864. G. Schonberg, Ein Erklärungsversuch des lat. mediopassiven Infin. auf *-ier* und *-ier*, Kuhn's Zeitschr. xvii 153 ff. Giacomini, Dell' infinitivo pres. pass. latino, Savona 1880 [G. Meyer]. V. Henry, Les infinitifs médiopassifs du latin Mém. Soc. Ling. vi 62 ff. *Idem*, Esquisses morphologiques V, Les infinitifs latins, Paris 1889. A. Miodowski, Zur Erklärung der Infinitive auf *-ier* *-rier*, Arch. f. lat. Lexikogr. vii 132. E. H. Miles, The Passive Infinitive in Latin, Class. Review v 198 f. S. Brandt, Infinitivus futuri passivi auf *-m*, Arch. f. lat. Lexikogr. ii 349 ff. iii 457. J. P. Postgate, The Latin Future Infinitive in *-tūm*, Cambridge Phil. Soc. Proceed. 1889 p. 6 and Class. Review v 301. C. Pasoul, La formazione degli infinitivi latini, Rivista di filol. xix 471 ff. E. Walder, Der Infinitiv bei Plautus, eine sprachwissenschaftliche Untersuchung, Berl. 1874. E. W. G. Wachsmuth, Von dem Gerundio, Supino und den damit verwandten Participien, Gunther und Wachsmuth's Athenaeum I (1816) 37 ff. Deecke,

Of these, which hold a place halfway between the Noun and the Verb, some general account has been given in vol. II

Beiträge zur Auffassung der lat. Infinitiv-, Gerundial- und Supinum-Constructionen, Muhl. i. Els 1890 P Genberg, De gerundus et supinis Latinorum, p 1—IX, Lund 1841. E L Richter, De supinis Latinae linguae, p. 1—v, Königsb. 1856—60 F Scholl, Das Supinum auf *u* als Dativform aufgefasst, Blatt f d Bayer Gymnasialschulw iv (1868) 162 ff Platzler, Die Lehre von den lat. Perfectis und Supinis, Neubrandenb 1840 Lattmann, Das Gesetz der Perfect- und Supinbildung im Lateinischen, Zeitschr. f d Gymnasialw N F II (1868) 94 ff Nils Sjöstrand, De vi et usu supini secundi Latinorum, Lund 1891 W. Weissenborn, De gerundio et gerundivo Latinae linguae, Eisenach 1844. Schröder, Über den Ursprung des lat. Gerundium, Kuhn's Zeitschr. xiv 350 ff H Rotter, Über das Gerundium der lat Sprache, Cottbus 1871. L Adrian, Über das lat part praes pass., Gross-Glogau 1875 Corssen, Zum Gerundium, Beitr. z. ital Sprachkunde 1876 p 589 ff Kvifala, Gerundium und Gerundivum, Wiener Studien I (1879) 218 ff The Author, Der Ursprung der lat. Gerundia und Gerundiva, Amer. Journ. of Philol viii (1887) 441 ff A Dohring, Die Etymologie der sogen Gerundivformen, Königsb 1888 R. S Conway, The Origin of the Latin Gerund and Gerundive, Class Review v 296 ff J Weisweiler, Zur Erklärung der Arvalacten (*adolenda commolenda* etc.), Fleckeisen's Jahrb 1889 p. 37 ff *Idem*, Das lat part fut pass in seiner Bedeutung und syntaktischen Verwendung, Paderborn 1890 Thurneysen, *-m-* im Lat. (formation of the Ital gerundive), Kuhn's Zeitschr xxv 493 ff Carlsson, Om det latinska gerundivum och gerundium, Pedagog. tidskr. 1891 p 349 ff. G. Dunn, Origin of the Latin Gerund and Gerundive, Class. Review x 1 ff. *Idem*, The Latin Gerundive, *ibid* 264. E. P Morris, Weisweiler on the Latin Participle in *-dus*, *ibid* 265 ff. (I may say that even after these latest attempt to explain the vexed question of the origin of the Latin Gerund and Gerundive, the explanation given on pages 608 ff. as preferable seems amply to hold its own) Winokler, De vi et usu vocabulorum *-bundus* finitorum, Colberg 1869. A. Prehn, De adiectivorum verbalium in *-bundus* exeuntium usque ad alterum p Chr. sacculum usu, Comment. in hon. G Studemund 1889 p. 1 ff. G H R. Wichert, De adiectivis verbalibus Latinis, Tilsit 1839, 1843. O Bechstein, De nominibus Latinis suffixorum *ent-* et *mo-* ope formati, Curtius' Stud viii 335 ff. J. Weisweiler, Zur Etymologie des lat part praes. act, Fleckeisen's Jahrb 1889 p 790 ff Usener, Zur Geschichte des lat Participiums, Fleckeisen's Jahrb. 1878 p 51 ff Bréal, Participes moveus en latin, Mém Soc Lug. vi 412 f Birt, De participiis lat quae dicuntur perfecti passivi, Marb 1883 G. Bordellé, De linguae Latinae adiectivis suffixo *to* a nominibus derivatis, Dusseld. 1873. J Ulrich, Die formelle Entwicklung des participium praeteriti in den roman Sprachen, Winterthur 1879

§ 144 pp. 456 f., and § 156 pp. 470 ff. Their Suffixes, both formative and case-suffixes, have been described each in its proper place. It remains to pass them in general review, and to point out certain peculiarities which have not yet been touched upon, or others on which I have had reason to change my view.

1 VERBAL SUBSTANTIVES

§ 1088 Nomina Actionis, which appear in more than one language as Infinitive, Supine, or Gerund.

(1) Root-Nouns Dat. Skr. *nir-ājē* 'to drive out', Lat. *ag-ī*; in Greek this type may be represented by infinitives such as *χεῖν-αι ἐνέγκν-αι* (§ 504 p. 67 f) See II § 162 pp. 489 f

(2) -s- -es- between Root and Case-Suffix, this cannot be separated from the Noun-suffix -es- (-as- -s-) or -s- in the aorist. Dat. Skr. *ji-ś-ē* 'to conquer', *doh-ās-ē* 'to milk', Gr. *δεικ-αι* 'to show', Lat. *da-r-ī* (cp. loc *da-r-e ag-er-e*). See II § 132 pp. 413, 414 f, 416, 418. § 162 p. 489 f., III § 251 p. 153, § 254 p. 155, § 272 p. 172, IV § 653 p. 190, § 824 p. 363.

(3) Suffix -men- Dat. Skr. *dā-man-ē* Gr. *δό-μεν-αι* 'to give' Lat. 2nd pl imper *da-min-ī*, Skr. *vid-mān-ē* 'to learn' Gr. *ῖδ-μεν-αι* 'to know'. Loc. Skr. *dhār-man* 'to hold up' Gr. *δό-μεν* 'to give'. See II § 71 p. 165, § 117 p. 367, III § 251 p. 153, § 257 p. 158.

(4) Suffix -uen- Dat. Skr. *dā-vān-ē* Gr. Cypr *δο-φεν-αι*

Keltic Windisch, Zum irischen Infinitiv, Bezzenberger's Beitr. II 72 ff. Loth, Le particip de nécessité en celtique, Mém Soc Ling VI 66 ff.

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Balto-Slavonic W Miller, Über den letto-slavischen Infinitiv, Kuhn-Schleicher's Beitr. VIII 156 ff. Schleicher, -te (d. i. -tai) als Endung des Infinitivs im Litauischen, *ibid* I 27 ff. Forssmann, Der Infinitiv im Ostromir'schen Evangelium, Festschr. des Protest Gymn zu Strassb 1888 p. 245 ff. Miklosich, Das Participium praet. act. I (in Old Slovenian), Sitzungsber. d. Wiener Akad. LXXXI (1875) 83 ff. *Idem*, Das Partic. praes. act. auf *ę* statt auf *y*, *ibid*. 95 ff.

Att. δοῦναι 'to give', Avest. *vād-van-ōi* Gr. εἰδέναι for **feiδ-
-fev-au* 'to know'. Loc Avest. *rōiḥ-wan* 'to make run together',
with which perhaps should be compared Greek Infinitives like
as δοῖν = **do-fev* (§ 1093. 4).

(5) Suffix *-sen-* i. c. *s+en* (cp. 2) Skr. loc. *-san-i*, e. g. *sak-śan-i*
'to be with'. With this probably goes the Gr. infin. type
Ion Att. *γίρειν* Dor. Lesb. El. *γίρην* for **φερε-εν*. See
II § 114 p. 347.

(6) Suffix *-ti-* Dat. Skr. *pī-tīy-ē* 'to drink', see II § 100
p. 298, III § 249 p. 149, § 251 p. 153. The explanation of
Avest. *mrūtē* is uncertain, see III § 249 p. 150, § 260 Rem.
p. 161. Loc. Lith. *dektē* 'to burn', see III § 260 p. 161, Hirt,
Idg. Forsch. I 27. The Lith. infinitive in *-ti*, as *dū-ti* 'to give',
and the O.C.Sl. inf. in *-ti* as *da-ti* 'to give', are probably
locative, standing for **-tēl* or **-tel*. But Lith. *-ti* may be
derived from **-ti-ai* (dative), this would become **-tié*, then
**-te*, and lastly, because of the accent (cp. dat. *δό-μεναι*), *-ti*
(cp. 2nd sing. *verti* for **iei-tié* § 991 p. 528) and would be
related to Skr. *-tay-ē* (see above) as Pruss. *-tiw-ci* to Skr.
-tav-ē (7). And O.C.Sl. *-ti* may also be the Idg. locative *-ē*
for *-ēl* (cp. Lith. *dektē*). See III § 260 p. 161, Hirt, Idg.
Forsch. I 28, Streitberg, *ibid.* 271 und 289. It is wholly
doubtful how we are to explain such Lith. infinitive forms as
dū-te; see III § 260 p. 161, Hirt, as cited pp. 27 f., Streitberg
ibid. 271.

(7) Suffix *-tu-*. Dative Skr. *dhā-tav-ē* 'to place', Pruss.
dā-tiv-ei 'to give'. Locative supine Lat. *da-tū* O.C.Sl. *da-tu*
'to give', ground-form *-tēu* or *-teu*. Accusative Skr. *dhā-tu-m*
Lat. sup. *con-ditum* Lith. sup. *dō-tu* (*dē-tū*, cp. opt. 1st pl. *dētum-
-bime*) O.C.Sl. sup. *dě-tū* from *√dhē-* 'place'. See II § 108
pp. 323 ff., III § 250 p. 152, § 261 p. 161 f.

(8) Suffix *-o-*. Accusative Skr. adverbial gerund
abhy-a-krāmaṃ 'approaching', Umbr. *er-om* Osc. *ez-um*
'esse'; Greek similar forms perhaps are aor. 2nd sing.
imper. Syrac. *λάβον* 'take' Att. *δείξον* 'show' etc. (*λάβον* :

$\delta\epsilon\iota\chi\omicron\nu$ = Skr. $-áj-\tilde{e}$ Gr. $\chi\epsilon\upsilon-\alpha\iota$: $j\acute{i}-\tilde{s}-\tilde{e}$ Gr. $\delta\epsilon\iota\chi\alpha\iota$ = Skr. $bhuj-yā\tilde{t}$: $a-vyāth-i\tilde{s}-yā\tilde{t}$). See II § 60 p. 114.

(9) There is a close connexion between the Aryan dative infinitive in $-dh\ddot{a}i$, as Skr. $vāha-dhyān$ 'to convey' (other suffixes with the same value are used, $-dhēyāya$ $-dhāi$ and $-dhē$), and the Greek dative infinitive in $-\sigma\theta\alpha\iota$, as $\epsilon\pi\epsilon-\sigma\theta\alpha\iota$ 'to follow'. See § 1089. 12, § 1093. 8, Bartholomae in Rhein. Mus. XLV 151 ff

§ 1089. Aryan Alongside of complete Infinitives we meet many other forms which stand on the line between infinitives and nomina actionis. Thus it is impossible to define sharply the infinitive in this branch. In what follows no attempt has been made to give complete lists, at least of what may be called Infinitives *in posse*.

But it is only in the older dialect that Sanskrit shows this rich variety of infinitive forms. The classical language knows only that in $-tum$ (9).

(1) Root-Nouns, see § 1088. 1 Dative Skr. $dr\acute{s}-\tilde{e}$ Avest. $dar\acute{s}-\tilde{o}$ 'to see'. Locative Skr. $dr\acute{s}-\tilde{i}$ 'to see'. Gen.-Abl. Skr. $\bar{a}-t\ddot{r}\acute{d}-as$ 'to pierce'. Accus. Skr. $\acute{s}t\ddot{u}bh-am$ 'to shine, be magnificent', Avest. $dān$ 'to place'

(2) $-s-$ $-es-$ between Root and Case-Suffix; see § 1088. 2. Dat. Skr. $j\acute{i}-\tilde{s}-\tilde{e}$ 'to conquer' $d\bar{o}h-\acute{a}s-\tilde{e}$ 'to milk', Avest. $av-an\bar{e}h-\tilde{e}$ 'to help' Gen.-Abl. Avest. $aenar\bar{e}h-\tilde{o}$ 'to force'.

(3) Suffix $-men-$, see § 1088 3 Dative Skr. $d\acute{a}-man-\tilde{e}$ 'to give', Avest. $stao-main\bar{e}$ 'to praise' Locative Skr. $dh\acute{a}n-man$ 'to hold up'; Loc. Skr. $s\acute{a}v\bar{t}-man-i$ 'to uplift', Avest. $ca\acute{s}-main\bar{t}$ 'to behold' (so the new recension, in place of the form $ca\acute{s}-main\bar{e}$ (given in II § 117 p. 369).

Remark The Avestic loc forms $ca\acute{s}-man$ etc, which we classed as infinitive in II § 117 p. 369 and III § 257 p 158, comparing them with Gt inf $\delta\acute{o}-\mu\eta\tau$, are now denied to be infinitive at all by Bartholomae (Idg Forsch I 495 f).

(4) Suffix $-nen-$, see § 1088. 4. Dative Skr. $d\acute{a}-vān-\tilde{e}$ 'to give', Avest. $v\bar{a}d-van-\tilde{o}$ 'to know'. Locative Avest. $r\bar{o}p-wan$ 'to cause to flow together'.

(5) *-sen-*, see § 1088. 5. Dative Avest. *srao-šan-ē* 'to hear'. Locative Skr. *sak-śān-i* 'to be with'.

(6) Suffix *-ter-*, cp. Avest *dar^e-prāi*, no. 11. Locative Skr. *vi-dhartār-i* 'to divide up, distribute'.

(7) Suffix *-i-* Dative Skr. *dṛṣ-āy-ē* 'to see'. See II § 93 p. 280, III § 249 p. 149, Bartholomae, Bezz. Beitr. xv 238

(8) Suffix *-ti-*, see § 1088. 6. Dative Skr. *pī-tāy-ē* 'to drink', Avest. *ker^e-tē* 'to complete'. Locative Skr. *sātāi* 'to attain' (III § 260 p. 159 f.). Instrumental Skr. *ut-ī* 'to help', Avest. *fra-mrūti* 'to recite', see III § 249 p. 150, Bartholomae as cited 245 f. Gen.-Abl. Avest *darštōi-š* 'to see'. Accusative Avest. *astīm* (= **a-sth-ti-m*) 'to stand by'.

(9) Suffix *-tu-*, see § 1088. 7. Dative Skr. *dhā-tav-ē* 'to place' (cp. *dātavāi* no. 16). Gen.-Abl. Skr. *dhā-tō-ṣ* 'to place'. Accusative *dhā-tu-m* 'to place', which, as has been said, is the only classical type of infinitive.

(10) Suffix *-tno-* *-tyno-*. Locative Avest. *auwi-šōi-pnē* 'to inhabit', O.Pers *car-tanay* 'to do'. See II § 69 p. 161.¹⁾ But these may be regarded as the dative from stems containing the suffix *-ten-*.

(11) Suffix *-tro-*. Dat. Avest *dar^e-prai* 'to hold fast' (cp. 6).

(12) Suffix *-to-* (cp. *-to-* as participial suffix § 1090. 3). Dat. Skr. *bhuj-yāi* 'to enjoy', also *-yaj-yā* 'to honour' like *sakhyā*, and *-yājyāya* 'to honour' like *vrkaya* (III § 246 p. 145), Avest. *vaēd-yāi* 'to recognise'. Skr. *a-vyāth-iṣ-yāi* beside the *s*-Aorist 2nd sing. mid *vyath-iṣ-ṭhās* from *vyath-* 'to waver' (Bartholomae as cited, 229 f.). Loc. Avest. *verēdiyē* 'to help on' (Bartholomae, as cited, 240). Acc. Skr. *-vidya-m* 'to find'.

The same suffix occurs in the Aryan inf. in **-dhiaṣi* (dative), as Skr. *vāha-dhyāi* Avest. *vazaidyāi* 'to convey, carry'. This form is a combination of the two noun-stems *vaha-* and *dh-ya-* (√*dhē-*), compare these other forms, also used

1) The connexion there assumed between the Latin gerund in *-ndū* and the Lithuanian participle necessitatis in *-tina-* now seems to me very dubious. See Remark to § 1103.

as infinitive, *vayō-dhēyāya* *vayō-dhāi* 'for giving of strength' and *śrad-dhē* 'for cherishing of trust'. When *vāhadhyāi* had got associated with *vāha-ti* 'conveys, carries', Sanskrit formed *iṣayā-dhyāi* beside *iṣayā-ti* 'is strong', *pṛnā-dhyāi* beside *pṛ-nā-ti* 'fills', Avest. *srāvayēiḍyāi* beside *srāvayēiti* 'causes to hear', *verⁿ-dyāi* beside *verⁿ-tē* 'chooses' (§ 599 p. 142), *merⁿag^o-dyāi* beside *merⁿc-nti* 'they destroy' (§ 626 p. 162) and the like. See § 1088. 9.

(13) Suffix *-iā-*. Acc. Avest. *xvairyam* 'to devour'.

• (14) Suffix *-t-ḡo-* (cp. *-t-ḡo-* as a participial suffix § 1100. 4). Dat. Skr. *i-tyāi* 'to go'.

(15) Suffix *-yo-*. Loc. Avest. *dā-vōi* 'to place, to give'.

(16) Suffix *-teyo-* (cp. Gr. *διωρ-τέο-ς* § 1099 4). Dat. Skr. *dā-tavāi* 'to give', also *sār-tavā* 'to stream' like *sakhyā* (III § 246 p. 145). See Bartholomae as cited 224 ff., where conjecture *a* is offered by way of explaining the double accent.

§ 1090. The Sanskrit Gerund (II § 108 p. 327) in *-y-ā* *-ty-ā*, as *ā-gam-ya* *ā-ga-tya* lit 'with a coming' (III § 278 p. 182), and that in *-tvā* as *śru-tvā* lit 'with a hearing' (II § 108 p. 327, III § 279 p. 183), are Instrumental. There is another group in *-tvī*, as *bhū-tvī*, which Bartholomae explains as locative (Bezz. Beitr. xv 227, 240, 241), a group in *-tvāya*, which is dative, e. g. *dyś-tvāya* (see Bartholomae, pp. 239 f.); and an accusative "adverbial gerund" as *abhy-ā-krāma-m* 'approaching'.

§ 1091. Another class of verbal substantives in Sanskrit consists of the forms which are found in the well-known periphrasis with *cakāra āsa babhāva*, the accusative in *-ām*, as *vidām*. See § 896, p. 445.

§ 1092. In Armenian, the Inf. has an *l*-suffix, as *ta-l* 'to give' from indic. *ta-m*. See II § 76 p. 202, Bugge, Etruskisch und Armenisch I 15.

§ 1093. Greek Infinitive.

• (1) It is doubtful whether *χεῖν-αι* *ἐνέγκ-αι* and the like

are the dative of Root-Nouns, to be placed with Sanskrit and Latin infinitives such as *-āj-ē* and *ag-l*. See § 1088. 1.

(2) Dative in *-σ-αι*, belonging to the *s*-aorist, e. g. *δείξαι*. See § 1088 2. Thess. aor. *ὀν-γράφειν* (Att. *ἀνα-γράφειν*) with *ει = αι* (I § 96 p. 90), and *-ν* added on the analogy of other infinitives.

(3) Suffix *-men-*. Dative *-μιν-αι*, loc *-μεν*, e. g. *δό-μιναι* *δό-μεν*. See § 1088. 3 By contamination of *-μεν* and *-ειν* (*φέρειν*) arose Rhod *-μειν*, e. g. *θε-μειν*. Cret *δό-μην* is probably, like *δο-μειν*, Locative, with a strong-grade formative suffix; cp Avest. loc. *caš-maṇ*, see III § 257 p. 158, IV § 1089 Rem. p. 599.

(4) Suffix *-μεν-*. Dative Cyp. *δο-φειν-αι* Att *δοῦναι* 'to give', Att. *ἀῖναι* 'to blow' for *ἄφνι-(F)εῖναι* (III § 251 p. 153). Forms like *δοῦν* (Theognis), *ἐξ-εῖν* (Oropus), Lesb. *μεθύσθην* may perhaps be locative in *-μεν* like Avest. *rōiḥ-wan*. See § 1088. 4.

(5) A Locative in **-s-en* may perhaps explain Att *φέρειν* for **φερε-εν*. See § 1088. 5

(6) Doric and Arcadian infinitives in *-ν*, such as *ἄρχεν* *ἀγαγέν*, are obscure. See the Author's Gr. Gr.² § 146. 5 p. 175.

(7) Perhaps the imperative in *-ον* (2nd sing), as Syrac. *λάβον* (Att *λαβέ*) Att *δείξον*, are infinitive; see § 1088 2.

8) The medio-passive Infinitive in *-σθαι* is connected with the Skr. inf in *-dhyaṁ* *-dhēyāya* *-dhai* *-dhē*, see § 1088 9, and § 1089 12. *εἶδεσθαι* for instance is the dative of a compound consisting of the noun stem *Feidso-* (*εἶδος*) + **dhē-* **dh-* *✓dhē-* 'place, do', cp *ἐπεσ-βόλος* and the like, II § 29 p. 50; the Skr. *śrad-dh-é* corresponds exactly. After the second member of such compounds had sunk into a mere suffix, *εἶδεσθαι* was mentally analysed *εἶδε-σθαι* because such was the structure of the forms associated with it, *εἶδε-ται* and the rest. Then this supposed suffix *-σθαι* was added to other tense-stems, and became a type. It received its medio-passive

meaning because this was the meaning of *-μεθα -οθς* and similar personal endings with *θ*.

§ 1094. Italic Infinitive.

(1) Dat. of Root-Nouns, Lat. depon. pass. *sequ-i ag-i*, see § 1088. 1.

(2) Dat. in *-s-i -r-i* = **-s-a₂*, Lat. depon. pass. *da-ri* (O Lat. *dasī*) *fer-ri* Loc. in *-s-e -r-e -er-e* = **-s-i *-es-i*, Lat. act. *da-re es-se ag-ere*. See § 1088. 2.

(3) In Old Latin, and later in poetic style, we meet with deponent or passive forms with the ending *-ier -rier*, having the same value as *-i -ri*; e. g. *ag-ier da-rier*. In II § 162 Rem 2 p 490 f an attempt is made to explain this type, and my attempt has been followed by others, those of Henry, Miodoński, and Miles (see footnote, page 595); compare further Stolz, Lat. Gr.² pp. 380 f. The origin of these forms is still not quite cleared up.

Remark. If we agree with F. Müller (Grundr. der Sprachwiss. III 2 p 651) that *-er* is the exponent of the deponent and passive, and that this was added to forms in *-i*, we must suppose that it has been abstracted from forms like Oso *vinctei* 'vincitur' karanter 'pascuntur'. As pointed out in § 1082. 1, it is possible that the Latin language once had likewise those indicative forms in *-er*.

(4) An infinitive with formative suffix *-men-* is probably to be seen in the Lat. 2nd pl. imper. in *-mini*, as *da-mini sequi-mini*. See II § 71 p. 165, § 117 p. 373, IV § 1088. 3.

(5) On the Lat. inf. fut. in *-tūrum*, as *da-tūrum*, see § 900 p. 448 and no. (7) below.

(6) An Infinitive type is also to be seen in forms like *āre* in *āre faciō*, see § 578 p. 120, § 896 Rem. p. 445, § 899 p. 447.

(7) In Umbr.-Samn. the inf. pres. act. ends regularly in *-om*, as Umbr. *er-om* Osc. *ez-um* 'esse', Umbr. *fašiu* 'facere' *stiplo* 'stipulari' (for **stipla-om*), Osc. *deikum* 'dicere' *moltaum* 'multare' *fatium* 'fari'. See II § 60 p. 114, IV § 1088. 8, § 1103 Rem., Buck, Der Vocalismus der osk. Spr. 123, von Planta, Vocalismus der osk.-umbr. Dialekte 111 f., 272.

Postgate holds that the Latin inf fut in *-tūrum* represents the same type, and that its ending is **-tū+erom*; see § 900 p. 448.

§ 1095. In Latin there are two Supines, in *-tu-m* (acc) and in *-tū* (loc), e. g. *da-tum da-tū*. The former occurs in Umbr., *aseriato* 'observatum' (*-o(m)* for *-u(m)*, I § 49 p. 42). See § 1088 7

On the Latin Gerund with *-ndo-* see § 1103. 3.

§ 1096 Where other languages use the Infinitive, Irish has instead a group of nomina actionis which do not lose their noun character, and when an object is exprest, it is put in the dependent genitive (II § 156 p. 471) As a rule, each verb has some noun from the same root ready to be used as the infinitive, the strong verbs having nouns with the suffixes *-men-*, *-ti-*, *-tu-* and others (Zeuss-Ebel, Gr. Celt. 483 ff, Windisch, Bezz. Beitr. II 75, Ir Gr. pp. 97 ff), and the weak verbs usually nouns with *-tu-*, e. g. *nertad* 'a strengthening' beside *nertiam* 'I strengthen' (II § 108 p. 329). Most commonly these are used in the dative with *do* 'to', as Mid.Ir. *do blith* 'to grind, for grinding' (pres *melim*) *do nertad* 'for strengthening'. This is as near as Irish ever comes to the infinitive of the other European languages

For the infinitive in Britannie dialects, which differs from Irish only in unimportant particulars, see Zeuss-Ebel, Gr. Celt. 534 ff

§ 1097. In Germanic there used to be in prehistoric times a noun with the suffix *-ono-* used in the accusative case as an infinitive, e. g. Goth. *itan* O.H.G. *ezzan* 'to eat' = **ed-ono-m*, Goth. *áihan* O.H.G. *eigan* 'to possess, own'. These come very near the Skr *ádana-m* neut. 'an eating', and Irish infinitive-nouns such as Mid.Ir. *blegon* 'a milking'. See II § 67 p. 153.

§ 1098. Balto-Slavonic. (1) *-ti-* forms the infin. stem in Lithuanian, where the infinitive ends with *-ti* or *-tė*, and in Old Church Slavonic, which has *-ti*; e. g. Lith. *dė-ti dėti*, O.C.Sl. *dě-ti* 'to place, lay'. There are also Lith. inf. in *-tė*

(loc.), as *dektè dēga* 'it burns fiercely' (cp. Leskien, *Bildung der Nomina im Lit.*, 404). See § 1088. 6.

(2) The Suffix *-tu-* occurs in the Supines Lith. *dētū* i. e. *dē-tu* (cp. opt. 1st pl. *dētum-bume*) O.C.Sl. *dě-tū* (acc.) and O.C.Sl. *dětu* (loc.), beside which observe Pruss. acc. *dā-tun* *dā-ton* and dat. *dā-twei* 'to give' used in the ordinary infinitive way (the more usual ending for this meaning is *-t*, as *dā-t*). See § 1088. 7.

(3) A verbal substantive in *-ě* is seen in O.C.Sl. *vidě-achū* 'I saw'. See § 903 p. 452.

2. VERBAL ADJECTIVES

§ 1099. As already explained, no clear line can be drawn between Verbal Adjectives (Participle, Gerundive) and other Adjectives. I mention first such suffixes as are found in more than one language with verbal adjectives.

(1) *-to-*, part. perf., mostly passive. **dha-tó-s* 'placed, laid': Skr. *-dhutá-s hutá-s* Gr. *θετό-ς* Lat. *crēditu-s* Lith. *dėta-s*. Mid.Ir. *do-breth* 'datum est' Skr. *bhṛ-tá-s* 'borne'. Goth. *vauhr-t-s* Avest. *varš-ta-* 'done'. O.C.Sl. *žc-tū* 'cut, mown' Skr. *ha-tá-s* 'struck, killed'. See II § 79 pp. 218 ff., § 140.3 and 4 p. 452 f.

(2) *-no- -eno- -ono-*, part. pret., mostly passive. Skr. *pūr-ṇá-s* 'filled', Alban. *ḡene* (Gegian dialect *ḡan*) 'said' for **ḡons-no-* (G. Meyer, *Kurzg. Alban. Gramm.*, p. 42 f., Alban. *Stud.* II 76, III 65 f.), O.H.G. *gi-tān* 'done' O.C.Sl. *o-děnū* 'done again, turned over', A.S. *bund-en* O.Icel. *bund-enn* Goth. *bund-an-s* O.H.G. *gi-buntan* 'bound', O.C.Sl. *nes-enū* 'borne'. See II §§ 65—67 pp. 138 ff., § 140.3 p. 452.

(3) *-to-*, part. fut. pass. (Gerundive). Skr. *dīś-ya-s dārś-īya-s* 'conspiciendus, visible, worth seeing', Goth. *un-qēp-s* 'inexpressible' O.Sax. *un-fōd-i* 'insatiate' (cp. also Gr. *ἀγ-ιο-ς* 'venerandus' Lat. *ex-im-ū-s* 'eximendus, remarkable'). See II § 63 pp. 123 ff., § 140 p. 452.

(4) *-teyo-*, *-tuyo-* *-tuyo-*, part. fut. pass. (Gerundive). Gr. *διωκ-τέο-ς* 'to be followed' for **-τεφο-ς* (Hesiod *φατερό-ς* for

**qa-τεF-ιο-ς*?), Skr. *kar-tavyā-s* 'faciendus' (implies **kar-tava-*, cp. inf. in *-tavāi* § 1089 16 p 601), Skr. *kār-tva-s* *kār-tuva-s* 'faciendus'. See II § 61 p. 116, § 63 p. 127, § 64 p. 135, § 140 p 452.

(5) *-lo-*. Armen. part. aor. act. and pass., *gereal* 'capiens', captus' from *gerem* 'capio', O.C.Sl. part. pret. act. II *nes-lū* 'having borne'. See II § 76 p 212, § 140 p. 451.

(6) *-ent- -nt-*, part. pres., aor., and fut act. Skr. *bhārant-* Gr. *γέρον* Lat. *ferēns* Goth *batrand-s* O.C.Sl. *bery* 'ferens', Lith. *vėžėns* 'vehens'. *s*-Aor. Skr. *dhāk-ś-at-* 'burning', Gr. *πέψας* 'cooking'. *s*-Fut. Skr. *dā-syā-nt-* Lith. dial. *dā-sius* for **sians* High Lith. *dū'sės* Gr *δώσω* 'daturus'. See II §§ 125 f. pp. 394 ff, § 140 p. 451, IV § 491 p. 50 footnote.

(7) *-mes-* part. perf. act. Skr. *ririk-vās-* Gr. *λελοιπ-ώς* Lith. *likęs* 'having left', O.C.Sl. *mlūz-ū* 'having milked'. See II § 136 pp 438 ff, § 140 p 451.

(8) *-meno- -mono- -mno-*, part mid.-pass. Pres. Skr. *yājā-māna-s* Avest. *yaza-mna-* Gr. *αἰδό-μενο-ς* from *√**lagh-* 'honour', Pruss. *po-klausī-manas* (*ṛ*) nom pl fem 'being heard' Fut. Skr. *dā-syā-māna-s* Gr. *δο-σό-μενο-ς* from *√**dō-* 'give'. Perf. Gr. *δε-δó-μενο-ς*. The suffix *-āna-*, which replaces this in Sanskrit with unthematic stems, e. g. pres. *dā-dh-āna-s* perf. *riru-ānā-s*, may perhaps come from **-hno-*. See II § 67 Rem. p. 152, § 71 pp 163 ff, § 140 p 451.

§ 1100. Aryan

(1) *-to-*, part perf mostly passive. Skr. *kṛ-tā-s* Avest *ker'-ta-* O.Pers. *kar-ta-* 'made', Skr. Avest. O.Pers. *i-ta-* 'gone' See § 1099. 1.

(2) *-no-*, in Sanskrit, beside *-to-*, as *pūr-ṇā-s* = *pūr-tā-s* 'filled', *bhinnā-s* 'split'. See § 1099. 2.

(3) *-yo-*, part fut pass (Gerundive), Skr. *dṛś-ya-s* *dārś-ya-s* Avest. *dar's-ya-* 'conspiciendus, visible'. See § 1099. 3.

(4) Skr. *-t-ya-* instead of *-ya-* (3) when the root ends in a short vowel, as *lī-t-ya-s* 'faciendus' See II § 63 p. 123. Cp. infin. *ṛ-t-yaī* beside *bhuy-yaī* § 1089. 12, 14 pp. 601 f.

(5) Skr. *-āy-ya* *-āy-ya-*, part fut. pass., based upon the

Infinitive in *-āy*, as *śravāy-īya-s* 'laudandus, praiseworthy'; next we have *stuṣṭēyīya-s* 'celebrandus, praedicandus' based upon the Infin. *stu-ṣ-ē* (§ 1089. 2 p. 599). Cp. Mod.H.G. *der zu lobende, ein zu lobender* from *zu loben*.

(6) Skr. *-tva-* *-tuva-* and *-tavya-*, part. fut. pass., *kār-tva-s* *kār-tuva-s* and *kar-tavyā-s* 'faciendus'. See § 1099. 4.

(7) Skr. *-antiya-*, part. fut. pass., derived from nomina actionis in *-ana-m* (II § 67 p. 150), as *karanīya-s* 'faciendus' from *karana-m* 'a making', cp. *gṛhamēdh-īya-s* adj. of *gṛhamēdhā-s* 'house offering', *tṛt-īya-s* 'tertius' (II § 63 p. 122). These gerunds did not grow common until the later period.

(8) Skr. *-ēnya-* *-vnya-*, part. fut. pass., as *dyśēnya-s* 'conspiciendus', from an *s*-aorist *yās-ēnya-s* 'colubendus'. A suggestion may be offered that this form comes from the infin. with *-ē*; compare the remarks on *-na-* as a secondary suffix in Sanskrit, vol II § 66 p. 142.

(9) *-ent-* *-nt-*, part. pres, fut, and aor. active. Skr. *s-ánt-* Avest. *h-ant-* 'being', Skr. *vāha-nt-* Avest. *vaza-nt-* 'vehens', fut Skr. *vak-ṣyā-nt-* Avest. *vax-ṣya-nt-* from *vac-* 'to speak', *s*-aorist Skr. *dhák-ṣ-at-* from *dah-* 'to burn' See § 1099. 6.

(10) *-o-*, part. pres. active. Skr. *pra-māná-s* 'destroying' with indic. *-māná-ti*, Avest. *per'sō* 'asking' with indic. *per'sa-iti*. See II § 198 p. 78

(11) Skr. *-u-*, part. pres. active of *s*-Desideratives (§ 667 pp 198 ff), as *dipsú-ṣ* 'wishing to hurt' beside indic. *dipsa-ti*, and from verbs in *-āya-ti* (§ 794 pp. 326 ff., § 795 pp. 330 f.), as *bhājayú-ṣ* from indic. *bhājāya-ti*. See II § 104 p. 314 With the latter participles compare those from denominative verbs, such as *aśvayú-ṣ*. II § 105 p. 319.

(12) Skr. *-uka-*, part. pres. active, formed from *-u-* (11) with *-ka-*, as *śikṣu-ka-s* 'sharing' (specially common in the Brāhmanas) See II § 88 p. 264.

(13) *-ues-*, part. perf active. Skr. *ci-kiṭ-vás* Avest. *ci-kiṭ-wah-* beside indic. Skr. *ci-kēt-a* 'knows'. See § 1099. 7.

* (14) Skr. *-tavant-*, part. perf. active, formed from *-ta-* (1)

with *-vant-*, as *kṛtā-vant-* 'factum habens, πεποιηκώς' (cp. the unique Avestic (*vī-*)*ver'zda-vant-* = ai. *vṛddhā-vant-* from *vardh-* 'to help, exalt'). See II § 127 p. 406, Bartholomae, Stud. zur idg. Sprachg I 14 ff.

(15) Skr. *-māna-* Avest. *-mana-* *-mna-*, part. mid.-pass. with thematic stems. Pres. Skr. *bhāra-māna-s* from *bhar-* 'to bear', Avest. *bar'ze-mana-* *bar'ze-mna-* from *barz-* 'to raise oneself, be high'. Fut. Skr. *yak-śyā-māna-s* from *yaj-* 'to honour' Avest. *var'šya-mna-* from *varz-* 'to work'. See § 1099. 8.

(16) Ar. *-āna-*, part. mid.-pass. with thematic stems. Pres. Skr. *dā-dh-āna-s* Avest. *da-ḥ-āna-* beside indic. Skr. *dā-dhā-ti* 'places' Perf. Skr. *ja-gm-ānā-s* from *gam-* 'to go', Avest. *vāver'z-āna-* from *varz-* 'to work'. The ground-form of this *-āna-* is doubtful. See § 1099. 8.

§ 1101. Armenian.

(1) *-lo-*, part. aor., e. g. *gereal* 'capiens, captus', from the c-Aorist *gereceal* (§ 905* p. 453) See § 1099. 5.

(2) *-aul* (later *-ōl -ol*) forming nomina agentis and part. pres. act., e. g. *geraul* 'captor, capiens'. Bugge, Idg. Forsch. I 437 derives *-aul* from Idg. *-a-tro-* (II § 62 pp. 118 ff., § 119 pp. 376 ff.).

(3) Two part. fut., both with active and passive meaning, are made from the infinitive in *-l + -i* and *-oc*, as *gereh* and *gereloc*.

§ 1102. Greek.

(1) *-to-*, part. perf., mostly passive (but generally used as adj.) and gerundival (expressing capacity, possibility, or the like, II § 79 p. 220), e. g. *δρα-τός* 'skinned', *λυ-τός* 'capable of being set free'. See § 1099. 1

(2) *-teuo-*, part. fut. passive, as *διωκ-τέος* 'fit to be pursued'. See § 1099. 4.

(3) *-ent-* *-nt-*, part. pres., aor., and fut. active, as *λείπων* *λείψας* *λείπων* from *λείπω* 'I leave'. See § 1099. 6.

(4) *-ues-* (*-uet*), part. perf. active, as *λε-λοιπ-ώς* See § 1099. 7.

(5) *-meno-*, part. mid.-pass. from any mid.-pass. indicative; *λείπό-μενος* *λιπό-μενος* *λειπρά-μενος* *λειψό-μενος* *λε-λειμ-μένο-ς*. See § 1099. 8.

§ 1103. *Italic*.

(1) *-to-*, part. perf., mostly passive (for the use of this participle with deponents see II § 79 p. 219 f). Lat. *scrip-tu-s*, Umbr. *scrihtor* pl. 'scripti' Osc. *scriptas* pl. 'scriptae'. See § 1099. 1.

(2) Lat. *-tūro-*, part. fut. active, as *datūru-s*. Possibly developed out of the inf. in *-tūrum*. See § 900 p. 448

(3) Ital. *-endo-*, part. fut. passive (Gerundive.) Lat. *ferundu-s* *ferendu-s* *faciundu-s* *faciendu-s*, *juvandu-s*, *videndu-s*, Umbr. *an-feiener* gen. 'circumferendi' *pihaner* gen. 'piandi', Osc. *úpsannam* 'operandum'. In the explanation suggested in vol. II § 69 p. 161 f. (cp. Bartholomae, *Stud. idg. Spr.* II 96) I went far astray, chiefly because the Lith. participles in *-tina-s*, which I compared, are probably analogical and belong only to Balto-Slavonic (§ 1106 3). Of the explanations which I have met with in the meantime, those of Thurneysen, Conway, and Dunn (for references see footnote to page 596) in my opinion none will do

Remark Weisweiler's investigations (for which see same page) make it extremely probable that 'something to be done' is really the original meaning of this Gerundive, and that the Gerund (which is not found in our records of Umbrian or Samnite) is a mere outgrowth of the gerundivo, such a phrase as *virtūs colenda est* suggesting *colendum est* (similarly *patriae defendendae causā* suggested *defendendī causā*) as an impersonal construction with similar meaning (*colitur* = *cultū fit*, *cultum est* = *cultū facta est*, hence *colendum est* = *cultū facienda est*). And since the other Idg. languages, so far as we know, have nothing which we can compare with the suffix of the Italic gerundive, it becomes probable *a priori* that the gerundivo grew up in Italy, and was based upon the infinitive of purpose, just as Mod H G. *der zu lobende*, *ein zu lobende* comes from *zu loben*, and Skr. *śiavāy-ya-s* 'laudandus' from inf. **śravāi* (§ 1100 3 p. 102) On this I base the following conjecture¹)

1) This was written before I learnt that Pott (*Et Forsch.* II¹ 239 and II² 517) and Schröder (Kuhn's *Zeitschr.* XIV 354) had already analysed *ferendus* into *feren-do-*, and that in the final part of it, *-do-*, they saw the Mod H G. *zu* (Engl. *to*). But their view of the first part of *feren-do-* is untenable

In pr Italic it was customary to combine the accus. infinitive in *-m*, such as Umbr *firo(m)* *fasiu(m)*, with the postposition **dō* or **de* 'to' (cp Lat *en-do indu*, *do-nicum dō-nec*, Avest *vaesman-da* 'to the house', Gr *ἡμέτερον-δε ἡμέτερον δῶ*, O Ir. *do* 'to' AS *tō* OHG. *zuo* and *zi* 'to', see III § 223 Rem 3 p 102, Fick, Wtb¹ 457), the combination meaning the same as our *to* with the infinitive *-md-* must have become *-nd-* in pr Ital. (cp O Lat *quan-de* Umbr *pane* and the like, I § 207 p 174); this isolated the inf. + postposition from the ordinary inf in *-m*. Then these forms ending with *dō* or *de* were made the foundation for derivative adjectives in the *o*-declension, on the same principle as *subjugus*, *antenuissimus*, *perfidus* come from *sub jugō*, *ante novissimum*, *per fidum* (II § 13 p 31, § 33 p 62).

The explanation of the forms *plendū-s* *videndū-s* *fandū-s* *arandū-s* depends upon our view of the Umbr-Samn infinitive (Osc. *fatium* 'fari' *censam* 'censero' Umbr *stiplo(m)* 'stipulari' — *-ō(m)* contracted from *-ā-om*). Firstly, these may be transformations of *-ē-m* and *-ā-m* on the lines of the thematic conjugation. In view of all that has been said in § 187 p 41 f §§ 573 ff pp. 118 ff, and of infn. forms like Avest *dan* 'to place, give' (§ 1089 1 p 599), **plē-m* 'vidē-m' **flā-m* **arā-m* in the same sense as *plēre*, *vidēre* etc would seem nothing strange. In Lat. *plendū-s* *arundū-s* Osc *ipsannam*, then, we should see these older infinitive forms unchanged. For Lat *rotundū-s* (beside *rota*) *rubicundū-s* (beside *rubicāre* *Rubicō* from **rubicō-*) it would be needful to assume inf **rotō-m* **rubicō-m* (cp *aegrō-tu-s*), *rotundū-s* for **rotōndō-s* like *latrunculū-s* for **latōnculū-s*. And the agreement in form between *arandū-s* *videndū-s* and part pres *arant- vident-*, whilst in **ferondō-s* (*ferundū-s*) the vowel did not agree with *ferent-*, produced very soon, indeed in pr Italic, the re-formate *ferendo-s*. Secondly, it is possible that even in pr Italic the Oscan forms *fatium censam* existed, in the shape **-ē-om* **-ā-om* (cp 1st sing. pres. in **-ē-ō* **-ā-ō*),¹⁾ and so there were also in use *-ē(1)on-do* *-ā(1)on-do* (cp Lat *faciundū-s* beside Umbr. *fasiu(m)* 'facere'). Then the relation of **ferondo-* to the participial stem **feront-* (cp *eunt-* etc II § 126 p 401) produced not only *ferendo-* following *ferent-* but also *arando- vidento-* following *arant- vident-*. In this case a simple explanation is possible for *rotundū-s* *rubicundū-s*²⁾. They would go with *rotāre* *rubicāre*, and would come regularly from **rotā(1)ondo-* **rubicā(1)ondo-* through the intermediate stage of **rotōndo-*

1) This would allow a simple explanation for Umbr *suboco* in the formula *sobocau suboco* 'I entreat entreatingly'. It would be inf. like Lith *dektē* in *dektē dēga* 'it burns up brightly' (cp. § 473 Rem p. 17 f). But it would be perhaps not acc., for **-ā-ō-m*, but instr. for **-ā-ō* ('with weeping'). For the ending of the 1st sing. *subocau* see § 980 p. 520.

2) What is gained by connecting the group in *-cundū-s* with the Greek *-perfect* I cannot see (cp. Weisweiler, p. 41; Johansson, Beitr. Gr. Spr., 91 f.).

**rubicōndo-* (cp. 1st sing. *rotō* for **rotā-(i)ō*) — *rotundus* would mean 'that which goes rolling, rollable'. These then will have kept the older form of the infinitive more exactly than *rotandu-s rubicandu-s*, because they so soon became simple adjectives

Of these two explanations I prefer the second.

The Lat. adj. in *-bundu-s* cannot be directly connected with the *b*-future, as is shown by *fiu bundu-s* (be-side *furere*) *paribundu-s* (beside *parēre*) and like forms. If we are not to start from nouns with the suffix *-bho-* *-bhā-* (II § 78 pp 216 ff), the best thing is to suppose that they are compounds containing *-bhū-o-* (from *√bheg-* 'to be come, be', cp. Skt. *i-bhū-a-m*). We then compare the Skr. *idha-dhyāi* and similar compounds (§ 1059 12 p 600)

(4) *-ent-* *-nt-*, part pres. active. Lat. *prae-sēns* Osc. *prae-sentid* 'praesente', Lat. *sedēns* Umbr. *zerēf sersē* 'sedens'. See § 1099 6

(5) The part perf. active with *-yes-* must have been living in Umbro-Samnite, because it was used to make the future perfect, as Umbr. *desicust* 'dixerit', cp. also Osc. *sipus* 'sciens'. See II § 136 p 445, IV § 872 p 421, § 1099. 7 p. 606.

§ 1104. Celtic

(1) The *-to-* of the part perf. (passive), which is contained in the pret. passive, e. g. Mid Ir. *do-breth* 'datum est', was exchanged for *-te* *-the*, which consist of *-to-* + *-to-*, e. g. O Ir. *brathe brethe* 'brought'. Cymric had in place of *-to-* the ending *-(e)tic* i. e. *-t-ico-*. See II § 79 p. 232 f., IV § 1099. 1.

(2) O Ir. *-ti* *-thi*,¹⁾ part. fut. passive ('participle of necessity'), e. g. *messi* 'iudicandus' *carthi carthi* 'amandus'. Mod. Cymr. *cara-dwy* Cornish *cara-dow*

Remark. The last who has discussed this participle is Ascoli (Sprachwiss. Briefe, 76 ff), but he comes to no definite conclusion. Thurneysen writes "I know no plausible explanation. Ir. *-thi* admits of no ending with orig. *-os* or *-ā*. British has for final the diphthong which has developed in stem-syllables from *e* (or from *ē* in borrowed words), e. g. O. Bret. *in-aatoe*, a gloss, 'ineundum' (*√ag-*). Mod. Cymr. *caradwy* 'amandus'. The suffix perhaps originally had *ū* before the dental even in primary verbs, cp. Brit. **aga-toi*, Ir. *bethi* for **biathu* 'to cut' beside part. passive *būhe* (this word *bethi* I have wrongly explained in Kuhn's Zeitschr. xxi 92), *for-canti* 'to teach' for **canathi*. Its

1) The supposed ending *-tū* *-thū* is due to a scribe's blunder, *dēnti* 'faciendum' being written *dēnti*.

connexion with the stem of the part passive, which came about in Irish with primary verbs, must then be secondary; it is not carried out in Old Irish. We should arrive at something like **-ateivis* as the original ending."

§ 1105. Germanic.

(1) *-to-*, part. perf., mostly passive, in Weak Verbs and those Strong ones which had a weak preterite (§ 907 p. 454). (Goth. *salbō-þ-s* O.H.G. *gi-salbō-t* 'anointed', Goth. *vaurh-t-s* O.H.G. *gi-worht -worht* 'worked'. See § 1099. 1.

(2) *-no-* *-eno-* *-ono-*, with the same function as *-to-* (1), only in Strong Verbs O.H.G. *gi-tān* 'done', O.H.G. *bund-en* O.Icel. *bund-enn* Goth. *bund-an-s* O.H.G. *gi-buntan* 'bound' (II § 65 p. 138, § 67 pp. 151, 153). See § 1099. 2.

(3) *-to-*, part. fut. passive, seems established for the earlier periods of Germanic as a participial suffix, e.g. Goth. *un-qēþ-s* 'inexpressible', O.Sax. *un-fōdi* 'insatiate'. See § 1099. 3.

(4) *-nt-*, part. pres. active. Goth. *kūsa-nd-s* O.H.G. *chiosanti* 'trying, choosing' (II § 126 p. 402). See § 1099. 6.

§ 1106. Balto-Slavonic.

(1) *-to-* part. perf., mostly passive. Living in all classes of verbs in Lithuanian, as *sūk-ta-s* 'turned'. In O.C.Sl. however its use is circumscribed; an example of it is *žę-tŭ* 'chopped, hewn, mown' (II § 79 p. 236). See § 1099. 1.

(2) *-no-* *-eno-*, with the same function as *-to-* (1), and in O.C.Sl. much the commoner, e.g. *danŭ* 'given' *nes-enŭ* 'borne, carried' (II § 67 p. 151, 154). See § 1099. 2.

(3) A part. fut. passive is formed in Lithuanian and Slavonic from the part. in *-to-* (1), and in Slavonic from that in *-no-* *-eno-*, the further suffix used for this purpose being *-uno-* Lith. *-ma-* O.C.Sl. *-ino-*; e.g. Lith. *sūk-tina-s* 'fit to be turned' O.C.Sl. *prŭ-jęŭnu* 'acceptable, pleasant', O.C.Sl. *ne-iz-d-ŭ-č-enŭnŭ* 'inexpressible'. On consideration of what Leskien says in his *Bildung der Nomina im Lit.*, 255 f, I now believe that the comparison of Lith. *-tma-* with the O.Pers. infin. in *-tunay* and the Lat. gerundive in *-ndo-* (II § 69. 2 pp. 161 f) must be given up.

(4) O.C.Sl. *-lo-*, so-called part. pret. active II, e. g. *nes-lŭ* in *neslŭ jesmŭ* 'I have borne' (§ 903 p. 452). See § 1099. 5.

(5) O.Preuss. *-mana-*, part. pres. passive: *madlas pohlausimanas ast* 'the prayers are heard'. See § 1099. 8.

(6) *-mo-*, part. pres. passive in Baltic and Slavonic; also part. fut. passive in Baltic Lith. *vėža-ma-s* O.C.Sl. *vezo-mŭ* 'being carried', Lith. fut. *vėsi-ma-s*. Add the so-called Lith. part. pres. active II in *-da-ma-s*, as *sūk-dama-s* 'turning', which is closely connected with the imperf. *-davau* (§ 908 p. 455) and must originally have been middle (deponent). Compare Umbr. persnih-mu 'precamino', II § 72.1 p. 166.

(7) *-ent-* *-nt-*, part. pres. and fut. active. Lith. *vėžŭs* O.C.Sl. *vezy* 'vehens', Lith. fut. dialectic *vėsius* for **vesians*, High-Lith. *vėszęs* (O.C.Sl. *byšęšteje* *byšęšteje* 'futurum, τὸ μέλλον'). See § 1099. 6.

(8) *-ues-*, part. perf. active. Lith. *mŭž-ęs* O.C.Sl. *mŭz-ŭ* 'having milked'. In Lith. also in the so-called part. imperf. act. in *-davęs*, belonging to the indic. in *-davau* (§ 908 p. 455). See § 1099. 7.

